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The Colonial Society of Massachusetts
1692 · 1892

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PUBLICATIONS

OF

The Colonial Society of Massachusetts, Boston

COLLECTIONS

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Engraved for The Colonial Society of Massachusetts
from the painting attributed to Robert Walker

PUBLICATIONS

OF

The Colonial Society of Massachusetts

VOLUME XXII

COLLECTIONS

Printed at the Charge of the George Vasmer Leverett Fund

BOSTON
PUBLISHED BY THE SOCIETY
1920

The University Press:
John Wilson and Son, Cambridge, U.S.A.

275289

STANFORD LIBRARY

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PLYMOUTH CHURCH RECORDS

1620–1859

Part I

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PREFACE

VOLUMES XXII and XXIII, now completed, contain the first three volumes of the original records of the First Church in Plymouth. The printing of these volumes has been undertaken in coöperation with the New England Society in the City of New York.

Of the material here presented, only a portion has hitherto appeared in print. The first of the three original volumes consists of five parts, each separately paged. A considerable portion, but by no means all, of the first part was printed in 1841 by the Rev. Dr. Alexander Young in his Chronicles of the Pilgrim Fathers; and the second part of the first volume has been printed in the Mayflower Descendant. But the third, fourth, and fifth parts of the first volume, and all of the second and of the third volume, are now published for the first time. It is believed that no more important contribution to the ecclesiastical history of New England has been made than will be found in these volumes.

For the Introduction, the Society is indebted to one of its members—Mr. ARTHUR LORD. The Editor is under obligations to Mr. William Bradford Browne and Mr. George Ernest Bowman for genealogical information kindly furnished by them.

Three sets of photostatic reproductions of the first three original volumes of the Plymouth Church Records have been made: one for this Society; one for the Massachusetts Historical Society; and one for Mr. Arthur Lord, who intends to deposit it in Pilgrim Hall.

The Committee gratefully acknowledges the Society's indebtedness to several institutions, and to friends and members of this Society, for permission to reproduce documents in their possession, or for other courtesies, namely: to Mr. Arthur Lord, Mr. Chandler Robbins, the First Church in Plymouth, and the Pilgrim Society.

For the Committee of Publication,

FRED NORRIS ROBINSON,
Chairman.

BOSTON, 1 September, 1920.

INTRODUCTION

A TABLET on the meeting-house of the First Church in Plymouth bears this inscription:

The Church of Scrooby, Leyden and the Mayflower,
Gathered on this hillside in 1620,
Has ever since preserved unbroken records,
And maintained a continuous ministry,
Its first covenant being still the basis of
its fellowship.

The meeting-house stands fronting the Town Square and Leyden Street,

Their hill of graves behind it,
Their watery way before.

The first three volumes of the church records preserve the story of this church from its beginnings at Scrooby until the year 1859. The records from the beginning until 1669 are in the handwriting of Nathaniel Morton, who served as clerk or secretary of the colonial Court from December 7, 1647, until June 2, 1685, and as town clerk from March 4, 1648, the date of his first record in the town book, until his death June 28, 1685.

In July, 1623, Nathaniel Morton, then a boy of about eleven years, came with his father, George Morton, in the Ann to Plymouth. His mother was Juliana Carpenter, sister of Alice Carpenter who, then the widow of Edward Southworth, was married to Governor Bradford in 1623. In 1669 the New England's Memorial, the book by which Morton is best known, was "Published for the Use and Benefit of present and future Generations."

When in January, 1680, he began the ecclesiastical history of the Church of Christ at Plymouth in New England, which is now presented in these volumes, he quaintly refers to his New England's Memorial "in which I occasionally took Notice of Gods Great and

Graciouss worke in erecting so many Churches of Christ in this wildernes; But it was Judged by some that were Judicious that I was too sparing and short in that behalf; The consideration wherof put mee on thoughts of Recollecting somthing more p^ticularly Relateing to the Church of Plymouth."

Animated by that purpose and undismayed by the loss of his manuscript by the great fire in Boston in 1676, he writes, "I did once againe Repaire to the studdy of my much honored Vncle, William Bradford Esquire deceased." In that storehouse of original material, with the manuscripts of the Governor before him and with the records of town and colony to him a familiar story, he undertakes the work. Boy and man he had lived in Plymouth for fifty-seven years on terms of closest intimacy with many a member of the Mayflower company who had welcomed him on his arrival in 1623. Official records, family tradition, and personal acquaintance with members, elders and ministers of the Pilgrim Church made him the best equipped man in all the colony to write the story of that church during the three-quarters of a century which had passed since its feeble beginnings in its English home. When Dr. Alexander Young published his Chronicles of the Pilgrim Fathers in 1841, the importance of these church records to the student of Pilgrim history amply justified the high tribute that learned annalist paid them when he wrote: "It takes precedence of every thing else relating to the Pilgrims, in time, authority, and interest. It will be found to contain a detailed history of their rise in the North of England, their persecutions there, their difficult and perilous escape into Holland, their residence in that hospitable land for twelve years, the causes which led to their emigration, and the means which they adopted to transport themselves to America." [1]

Dr. Young was the first historian to note the real authorship of the narrative in the records, a fact put beyond all doubt by the marginal note of Morton, "This was originally pened by Willam Bradford Gou^r of New Plymouth." The first volume also contains Governor Bradford's first "Dialogue or the sume of a Conference between som younge men borne in New England and sundery Ancient men that came out of Holland and old England Ann° dom̄ 1648," giving an account of many of the English Independents and

[1] P. vii.

of the meaning of the term Separation, as understood by the leaders of the movement, and also the memoir of Elder Brewster, written by Bradford, and some letters from Robinson and others of the Pilgrim company.

In the towns and villages of Nottinghamshire and Lincolnshire and Yorkshire, where these counties bordered nearest together, this church was formed "and as the Lords ffree people Joyned themselues (by a Covenant of the Lord) into a Church estate in the ffellowshipp of the Gospell to walk in all his wayes made knowne or to be made knowne vnto them according to theire best endeauors, whatsoeuer it should Cost them." The covenant which bound them was as simple as the burdens which oppressed them were severe.

Their first pastor was Mr. Richard Clifton, "a Graue and Reuerend Preacher," who held that office from the organization of the church in 1606 until he was succeeded by John Robinson, some time his colleague. William Brewster was their first elder, and John Carver, their first Governor, was chosen deacon of the church while in Holland as early as 1617.

It is unnecessary to repeat here the story set forth in full in these records, since the publication of Bradford's History of the Plymouth Plantation, which Morton freely used in these records and in part followed verbatim, has made the story of their lives, labors, and sufferings as familiar as a household tale. It is the ecclesiastical history rather than the political, economic and social record of the Pilgrims and their successors at Plymouth which is mainly preserved in these volumes and may justify an Introduction.

When the time for the Pilgrims' departure from Leyden came, it was decided that as the greater number of the Leyden church were to stay behind, it was the duty of the pastor, John Robinson, to remain, and for the elder, William Brewster, to go with those who were to find a new home in the New World. It was also "agreed on by mutuall consente and covenante, that those that went should be an absolute church of them selves, as well as those that staid;" for they feared that in such a dangerous voyage and a removal to such a distance it might come to pass that they should never meet again. But this agreement was made with the proviso that "as any of the rest came over to them, or of the other returned upon occasion, they

should be reputed as members without any further dismission or testimoniall."[1] Technically the date of the foundation of the First Church in Plymouth may be considered as 1620.

John Robinson, the scholarly and pious leader of this independent movement, must be regarded as the true founder of Independency or Congregationalism. His views as expressed in his later writings show a breadth and liberality and toleration which deeply impressed not only the members of his own church but exercised a wide influence in the religious thought of the time. It was undoubtedly true, as Edward Winslow admitted, that Robinson "was more rigid in his course and way at first, then towards his latter end."[2] When he exhorted the Pilgrims "If God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his Ministry,"[3] he compelled the conviction and impressed upon his hearers the thought that there was more light yet to come.

Looking at the ecclesiastical history of this church in its earlier years in Holland and admitting the influence which the Dutch toleration exerted, one cannot fail to be impressed with the accuracy of the statement of Edward Winslow that "the foundation of our *New-England* Plantations was not laid upon Schisme, division, or Separation, but upon love, peace, and holinesse."[4] The Pilgrims undoubtedly were strict Calvinists. The fact that their great religious leader and teacher Robinson was "terrible to the Arminians" was a source of pride and gratification. Their religious dogma and their church polity was clearly and authoritatively stated by William Perkins and John Robinson, the two great leaders of the religious thought expressed in this independent movement.

William Perkins, a Cambridge graduate and voluminous writer, and whose works were more numerously included in Brewster's library than those of any other theologian, had gathered into six principles the foundation of Christian religion. In a catechism entitled "The Fovndation of Christian Religion, gathered into sixe Principles. As it is to be learned of ignorant people, that they may

[1] Bradford, History, i. 98.
[2] Winslow, Hypocrisie Unmasked (1916), p. 93.
[3] Id. p. 97.
[4] Id. p. 93.

be fit to heare Sermons with profit and to receiue the Lords Supper with comfort," these six principles of Perkins are as follows:

1st. There is one God, Creator, and Gouernour of all things, distinguished into the Father, the sonne, and the holy Ghost.

2nd. All men are wholly corrupted with sin through Adams fal, & so are become slaues of Sathan, and guiltie of eternall damnation.

3rd. Iesus Christ the eternal Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnesse, hath perfectly alone by himselfe, accomplished all things that are needfull for the saluation of mankind.

4th. A man of a contrite and humble spirite, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

5th. Faith commeth onely by the preaching of the word, and increaseth dayly by it: as also by the administration of the Sacraments, and praier.

6th. All men shall rise againe with their own bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels for euer.[1]

Robinson wrote an Appendix to these principles in the form of a Catechism, containing forty-six questions and answers. He defines a church as "A company of faithful and holy people, with their seed, called by the Word of God into public covenant with Christ and amongst themselves, for mutual fellowship in the use of all the means of God's glory and their salvation," and limits its number so that it shall not exceed such a number as may ordinarily meet together in one place for the worship of God. He defines the offices of ministry in the church to be —

1. The pastor (exhorter), to whom is given the gift of wisdom for exhortation. 2. The teacher, to whom is given the gift of knowledge for doctrine. 3. The governing elder, who is to rule with diligence. . . . 4. The deacon, who is to administer the holy treasure with simplicity. 5. The widow or deaconess, who is to attend the sick and impotent with compassion and cheerfulness;

and states the outward works of the church's communion with Christ as —

[1] Works (1608), pp. 1, 2.

1. Prayer. 2. The reading and opening of the Word. 3. The sacraments. 4. Singing of Psalms. 5. Censures. 6. Contribution to the necessities of the saints.[1]

The church polity and the church dogma of this Pilgrim church are authoritatively stated in the catechisms of Perkins and of Robinson, and the catechism used as late as Mr. Cotton's ministry (1669–1697) was the catechism of William Perkins, though it was during Mr. Cotton's pastorate that a change was made (in 1678) to the Assembly's shorter catechism.[2]

The first definitive declaration of the faith and church polity of the Pilgrims is found in the document in the Public Record Office at London, signed by John Robinson and William Brewster and first printed by Mr. George Bancroft in 1857, which reads as follows:

Seven Articles which ye Church of Leyden sent to y^e [Privy] Councell of England to bee considered of in respeckt of their judgments occationed about theer going to Virginia Anno 1618.

1. To ye confession of fayth [the 39 Articles of Religion of 1562] published in ye name of ye Church of England & to every artikell theerof wee do wth ye reformed churches wheer wee live & also elswhere assent wholy.

2. As wee do acknolidg ye doctryne of fayth theer tawght so do wee ye fruites and effeckts of ye same doctryne to ye begetting of saving fayth in thousands in ye land [of England] (conformistes and reformistes) as ye ar called wth whom also as wth our bretheren wee do desyre to keepe sperituall communion in peace and will pracktis in our parts all lawfull thinges.

3. The King's Majesty wee acknolidg for Supreame Governer in his Dominions in all causes and over all parsons, and y^t none maye decklyne or apeale from his authority or judgment in any cause whatsoever but y^t in all thinges obedience is dewe unto him, either active, if ye thing commanded be not agaynst God's woord, or passive yf itt bee, except pardon can bee obtayned.

4. Wee judg itt lawfull [morally right] for his Majesty to apoynt bishops, civill overseers, or officers in awthoryty onder hime in ye severall provinces, dioses, congregations or parrishes, to oversee ye Churches and governe them civilly [secularly] according to ye Lawes of ye Land,

[1] Works (1851), iii. 427, 429, 431.

[2] Cf. pp. 145, 154, 172, 175, 178, below.

untto whom ye ar in all thinges to gyve an account & by them to bee ordered according to Godlyness.

5. The authoryty of ye present bishops in ye Land [of England] wee do acknolidg so far forth as ye same is indeed derived from his Majesty untto them and as ye proseed in his name, whom wee will also theerein honor in all things and hime in them.

6. Wee beleeve y^t no sinod, classes, convocation or assembly of Ecclesiastical Officers hath any power or awthoryty att all but as ye same [is] by ye Magestraet geven unto them.

7. Lastly, wee desyer to geve untto all Superiors dew honnor to preserve ye unity of ye speritt wth all feare God, to have peace wth all men what in us lyeth & wheerein wee err to bee instructed by any.[1]

Whether the purpose in subscribing to this declaration was mainly to minimize the differences between the Leyden church and the Church of England, in order to secure the necessary permission to go beyond the seas and found an English colony, or whether there is some distinction to be drawn between the ecclesiastical and civil authority of the bishops, which they recognized, and qualifies a literal construction of the language, is not clear. Winslow in his Hypocricie Unmasked, quotes Robinson as saying —

And to that end . . . I should be glad if some godly Minister would goe over with you, or come to you, before my comming; For . . . there will bee no difference between the unconformable Ministers [the Puritan Anglican clergy] and you, when they come to the practise of the Ordinances out of the Kingdome.[2]

To the same effect is the brief and simple statement in the letter of January, 1618, signed by Robinson and Brewster, as follows:

Touching the Eclesiastical minnestry Namely — of Pastours for teaching Elders for Ruleing and deacons for distributing the Churches Contribution as alsoe for the two sacraments Baptisme and the Lords supper wee doe wholly and in all points agree with the ffrench Reformed Churches, according to theire publick confession of ffaithe though some smal differences. The oath of Supremacie we shall willingly tak if it be Reqvired of vs if that Convenient satisfaction be not giuen by our takeing the oath of Allegience.[3]

[1] 2 Collections New York Historical Society, iii. 301–302.
[2] P. 98.
[3] See p. 36, below.

The oath of Supremacy acknowledged the king to be "the supreme head of the Church of England," and the oath of Allegiance was an oath of "submission and obedience to the king as a temporal sovereign independent of any other power upon earth."

Although the imperious necessities of the situation made it necessary for the members of the Mayflower company to form themselves into a body politic for the administration of civil affairs, no occasion existed for a formal organization of a new church. The plan adopted in Leyden was entirely adequate to their needs and they had hoped that the pastor and the rest of the church might soon follow them to their new home. The death of Robinson in Leyden on March 1, 1625, prevented that consummation of their hopes which they devoutly wished. From time to time other members of the Leyden church came to Plymouth until in 1629, at the charge of the Plymouth brethren, thirty-five families were finally transported to Plymouth at the cost of about five hundred pounds sterling.

The result of this removal and the union that year with others who had been members of Mr. Lothrop's church in England, was that the First Church at Plymouth about this time "became pretty numerous and flourishing, although in regard of Ministry it was low with them," as stated by Mr. John Cotton in his Account of the Church of Christ in Plymouth.[1]

The faithful administrations of their scholarly and beloved elder did not fully meet all their needs. The duties and authority of an elder of the church did not include and permit the administration of the sacraments. In the absence of the pastor, marriages were performed by civil rather than ecclesiastical authorities, following the practice in Holland, a matter later of reproach to Edward Winslow and subjecting him to the penalty of imprisonment in the Fleet prison on the occasion of an early visit to London.

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[1] In an Appendix (p. 3) to the sermon preached by the Rev. Philemon Robbins at the ordination of his son the Rev. Chandler Robbins at Plymouth on January 30, 1760. This John Cotton (who was a son of Josiah Cotton, a grandson of the Rev. John Cotton of Plymouth, and a great-grandson of the Rev. John Cotton of Boston) graduated at Harvard College in 1730, was ordained the first minister of Halifax in 1735, was dismissed in 1755, retired from the ministry and settled at Plymouth, where he died November 4, 1789. He will be mentioned again in this Introduction: see pp. xxxvi–xxxix, below. For the title of Mr. Robbins's sermon, see p. lxi, below.

The first preacher at Plymouth was one John Lyford, who came to Plymouth in 1624 and before the expiration of a year was discovered to be "a vile man and an enemy to the plantation," and was banished from Plymouth.

The church remained without a minister until 1628, and then there was sent over from England to be their minister a young man by the name of Rogers. The church did not hastily determine upon the settlement of Rogers, recalling their experience in Lyford's case, and made some trial of him as a candidate with an unsatisfactory result. They found him to be "Crased in his braine," and at the expense of the church sent him back to England. Their conclusion as to his mental condition seemed to be fully justified, for after his departure he "Grew quite destracted."

The first settled minister of the church was the Rev. Ralph Smith who, at the invitation of the church, became its pastor in 1629 and remained with them until his resignation in 1635. During Mr. Smith's ministry they employed assistants to him, finding him to be "a man of low gifts and parts." Among these assistants were Mr. Roger Williams, "a young Man of bright Accomplishments, but of unstable Judgment," who at his own request, against the wishes of many of the congregation, was granted a dismission to the church at Salem in 1634; and Mr. John Norton, who came to Plymouth in October, 1635, but went to Ipswich in the following March.[1]

The church then made choice of Mr. John Reyner as the successor to Mr. Smith, "an able and a Godly man; and of a Meek and humble sperite, sound in the truth and euery way vnreprouable in his life and Conversation." During his term of service the church in 1638 endeavored to secure the services of Mr. Charles Chauncy as his colleague. Mr. Reyner was expected to officiate as pastor and Mr. Chauncy as teacher, according to the distinction of those days, the

---

[1] Mr. Norton arrived in the vessel in which Edward Winslow returned. When Winslow went to England in 1634, he was commissioned "to procure them an able man" to be helpful to Mr. Reyner, and was "prouided of one (as hee hoped) to Come ouer with him viz: one mr Glouer a very able dispencer of the word; but hee ended his life in London before hee Came on board" (p. 73, below). George E. Littlefield identified this "mr Glouer" with the Rev. Jose Glover, who died on the voyage from England to Boston in 1638: see Littlefield, Early Press of Massachusetts, i. 19, 34–35. Cf. W. C. Ford, in Bradford's History, ii. 161 note.

teacher's duty being chiefly to explain the doctrines, and the pastor's to enforce them with suitable counsels and exhortations.

Mr. Chauncy preached at Plymouth for nearly three years but declined a settlement, being of different opinion from the majority of the church as to the method of baptism, which he held should be by dipping or plunging the whole body in water. The church were reluctant to lose his services and offered to compromise by permitting him to administer the ordinance of baptism by immersion, provided he would permit Mr. Reyner to baptize, if requested, by sprinkling, which was then the mode in general use. The position was taken by some of the church leaders that both of these methods were lawful and proper but that the latter method, the baptism by sprinkling, was vastly more convenient in this cold climate. Mr. Chauncy "did not see Light to comply," and left the Plymouth Church to become the minister of the church at Scituate, and later became President of Harvard College, entering upon the duties of his office on November 27, 1654, and died on the 19th of February, 1672.

After eighteen years of service Mr. Reyner resigned in 1654, "Richly accomplished with such Gifts and qvallifications as were befiting his place being wise faithfull Grave sober a louer of Good men Not Greedy of the matters of the world Armed with much faith patience and meeknes mixed with Currage in the cause of God." [1]

In 1632 churches at Duxbury and Green's Harbor (or Marshfield) were established, mainly upon practical considerations based upon the difficulty of members bringing "their wiues and Children to the publick worshipp and Church meetings heer."

The third church to be set off was at Nauset, now Eastham. It had been at first proposed that the whole church should migrate to Nauset on account of the "straightnes and barrenes" which the inhabitants found in Plymouth. There was a marked division of opinion as to the wisdom of the removal which further consideration of the objections to the proposed change increased. It may be inferred from Bradford's statement that he was not in favor of abandoning the settlement at Plymouth which with so great labor and pains they had established, and after much deliberation they began

[1] P. 108, below.

"to see their error," and an agreement was finally reached that only those members of the church who had definitely decided upon removal and had made some beginning should establish themselves at Nauset.

The land at Nauset had been reserved by Governor Bradford for the benefit of the "purchasers or old comers" in his assignment of the patent of 1629, and the General Court granted in 1644 to the church at Plymouth or to those that went to dwell at Nauset a large tract, well defined in the grant.[1] The effect of this migration to the new settlement of many active and leading members of the Plymouth church is quaintly and tenderly stated by Governor Bradford in these words:

> And thus was this poore church left, like an anciente mother, growne olde, and forsaken of her children, (though not in their affections), yett in regarde of their bodily presence and personall helpfullnes. Her anciente members being most of them worne away by death; and these of later time being like children translated into other families, and she like a widow left only to trust in God. Thus she that had made many rich became her selfe poore.[2]

This movement of families from the town of Plymouth into the outlying districts raised some interesting questions which required consideration and advice. On the 5th day of August, 1639, Mr. Reyner, the pastor, and elder Brewster, wrote a letter, probably to the Rev. John Cotton at Boston, asking some questions "concerning the holding of farmes," among them the following:

> 2. Seeing by meanes of such farmes a mans famylie is Diuided so that in busie tymes they cannot (except vpon the Lords day) all of them joyne with him in famylie duties whether to make use of them because of the forenamed needfulnes be not to doe evell that good may come of yt.[3]

After Mr. Reyner's resignation in 1654, the church remained for fifteen years without a settled minister and was obliged to rely upon the services of neighboring ministers, although public worship was carried on each Sabbath by Elder Cushman with the assistance of

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[1] Plymouth Colony Records, ii. 81.

[2] History, ii. 369.

[3] Bradford's History, ii. 275 note, where the letter is printed in full.

some of the brethren, except when the pulpit was supplied for short periods during these years by Mr. James Williams, an able Gospel preacher, who after a brief service returned to England, and by Mr. William Brinsmead, a well accomplished servant of Christ.

In September, 1666, the Rev. John Cotton, son of the Rev. John Cotton of Boston, was called to Plymouth, but declined the invitation. The next year the invitation was renewed and he removed to Plymouth with his family November 30, 1667, but was not ordained as the minister of the church until June 30, 1669.

The distinction between the church and the town or parish in relation to their several powers to contract with or settle a minister may well be noted here, as it tends to explain the reason that the prudential affairs of the church had no consideration in the church meetings, whose full details are preserved in these records.

The power to settle the minister resided wholly in the members of the parish; the members of the church formed but a small part in numbers of the parish. The ancient usage required that the church should first make choice of a minister and then request the concurrence of the parish. If the parish did not concur, the action of the church was a mere nullity. If the parish concurred, then the contract of settlement was made between the parish and the minister and bound only the parish and minister. Until the town was divided into precincts or parishes, it was considered to be one parish, and when a separate parish was formed within it, then the inhabitants and territory not included in the separate parish constituted the first parish. Before the town was divided their parochial concerns were transacted at the town meeting. The town fixed the salary, imposed the rate to pay the salary and to provide for the purchasing of a place or parsonage for the minister, and contracted for the erection of the meeting-house. If a suit was brought by the builders of the meeting-house to recover for failure to pay the agreed cost of construction, it was brought against the town and the town instructed its committee to defend it.

The provisions for the payment of the minister's salary were made by the town and varied with the changing years. Sometimes the salary was fixed in money alone. More often in the earlier years grant was made of money salary and firewood, as in the case of Mr. Brinsmead in 1666, when his salary was fixed at "seaventy

pounds a yeare besides his fierwood."[1] Three years earlier in 1663 the town had ordered that the wood on Clark's Island, Saquish, and the Gurnett's Nose, be reserved for the use of the minister,[2] an interesting record as it established the fact that the now barren points of Saquish and the Gurnett were once covered with wood, as shown in the descriptions of these localities by the early voyagers. Sometimes, as in the case of Mr. Cotton, provision was made by the town for an allowance to his wife or family in the event of his death, of an annual salary and the use of the parsonage house until the town was provided with another minister.

When money was difficult to obtain in 1677, the salary of Mr. Cotton of "four score pounds for this yeare" was paid by the town, one third in wheat or butter or tar or shingles; one third in rye, peas or malt; and one third in Indian corn, at the prices named in the vote.[3] The town records show that from time to time efforts were made to provide for the maintenance by free subscription and committees were appointed to see what persons would contribute towards the minister's support. This plan appeared to be unsatisfactory, as the town soon returned to the method of raising the salary by the rates. As late as 1795 the town leased the sedge lands along the Town Brook, which had been reserved for the use of the ministry, for 999 years, at a rental of six bushels of corn on the northerly side, the southerly side of the Brook having been rented for four bushels of corn in 1788, and until the death of the Rev. James Kendall in 1859 this rental was annually paid to the pastor by the lessees or their grantees.

If a town or parish settled a minister without any limitations as to the continuance of his settlement or any stipulation as to the method of dissolution, it created a contract for life and could be terminated only in the manner and for the causes established by law. The connection could not be dissolved by the parish at its mere will and pleasure without alleging some misconduct on the part of the minister. There were three established causes of forfeiture of office by the minister: first, a substantial and essential change of doctrine; secondly, a wilful neglect of duty; and thirdly, immoral

[1] Plymouth Town Records, i. 77.
[2] i. 53.
[3] i. 154. In 1676 Mr. Cotton had been allowed £60 (i. 150–151).

or criminal conduct. The immoralities sufficient to justify a parish in dismissing their minister without the intervention of a council, are those of the grosser sort, such as habitual intemperance, lying, unchaste or immodest behavior.[1]

If the town or parish desired the dissolution of connection between them and the minister or the minister desired such dissolution, and also where there were charges of immorality or neglect on the part of the minister, the parties, if they could not agree to dissolve the contract, called to their assistance an ecclesiastical council. The decision of the council did not bind either party, and the effect of the advice of the council was merely a legal justification of the party who adopted its recommendation.[2]

The colonial laws as well as the decisions of the court show a solicitous care for the support of an able and godly minister. At the General Court held at Plymouth on the 10th of June, 1650, it was provided that "Whosoever shall villifie by approbrivs tearmes or speaches any church or minestry or ordinance being heerof lawfully convicted shall forfeite and pay to the vse of the collonie ten shillings for euery default."[3] The next year a penalty of ten shillings was imposed for neglecting public worship or assembling at a place upon any pretense whatsoever "in any way contrary to God and the allowance of the gouernment tending to the subversion of Religion and churches."[4] In 1655 the General Court provided that "such as shall deney the Scriptures to bee a rule of life shall receiue Corporall punishment according to the descretion of the Majestrate soe as it shall not extend to life or Limb."[5] And with commendable zeal that the minister should not be without oil in his lamps, the General Court recommended in 1662 to the towns "where Gods Prouidence shall cast any whales" that they should agree to set apart some part "of euery such fish or oyle for the Incurragement of an able Godly Minnester amongst them."[6] But all matters pertaining to the forms of church service were the exclusive concern of the church.

[1] Sheldon *vs.* Congregational Parish in Easton, 24 Pick. 281.
[2] Avery *vs.* Tyringham, 3 Mass. 160.
[3] Plymouth Colony Records, xi. 57.
[4] xi. 57–58.
[5] xi. 64.
[6] xi. 207–208.

The church at Plymouth used Ainsworth's version of the Psalms, entitled "The Book of Psalmes: Englished both in Prose and Metre," until 1692. Longfellow in the Courtship of Myles Standish, describes Priscilla as seated beside her wheel and —

> Open wide on her lap lay the well-worn psalm-book of Ainsworth,
> Printed in Amsterdam, the words and the music together,
> Rough-hewn, angular notes, like stones in the wall of a churchyard,
> Darkened and overhung by the running vine of the verses.

The edition here referred to was "Imprinted at Amsterdam, By Giles Thorp. A°. D^i^. 1612."

On May 17, 1685, the elders stayed the church after public worship was ended, and "moved to sing Psalm: 130: in another Translation, because in Mr Ainsworths Translation which wee sang, the tune was soe difficult few could follow it, the chh readily consented thereunto." On August 7, 1692, the church voted unanimously that "when the tunes are difficult in the Translation wee use, wee will sing the Psalmes now used in our neighbor-ches in the Bay." This was "The Bay Psalm Book," printed first at Cambridge in 1640 and sometimes known as "The New England Version."

As early as 1681 the practice of reading the psalm line by line for the people to sing, was first introduced. At a church meeting held February 10, 1681, the elders told the church that "a Brother earnestly desired the Psalmes might be read in publick worship, because else he was incapable of practising that ordinance." The church hesitated to make this innovation in the old custom and desired the pastor to show from the Scriptures the lawfulness of reading the psalm in order to singing. The pastor considered the subject for more than six months and then (on September 18) showed the lawfulness and necessity of reading the psalm, and two weeks later (October 2, 1681) it was decided, although not without opposition, that the reading of the psalms was lawful and the practice was adopted of the elder's reading the psalm and the pastor's expounding the psalm before singing.

In several meetings in 1770 and 1771 the church considered changing the version of the Psalms which were sung in public worship.[1] For some years the versions of Dr. Watts and of Tait and

[1] See the meetings held on January 28, February 1, 11, 13, December 19, 1770, January 6, 1771, and March 21, 1786: pp. 332–336, 366, below.

Brady had been on trial. The church was divided; some strongly in favor of Dr. Watts's version, and others bitterly opposed, and it was decided, subject to the approval of the congregation, that Tait and Brady's version be hereafter sung in public worship, and also, that the hymns annexed to that version, mainly by Dr. Watts, be made use of. But it was voted in 1786 that Dr. Watts's "*Version* of the Psalms, & Hymns united, be sung in future."

It is a curious illustration of the bitterness of the feeling as to the use of the hymns by Dr. Watts that on May 1, 1776, one of the deacons was brought to trial before the church charged with saying that "when Dr Watts composed his Hymns, he was under the Influence of ye Devil." The church handled the matter ingeniously and voted that it was proved the deacon "said so with respect to his *Psalms*, tho not Hymns." The deacon expressed his regret that he used such an expression, if he did use it, and the church accepted his qualified apology and voted to forgive him.[1]

From the time of Mr. Cotton's settlement, the records of the church were kept by the ministers and during his ministry the practice began, which was followed by all his successors, of giving in full detail the names of communicants of the church and persons admitted to membership, and also full lists of the baptisms and deaths of members, which will be found of especial interest to genealogists and antiquarians.[2] The pastors of the church also kept full records of the ecclesiastical councils and ordinations to which the church was invited and was represented by its minister and delegates.[3] The minute reports of the numerous cases in the church which required investigation and trial present some curious cases of church discipline, where the penalty varied from a warning or temporary suspension of privileges to formal dismissal and excommunication.[4]

Mr. Cotton introduced (or revived) in 1669 the practice of cate-

[1] See pp. 350, 351, below.

[2] Curiously enough, no marriages were recorded until 1760, when Mr. Robbins began the practice.

[3] The dates of some early ordinations are to be found in these records only.

[4] Cf. Charles Francis Adams's paper on church discipline in New England (2 Proceedings Massachusetts Historical Society, vi. 477–516). "I have alluded," he said, "to the early church records of Plymouth as probably offering a peculiarly interesting field of inquiry in this matter. I have never seen those records, and know nothing of them" (p. 510). These records fully bear out Mr. Adams's opinion as to their probable value.

chizing children, using at first the catechism composed by the Rev. William Perkins, and later (in 1678) the Assembly's catechism was adopted. It was also during his ministry that the change was made from the Ainsworth Psalm Book to the New England Psalm Book, before referred to.

In June, 1676, in compliance with the request of the General Court that "all our churches renew their covenant engagement to God for Reformation of all provoking evills," the church met and voted that the following covenant should be left upon record as that which they "did own to be the substance of that Covenant which their Fathers' entered into at the first gathering of the Church:"

In the Name of our Lord Jesus Christ & in obedience to his holy will & divine ordinances.

Wee being by the most wise & good providence of God brought together in this place & desirous to unite our selves into one congregation or church under the Lord Jesus Christ our Head, that it may be in such sort as becometh all those whom He hath redeemed & sanctifyed to himselfe, wee doe hereby solemnly & religiously (as in his most holy prescence) avouch the Lord Jehovah the only true God to be our God & the God of ours & doe promise & binde ourselves to walke in all our wayes according to the Rule of the Gospel & in all sincere conformity to His holy ordinances & in mutuall love to & watchfullnesse over one another, depending wholy & only upon the Lord our God to enable us by his grace hereunto.[1]

Some differences having arisen in the church, Mr. Cotton resigned and at his request was dismissed on October 5, 1697. The reasons for Mr. Cotton's resignation do not clearly appear in the church records. It is suggested that a difference of opinion between the pastor and his church as to the position taken by Mr. Isaac Cushman, who accepted an invitation to preach over the "upper society," since called Plympton,[2] before his designation to office of ruling elder by the church, was the principal cause for Mr. Cotton's later withdrawal. Judge Sewall in his Diary gives an interesting account of his visit to Plymouth in March, 1698, and his interviews with

[1] See p. 148, below.

[2] The Plympton church, to which Mr. Cushman was called in 1695 and over which he was ordained on October 27, 1698, was the fourth offshoot of the Plymouth Church.

Mr. Cotton and members of the church, which suggests some more serious grounds for Mr. Cotton's resignation.[1] He remained in Plymouth for a year after his withdrawal from his pastorate and then accepted a call to the church at Charleston, South Carolina, having made up all differences as his grandson, John Cotton, says with the Plymouth church, and receiving a recommendation from several ministers. He sailed for Charleston on the 16th of November, 1698, and died there after a brief but successful ministry, on the 18th of September, 1699. The Charleston church erected in token of their respect, a monument over his grave in that city, and the Plymouth church erected a monument to his memory on Burial Hill. From a diary kept by Josiah Cotton, son of the Rev. John Cotton of Plymouth, Dr. James Thacher copied an account of the life of this Plymouth minister, in which it is stated:

> He had a vast and strong memory, and was a living index to the Bible. . . . He sometimes preached in the Indian language, and he corrected the second and last edition of the Indian bible. . . . He was a competent scholar, but divinity was his favorite study. He discharged the work of the ministry to good acceptance, both in public and in private, and was very desirous of the conversion of souls. He ruled his house like a tender parent; was a hearty friend, helpful to the needy, kind to strangers and doubtless a good man. And yet, what man is there without his failings?[2]

He was succeeded by the Rev. Ephraim Little, who after two years' probation was ordained in 1699 and continued as the minister of the church until his death on the 24th of November, 1723. It may be noted that Mr. Little was the first minister of the church to be buried on Burial Hill. Since the landing of the Pilgrims only one other minister, the Rev. Chandler Robbins, rests in that graveyard beside the church.

The meeting of the church council in 1706 to hear the complaints of members of the church in Middleboro of the intemperance and excessive drinking of the minister of that church, shows the limited power and authority of church councils and that the particular province of the church council was to advise and not direct, and that

[1] Sewall, Diary, i. 472–473. Cf. C. Mather, Diary, i. 79, 194, 236, 237, 277, 319; Sibley, Harvard Graduates, i. 496–508.

[2] History of the Town of Plymouth (1832), p. 302.

the right to terminate the pastoral relations between minister and church was vested in the parish alone. Delegates from four churches heard the complaint and adjudged the charges to be proved and then "advised him to make a peaceable and Ordrely Secession" from the church, and advised the church to dismiss him with such expressions of love and charity as became the Gospel. Then those members of the church who were dissatisfied with the advice of the council called a second council of twelve churches. Twelve pastors and twenty-two delegates assembled in response to the call and concurred with the former council.[1]

Mr. Little is described as a "gentleman more inclined to the active than the studious life; but should be remembered for his useful services as a minister, and for his exemplary life and conversation, being one of good memory, a quick invention, having an excellent gift in prayer, and in occasional performances also excelling."[2]

The records of the church during Mr. Cotton's and Mr. Little's ministries contain many references to the general fasts and particular fasts observed by the church. The general fasts were fasts throughout the province, held in accordance with the requirements of the General Court, and particular fasts were those limited to the church itself, and the speedy answers to the prayers of the church were often noted with pious satisfaction.

In the administration of the right of baptism, a difference of opinion existed in the practice of the ministers. Mr. Little held that if the mother was in full communion, the child was undeniably a proper subject of baptism. For the first time in the history of the church, the pastor performed the right of baptism privately by baptizing on July 19, 1718, one Ephraim Holmes, who being at the point of death was baptized in his own house, and justifies the proceedings by the following memorandum in the record:

I nev^r could find that baptism (viz. the administration of it) is any where in scripture Limitted To ye sabbath or a public Assembly, & I always had a great^r regard to ye Scripture than the Custome or practice of any Minister or Church.

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[1] See p. 203, below.

[2] In Thacher, History of Plymouth, p. 306, where the passage is quoted from John Cotton's Account, in which it "is extracted from some Manuscript Memoirs, written by one contemporary with him" (p. 24).

(1) I cant find it Limitt[d] To sabbath in y[e] Scripture.
(2) nor To a publick Assembly:
1: not to y[e] sabbath.[1]

During Mr. Little's pastorate two churches were set off from the ancient church, one in the year 1717 in the north part of the town, now Kingston, which was the fifth church;[2] another in 1738 at Manomet or Monument Ponds, which was the sixth church[3] founded by members of the original First Church.

On the 29th of July, 1724, the Rev. Nathaniel Leonard of Norton, who had been chosen to succeed Mr. Little on the 13th of February, 1724, was ordained as minister. The formal letters of invitation were sent to the neighboring churches, requesting the presence of minister and delegates to the ministerial council and ordination. Mr. Leonard notes in his record the names of fifty-four male communicants or members of the church, and one hundred and one females, at the time of his ordination. The house which he built and occupied on the southerly side of Leyden Street is still standing, the oldest parsonage house now remaining in Plymouth.

As a result of the preachings of Andrew Croswell,[4] a revival minister, with whom Mr. Leonard was in sympathy as he permitted him to preach in his pulpit,[5] differences arose in the church and Josiah Cotton, son of the Rev. John Cotton of Plymouth, propounded certain queries, one of which at least was aimed directly at Mr. Croswell's methods and preachings. The church met to consider the problem "Whether a sudden and short distress, and as sudden joy, amounts to the repentance described and required. (2 Corin. vii. 9–11.)."[6] No formal decision was made by the church, but as a result of these church dissensions some of the society who were bitterly opposed to Mr. Leonard withdrew from

[1] P. 218, below.

[2] The organization of the fourth church at Plympton has already been noted (p. xxxi note 2, above).

[3] Manomet is still part of Plymouth, and the church at Manomet is the Second Church of Plymouth.

[4] Andrew Croswell was born at Charlestown in 1709; graduated at Harvard College in 1728; was ordained at Groton, Connecticut, in 1738; was installed over the Congregational Church in School Street, Boston, in October, 1748; and died in Boston April 12, 1785. He was a noted controversialist.

[5] Mr. Leonard also attended Mr. Croswell's installation at Boston in 1748.

[6] Thacher, History of Plymouth, pp. 309–310.

the church and in 1744 organized the third Congregational society within the town, which was the seventh church formed from the First Church. This church, known as the Third Church, continued as a separate organization until 1784, when it re-united during the pastorate of Mr. Robbins with the old First Church.[1]

Mr. Leonard's health failing in 1757 he asked to be dismissed from his pastoral relation, which was assented to by the church with the understanding that it was not to be formally completed until his successor had been settled. When his successor was ordained on January 30, 1760, Mr. Leonard was present at the ordination and came from his home in Norton, to which he had removed in 1757, took part in the exercises of the ordination, and secured the formal dismission from his pastorate, the church "at the same Time acknowledging it is a great Favour of Heaven, that we have enjoyed his Labours So long. Viz. For near three & thirty Years: In this Time we have found him a diligent, zealous, faithful Minister of Jesus Christ."[2]

After the dismissal of Mr. Leonard, the church heard many candidates and made several unsuccessful attempts to settle a minister. Invitations to clergymen in other places to become the minister of the church at Plymouth for one reason or another had been declined and after all hopes faded, the Rev. Chandler Robbins of Branford, Connecticut, was invited to preach as a candidate, and on October 30, 1759, the church chose him as Mr. Leonard's successor, but required that he should declare his assent and consent to the New England Confession of Faith or exhibit one in writing to the satisfaction of the church. Mr. Robbins accepted the call after a public declaration before the church and congregation of his assent and consent to the New England Confession, and on the 30th of January, 1760, was ordained as the minister of the First Church.

On June 11, 1761, Mr. Leonard died at Norton and the church records, quoting from the public prints, pay tribute to his memory: "He was a Man of considerable natural Abilities (as well of acquired

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[1] There have been two societies in Plymouth, each called the Third Church. The first of these lasted, as stated in the text, from 1744 to 1784, when it was re-united with the First Church; the second was organized in 1801.

[2] P. 325, below.

Accomplishments,) of a clear Head, Solid judgment, penetrating Tho't, Excelling in Conference and in giving Counsel & Advice in difficult Cases."[1]

On December 19, 1770, Mr. Robbins called the church together to consider some matters of importance relative to church discipline, etc. The following question was proposed by him for consideration by the church: "Whither it be the Opinion of this Chh that the half way Practice of owning or entering into Covenant [without coming into full communion], which has of late years, been adopted by this Chh, be a scriptural Method — or a practice warranted by s^d Word of God, & so to be persisted in?"[2]

To this half-way practice Mr. Robbins was strenuously opposed; the church was divided. Mr. John Cotton[3] was a zealous supporter and advocate of the practice which permitted persons owning or renewing the covenant to have baptism for their children without coming into full communion. At several church meetings he delivered some essays on this important question as he termed it, and later printed the essays with some vigorous and at times bitter letters which passed between Mr. Robbins and himself. The controversy continued during Mr. Robbins's ministry and was one of the contributing causes which led to the withdrawal of some members of the church shortly after Dr. Kendall's settlement, and to the organization of the Third Church in Plymouth.[4] The issues involved have lost much of their interest to-day and it is not material nor practical to state at length the theological arguments on the one side or the other which the stout champions presented. The curious reader will find in the records,[5] in the little volume of Mr. Cotton's above referred to, and in the other pamphlets published by the disputants, an interesting discussion of the disputed points and a striking illustration of the importance attached to a now forgotten matter of dispute.

The practice of the church from the beginning seemed to sustain the position of Mr. Cotton. That this practice met with the approval of his "grandfather Cotton, the former minister of this

[1] Pp. 326–327, below.
[2] P. 335, below.
[3] For this John Cotton, see p. xxii note 1, above.
[4] That is, the second Third Church, organized in 1801.
[5] Pp. 334–345, below.

church," he finds by the manuscript written by his grandfather's "own hand." To the suggestion —

"That we received this practice by *tradition* from our Fathers without *examination*, and have gone on in a *loose way* without being able to give any good reason for it." I answer, that neither our Fathers introduced it, nor we received it in this light manner. The question was started in the country soon after *grand-children* were born to the first comers, and the point agitated for twenty or thirty years by the ablest Divines, until at last the *Synod* of all the Ministers and churches, came to a solemn decision about it in the year 1662, after much prayer, study, and converse, and gave such weighty reasons for it as were never yet answered. Neither did many of their posterity receive it thus lightly: Mr. *Leonard* in particular had occasion and thoroughly studied the controversy, as appeared by several sermons on the point; and the same may be said of many others.[1]

Nathaniel Morton, writing of the ordination of Mr. Francis Higginson and Mr. Samuel Skelton at Salem in 1629, states the practice clearly and simply as follows:

The two Ministers there being seriously studious of Reformation, they considered of the state of their Children, together with their Parents; concerning which, Letters did pass between Mr. *Higginson*, and Mr. *Brewster* the reverend Elder of the church of *Plimouth*, and they did agree in their judgements, *viz.* concerning the *Church-Membership* of the Children with their parents, and that Baptism was a seal of their *Membership*, only when they were Adult, they being not scandalous, they were to be examined by the *Church-Officers*, and upon their approbation of their fitness, and upon the Childrens publick and personal owning of the Covenant, they were to be received unto the Lords Supper. Accordingly Mr. *Higginson's* eldest Son, being about fifteen years of age, was owned to have been received a member together with his Parents, and being privately examined by the Pastor, Mr. *Skelton*, about his knowledge in the principles of Religion, he did present him before the Church when the Lords supper was to be Administred, and the Childe then publickly and personally owning the Covenant of the God of his Father, he was admitted unto the Lords supper: it being then professedly owned, according to 1 *Cor.* 7. 14. that the Children of the Church are holy unto the Lord as well as their Parents, Accordingly, the Parents

[1] General Practice of the Churches of New England relating to Baptism, Vindicated [1772], pp. 20–21.

owning and retaining the Baptism, which they themselves received in their Infancy, in their Native Land, as they had any Children born, Baptism was administred unto them.[1]

The reason Plymouth Church did not join the Synod was mainly because that church "was without a minister ten years together about that time."

It seems undisputed that Mr. Leonard adopted the practice for which Mr. Cotton contended, but it was objected that he had great difficulty in bringing in the practice and was seven years about it, which delay was due to his prudence, for he waited until he gained the acquiescence of all. This was in accordance with the ancient practice and constitution of the church, for in the records we find that they would not vote in affairs of importance, especially in alterations of any part of worship, until they had gained the consent of every brother, at least so far as to acquiesce in the church procedure.

The whole correspondence between the minister and Mr. Cotton was marked with bitterness. Mr. Robbins describes Mr. Cotton's "*last Piece*" as a "most *injurious, unchristian, ungentleman-like, gross, misrepresentation* of the sentiments of your brethren." This was bad enough, but it did not disturb Mr. Cotton's sensitive feelings as did the suggestion that his (Cotton's) opinions tended "to establish the most dangerous tenets of the *Arminians*," to which he replies, "Mr. *Robbins*, I must tell you, I scorn the charge," and later returns to the attack with the assertion that "there is no more connexion between this practice and Arminianism than between it and atheism," and closes his argument on that point with the assertion "Methinks the boldest face may be justly ashamed ever to mention it any more." Mr. Robbins offered to "bury the hatchet and forget and forgive and for the future to live in love and peace."

The settlement of the difficulty appeared to Mr. Cotton as "a further insult" and not a retraction or acknowledgment, and the controversy proceeded with his fourth and last essay[2] in which he proposed that "the church, by a *formal vote*, adopt the method I proposed the last town meeting, *viz.* for a neighbouring Minister to

[1] New Englands Memoriall (1669), pp. 77–79.

[2] That is, the fourth and last essay in Mr. Cotton's first pamphlet. For the titles of the four pamphlets printed (two by Mr. Cotton and two by Mr. Robbins), see pp. lvi and note 2, lvii and note 1, below.

baptize the children of the church, as long as Mr. *Robbins*'s scruples remain. . . . We are willing to give him liberty of conscience; and expect the same liberty from him. And should think it hard, if he endeavours to prevent any Minister's coming."[1] The town never voted on Mr. Cotton's proposal, and the church at its meeting on June 30, 1772, voted to drop the affair for the present and "to reassume the further Consideration thereof, when they shall think it proper or necessary." The suggestion, however, in time became adopted in practice, and those children who failed to meet with the minister's strict requirements were baptized by a more liberal preacher on the occasion of some of Mr. Robbins's infrequent exchanges.

The church was not only divided on matters of practice and dogma, but also was not in complete accord on the issues presented by the Revolutionary War. Mr. Robbins was a sturdy patriot and served from time to time with the Revolutionary forces at Dorchester as chaplain, but some of the leading citizens of the town were not in sympathy with the demands for independence and separation from the mother country. Deacon Foster was brought before the church charged *inter alia* that his political conduct and practice were just matters of offence, that he "discovers a Willingness to have this Country enslaved," and "is an Advocate for ye Destructive Doctrines of Positive Obedience & Non Resistance."

On July 17, 1776, at the hearing upon the charges against Deacon Foster, it was urged against him that he looked upon those of the brethren who were opposed to him in political opinions as rebels and deserving of punishment, and he being unwilling to make any recantation, it was voted almost unanimously that they could not contentedly communicate with him at the Lord's table. At the deacon's request the meeting was adjourned for further deliberation, without proceeding to his formal suspension from the Communion, and before final action was taken Deacon Foster died of small-pox in January, 1777.

Another of the brethren explained his non-attendance upon church worship upon the ground that "The people of the town in general treated him in contempt, calling him a Tory."

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[1] The extracts in the text are from Mr. Cotton's first pamphlet, The general Practice of the Churches of New-England, relating to Baptism, Vindicated [1772], pp. 20–21, 34, 36, 41, 72–73.

In 1794 a committee of the church and a committee of the parish were appointed to meet and prepare a form of admission to the church and confession of faith. Dr. Robbins proposed a plan which met the approval of his committee but the committee of the parish would not concur. The confession of faith, as stated by Dr. Robbins and adopted by the church in June, 1795, contained fourteen articles, agreeing in substance with the six principles of William Perkins.

The records of the church during Dr. Robbins's term of service contain a larger number of cases of church discipline than are to be found in the records kept by any other of the pastors of the church. A scholarly, learned and devout minister, possessing the confidence and respect of all his congregation and the affection of many, he had positive ideas as to the duties and responsibilities of pastor and church to its erring members. The morals as well as the religious beliefs of the members of his parish were subjects of his interest and care. He thoroughly believed in the propriety and importance of public admonitions and public confessions,[1] and while he tempered justice with mercy as he understood it, in the cases of those of his flock who were prepared to retract their errors and confess their sins and show repentance, he did not hesitate to proceed to the severest measures which it was possible for a church to take.

On July 1, 1798, he pronounced formal sentence of excommunication upon one member of his church: "I declare him to belong *visibly* to the sinful & woful Kingdom of Satan, the Ruler of the Darkness of this World. I declare him to be a Person, from whom Christians, the followers of our holy Lord are to 'withdraw themselves, as from one that walks disorderly.' And this just Sentence, now passed upon him, by the Church in the Name & by the Authority of Christ, is but a Prelude & Representation of a Sentence, far more dreadful to be passed upon him, in the Day when the Lord Jesus Christ shall come to judge the world."[2]

Upon the re-union of the Third and First churches in 1784, Dr. Robbins became the pastor of a parish including within its limits the town of Plymouth excepting only the precinct of Manomet Ponds, and until his death on June 30, 1799, he was, with the ex-

[1] See the reasons given by himself in 1771 for recording confessions, pp. 287–288, below.

[2] P. 520, below.

ception of the pastor of that outlying precinct, the only settled minister in the town. Whatever dissatisfaction existed with Dr. Robbins's strictness in religious and parochial matters was undoubtedly held in check during his term of service by the affection and respect which the members of his parish entertained for him and no formal action looking towards a division of the church was had, although it is probable that a majority of the church were not entirely in sympathy with his attitude upon some matters of discipline and practice.

Until 1788 he occupied the parsonage on the northerly side of Leyden Street, which stands on a portion of the lot presented to the church by the widow and son of Dr. Samuel Fuller of the Mayflower, who for many years was a deacon of the church. This parsonage house is still standing and was occupied by his successor, Dr. Kendall. The following memorandum appears in the church records:

> Lord's Day June 30th 1799, died, after a long and distressing illness, The Revd Chandler Robbins DD. The justly & highly esteemed & greatly beloved Pastor of this Church; to the great and inexpressible loss of his bereaved flock, and his other numerous acquaintance. After having faithfully and indefatigably laboured in this part of the Lords vineyard, nearly forty years, it pleased his Divine Master to release him from his service here, & to call him home to receive a gracious reward.[1]

The last entry made by Dr. Robbins on the church records was the record of the meeting of February 12, 1799. The moderator of the next meeting, held November 4, 1799, records the choice of a minister by the church to succeed Dr. Robbins by a vote of twenty-three for Mr. James Kendall and "fifteen were not for him." The parish voted to concur with the church by a vote of 253 in the affirmative and 15 in the negative. Mr. Kendall's answer to the call given him by the church on the 4th of November, 1799, is recorded in full in the records. He was born at Sterling, November 3, 1769, and was nearly fitted to enter Harvard College at the early age of fourteen, but on account of serious trouble with his eyes, attributed to the closeness of his application to the study of Greek in the evening, he was not permitted to enter college until 1792. He was graduated in the class of 1796 with high rank and in 1798

[1] P. 623, below.

became a tutor of Greek in the College, and later received the degree of A.M. in course and of S.T.D. in 1825. He was the first candidate invited to preach in Plymouth after the death of Dr. Robbins and preached his first sermon as candidate on October 13, 1799. Dr. Thomas Robbins, a nephew of Dr. Chandler Robbins, notes in his diary of that day: "Heard Mr. Kendall preach. He appears to be an Arminian in full. A very great congregation here." [1]

Without attempting to analyze minutely the differences between the distinguishing tenets of the Arminians and those of the Calvinists, it is sufficient to say that the Arminians regarded the doctrines of Calvin with regard to free will, predestination, and grace as too severe, and adopted a religious system which extends the love of the Supreme Being and the "merits of Jesus Christ" to all mankind.

For thirty-eight years Dr. Kendall was the sole pastor of the First Church and after the settlement of his colleague, the Rev. George W. Briggs, he preached frequently as the senior pastor of the church in his own and other pulpits. He died on March 17, 1859, after a ministry of nearly sixty years, leaving "the memory of the pious pastor, the lover of peace, the promoter of good will among men, the stedfast christian friend, who in his daily life, so well exemplified their [the Pilgrims'] virtues, and their all sustaining faith." [2] He published many sermons and addresses. Eleven years after his death Governor Clifford at his speech on the Pilgrim anniversary in 1870, gracefully referred to "the saintlike aspect, the serene presence, and the mellifluous voice of another divine of a later age, the worthy successor of John Robinson and Elder Brewster, the Reverend Dr. Kendall." [3]

The church sent invitations to fourteen churches, to President Willard of Harvard College, and the Rev. Dr. David Tappan, Professor of Divinity, to be present at his ordination. The ecclesiastical council met at Plymouth on the 31st of December, 1799, nine churches being represented. A remonstrance against ordaining him as pastor of the church was presented to the council by three members,

[1] Diary (1886), i. 99.

[2] These words were used when presenting to Dr. Kendall a casket containing $400 from friends in Boston and vicinity on January 1, 1850: see his Discourse delivered on that day, p. 24.

[3] Proceedings, etc. (1871), pp. 140–141.

who said they represented fifteen male members. The council, after due consideration and giving the remonstrance its full weight, voted that they were ready to comply with the request of the First Church of Christ in Plymouth, expressed in their letters missive, and proceeded with the ordination. On January 1, 1800, Mr. Kendall was solemnly ordained to the work of the Gospel ministry and pastor of the First Church of Christ in Plymouth.

On the 17th of September, 1801, a meeting of the church was held and a request was submitted by one of the brethren that all the members, male and female, that wished be dismissed from their relations with the First Church, be formed into a new church by the name of the Third Church of Christ in Plymouth, and that any member who desires hereafter a dismission from either church to join the other one, be dismissed and recommended to the other. And further, that an equal proportion of the church furniture according to the numbers of the Third Church be granted to that church.

On the 24th of September the church again met for further consideration of this request. The petitioners explained that they had nothing further in view than that the removal of relations from one church to the other in the future be regulated according to the usual practice of this and other Congregational churches in New England, and they relinquished their claims to the church furniture, being convinced that as it was given to the First Church the present members were not exclusively entitled to it, and therefore had no right to the disposal of it. They asked only for the privilege of using it a certain time until it was convenient for them to furnish their own table.

A petition was presented, signed by eighteen males and thirty-five females, asking that they be dismissed from their present relations to the First Church in order to be set off into a distinct church by the name of the Third Church in Plymouth, and the request was assented to unanimously. Then the church voted to grant the privilege of using the communion service for two years. So without apparent bitterness, with singular unanimity, their church was established in Plymouth with substantially the same provision as to the admission and recommendation of members as was made when the church in Leyden was divided, and the members of that church

who "went should be an absolute church of themselves as well as those who staid."

The Legislature by an act passed March 1, 1802, incorporated by name 144 men and 8 women with their "polls and estates" into a parish by the name of the Third Congregational Society in Plymouth.[1] The third precinct or parish which was first established in 1744 had been re-united with the first parish by the act of March 20, 1784. The original petition for this act of incorporation in 1801, which is preserved in the State archives, bases the application for a charter upon five reasons which were given as follows:

1st [That the petitioners had] Erected a new building for public worship in which a respectable Congregation has Attended for more than one Year.

2d That fifty three members of the first Church have been regularly dismissd from that Church which was nearly one half of its members & have formed into Church estate by the name of the 3d Church of Christ in plymouth, who with others of your petitioners Cannot Concientously unite in public worship with those from whom they Seperated.

3d That the precinct is too numerous to worship in One house as it consists of 3040[2] Souls & more than 500 rateable poles, & being so numerous the people cannot be Accommodated with Seats in one house.

4th That your petitioners have to Support not only their public teacher, but have to pay to support the minister of the first precinct.

5th Considering the extent of the precinct & numerous Inhabitants your petitioners think the present pastor inadequate to perform the requirements of his office To the whole.

The number of inhabitants of the town, the fact that there were more than 500 adult males which made it impossible, if there was that general desire on the part of the people to attend divine worship which it had been assumed existed in earlier days, for the existing meeting-house to hold the possible worshippers, might of itself justify the establishment of another society within the limits of the town. That the theological differences which existed were more minute and technical than substantial, appears in the report of the committee, which was accepted by the town, to which was referred the application of some of the petitioners for the sale to them of a part of the

[1] Acts and Laws of the Commonwealth of Massachusetts, 1801 (1897), pp. 342–344.

[2] Perhaps "3044."

Training Green belonging to the town upon which to erect their meeting-house. The committee said in part in its report to the town on the 5th of April, 1800:

To comply with the request of the applicants by granting a lot in Training Green for the purpose mentioned would, in the opinion of your committee, not only preclude the town, under whatever circumstances it may be, from opposing the prosecution of that object, but would sanction the separation of a small number of persons on principles that do not appear to be substantial and well-founded. If religious societies are to be split up into divisions merely from a variance of sentiment in certain polemic speculations, about which the greatest and best men in all ages of the Christian church have differed, each Christian must consecrate his own dwelling as his sanctuary, for scarcely two of the best informed Christians can be found precisely to agree on every controverted point.

The church records during Mr. Kendall's ministry relate mainly to church meetings and election of church officers and delegates to the various ordinations and councils to which the church was invited. The records of baptisms, marriages,[1] and deaths were kept in full as was the custom of his predecessors. Dr. Robbins on January 1, 1799, recorded a list of members of the church who were admitted before he came to Plymouth and a list of all members admitted during the term of his settlement, and the list of admissions to and dismissions from the church was continued and kept by his successor.

The rigor of church discipline which had prevailed in the past was much relaxed and may be attributed in part to a less strict and formal compliance with disputed points of doctrine which had divided the church members in former years, as well as to the political, social, and economic changes which these changing years brought.

But few cases of discipline are recorded in the later records, and in most cases diligent effort was made by the appointment of committees and others instructed to wait on the delinquents and persuade them to correct the objectionable practices, without enforcing the severity of church discipline.

In July, 1823, it was voted to alter the terms and conditions of becoming members of the church and enjoying Christian privileges,

[1] Cf. p. xxx and note 2, above.

in order to render them more in accordance with the requirements of the Gospel and more agreeable to apostolic practice, and more in accordance with the usage of this ancient church for one hundred and seventy-five years.

It was noted that in the year 1795 a departure from the ancient usage was introduced by adopting a written creed or confession as a condition of admission to the Christian ordinances, and it was determined that that was in fact a departure from the practice of the church from the time of our forefathers and from the first principle of Protestantism, which is a sufficiency of the Holy Scriptures for all the purposes of faith and practice. Instead, therefore, of continuing to make a public acknowledgment of this creed a condition of enjoying fellowship and communion in the future, it was voted unanimously to return to the former practice of the church in this respect and adopt the covenant made use of by the church previous to the years 1795. The original church covenant was as follows:

> You do (now) in the presence of God, in the presence of his holy Angels, and in the presence of this solemn assembly, this day avouch the Lord Jehovah, the only living and the true, God, to be your God, and to give up yourself to him alone, acknowledging God the Father be your Father and Sovereign: And giving yourself unto the Lord Jesus Christ as your only Priest and atonement, as your only Prophet and Guide, as your only King and Lawgiver; and to the Holy Spirit of God as your only Sanctifier and Comforter; and also giving up yourself to this Church of our Lord Jesus Christ, You do solemnly promise by the help of his grace to walk with God and this his Church, in ways of holy Communion, and due subjection to all his holy ordinances, and according to his will, revealed in his holy word.[1]

It was also voted that written relations should no longer be required as a term of admission to Christian ordinances, but that it should be optional with the applicant to communicate his request in writing or verbally through the pastor.

The word "Unitarian" does not appear in the records earlier than June, 1828, when a letter was communicated from the Second Congregational Unitarian Society in New York, requesting the aid of this church by their pastor and delegate at the ordination of Mr. William Parsons Lunt over said society.[2] Prior to that time many

[1] Pp. 574–575, below.

[2] P. 579, below.

churches, to which this church was invited to send delegates to the ordinations or meetings of ecclesiastical councils, were not referred to as Unitarian churches but uniformly as Congregational churches or by their proper legal title. That the distinctive name of Unitarian was not adopted by the First Parish although its affiliations with that denomination existed in fact, is shown by the organization on February 14, 1831, of a religious society in the town under the name of the "Unitarian Society." On May 16, 1831, that society elected the Rev. James H. Bugbee for their teacher for the year ensuing. At that time Mr. Bugbee was the minister of the Universalist Society in Plymouth. It had a brief existence, the date of the last entry in its record being April 30, 1833.

On the 15th of June, 1837, the church again voted unanimously to adopt the following provision and declaration as the form and condition in the future of admission to the church and of partaking of the ordinances of the Gospel:

> Believing the scriptures of the Old and New Testament to contain the word of God, and to be the only and sufficient rule of faith and practice; it is my (or our sincere) desire and purpose of heart in professing this belief, in joining the Chh, and partaking of the Ordinances of the gospel by the aid of his grace to *live by the faith* of *the Son of God*, and thus to walk in all the Commandments and Ordinances of the Lord blameless.[1]

This form it is stated, "being so much in harmony with the Simplicity that is in Christ and so conformable to the primative practice of the Chh, it is hoped and believed will tend to remove from the minds of sincere and devout persons, their reasonable objection against joining the Chh, and availing themselves of the satisfaction and benefit of enjoying the christian Ordinances."

On January 1, 1838, the Church unanimously voted to invite the Rev. George W. Briggs of Fall River to become an associate minister with the Rev. Dr. Kendall, and to "approve of the proceedings of the Parish at a meeting held on the thirteenth day of October last," whereby Mr. Briggs was invited to become colleague pastor with the Rev. Dr. Kendall. Twenty-six churches were invited to take part in the installation of Mr. Briggs on January 3 and were gen-

[1] Pp. 590–591, below.

erally represented by their pastors and delegates, two churches, defined as Unitarians, were included; the church at Fall River and the church at Buffalo. On December 31, 1852, the connection between the church and parish and the Rev. Mr. Briggs, at his particular request, was dissolved, after a continuance of fifteen years of great unanimity and satisfaction on the part of the society and unbroken harmony between the junior and senior pastors. Mr. Briggs accepted the invitation of the First Congregational Society in Salem to become its minister.

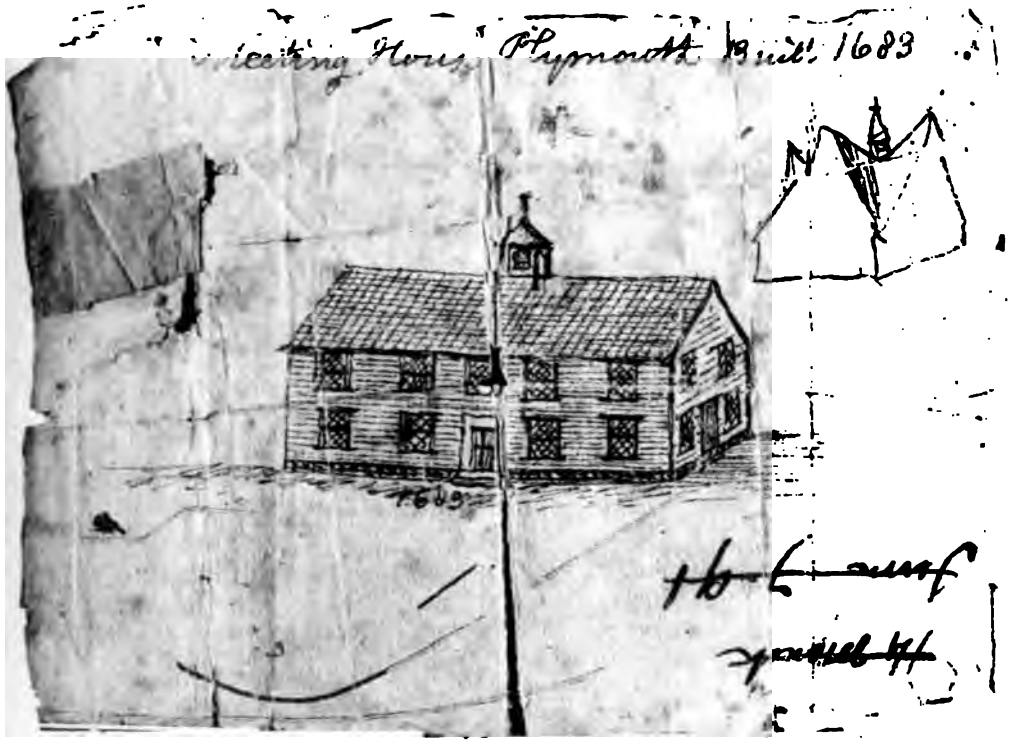
The parish records record an invitation to Mr. Henry L. Myrick to settle as a colleague with the Rev. Dr. Kendall, by vote of the parish on the 19th of May, 1853. For the first time the church does not appear to have voted on the settlement of a minister. Mr. Myrick accepted on July 9th, and a council was summoned by the First Church and Society in Plymouth for his ordination as associate pastor, which met at the Samoset House on the 21st of September, 1853. Ten churches were represented by pastors and delegates and voted to proceed with the ordination. The connection of the Rev. Mr. Myrick with the church as colleague pastor was dissolved at his request in September, 1854.

On April 8, 1855, the Rev. George S. Ball, late of Upton, commenced his supply of the pulpit for one year, as associate pastor of the First Church, by invitation of the First Parish through their committee; on March 1st, 1856, he was invited to settle as colleague pastor, and remained until April, 1857, when his connection was dissolved at his own request.

On the 8th of November, 1858, the Rev. Edward H. Hall was invited to become the associate pastor of the society. Mr. Hall accepted the invitation and was ordained on January 5, 1859, the senior pastor of the society making the ordaining prayer.

Dr. Kendall died honored and beloved on the 8th of March, 1859, and these volumes are completed with the last entry in the handwriting of the aged minister and his pastorate of nearly sixty years is finished:

A connexion formed under such favorable and auspicious circumstances — and with so much harmony and unanimity of feeling and expression — inspires the hope of and promises a result most favorable

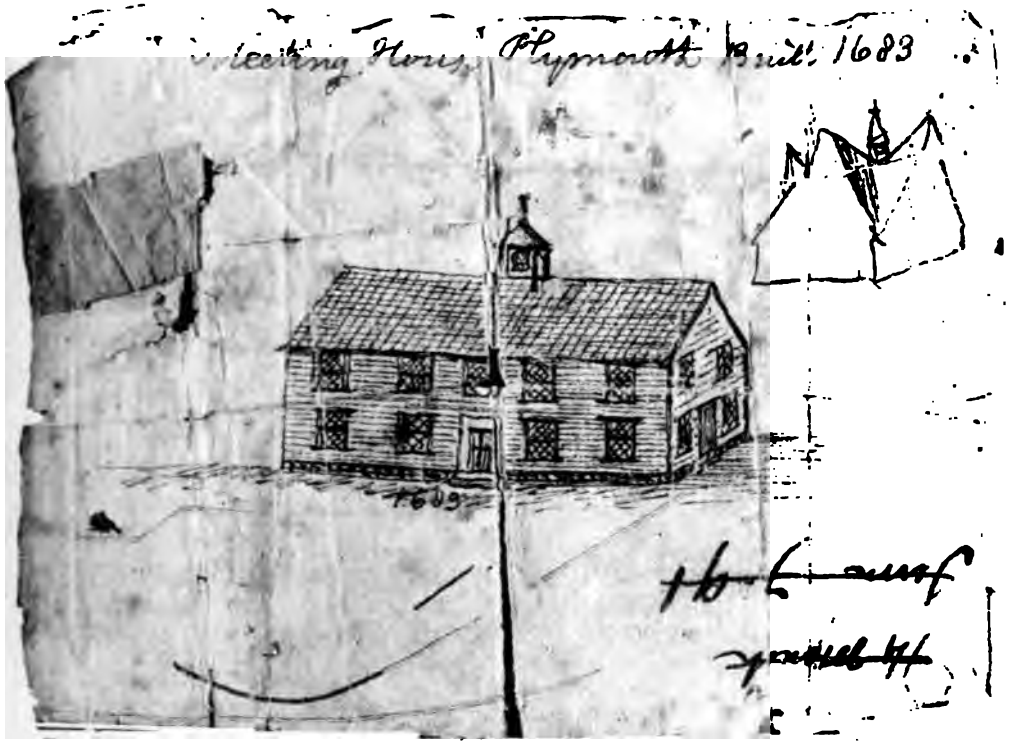


Built in the year 1683. Taken down 1747
45 feet by 40 – 16 in the walls. Scale
20 feet to an inch. It stood where
the first Church now stands.

MEETING HOUSE

Second Meeting-house, Plymouth, 1683-1744

Engraved for The Colonial Society of Massachusetts from a drawing of unknown date



Built in the year 1683. Taken down 1744
45 feet by 40 – 16 in the walls. Scale
20 feet to an inch. It [illegible]
the first church now stands.

MEETING HOUSE

Second Meeting-house, Plymouth, 1683-1744

Engraved for The Colonial Society of Massachusetts
from a drawing of unknown date

to the Christian growth and prosperity of this Chh. and Parish. Our desire & prayer are that this hope & this result may be realized.[1]

The members of the First Church have worshipped in five meeting-houses. The first, erected in or about 1648, stood on the northerly side of the Town Square and remained until 1683, when it was taken down.[2]

During Mr. Cotton's ministry the second meeting-house was erected in 1683, nearly upon the site of the present meeting-house, although its front is believed to have been about twenty feet farther easterly. This building was taken down on July 3, 1744.[3]

The third meeting-house was raised during Mr. Leonard's ministry on July 17th, 1744, the congregation meeting in it for the first time on July 29th of that year. On April 10, 1831, the last religious service was performed in this building, which had stood for eighty-seven years. The text on the occasion was "Who is left among you that saw this house in its first glory? and how do ye see it now?"

[1] Pp. 718–719, below. The reference is to Mr. Edward H. Hall.

[2] The two earliest allusions to the first meeting-house appear to be the following. On December 4, 1647, a committee was chosen at a town meeting "to make the rate for comon charges being 3£ And allso 25 pounds for ye meeting house;" and on May 17, 1649, a town meeting was "holden at the meeting house" (Plymouth Town Records, i. 22, 28).

[3] Two sketches of the second meeting-house are reproduced facing p. xlviii. When or by whom they were drawn is not known, but they came into my possession from the family of William S. Russell. The handwriting of the inscription underneath the lower sketch has not been identified. But the words "Meeting House Plymouth Built 1683," written above the upper sketch, are in the hand of Samuel Davis (1765–1829), as appears from a comparison of them with a manuscript volume now owned by the Boston Athenæum. This volume, with the printed label "Historical Extracts" on the back of the cover, contains entries about Plymouth made by Mr. Davis in the years 1810–1814. On p. 74 he mentions the second meeting-house, but makes no allusion to these sketches.

It is pertinent to add that it was Samuel Davis who, so far as is known, first used the term Pilgrim Fathers. In an ode written by Thomas Paine (later Robert Treat Paine, Jr.) for the anniversary of the Massachusetts Charitable Fire Society on May 29, 1795, we read:

> But, lo, across th' Atlantic floods,
> The Star-directed pilgrim sails!

In an ode written for the Boston celebration of Forefathers' Day on December 22, 1798, Mr. Paine employed the expressions "pilgrim man" and "heirs of Pilgrims." Mr. Davis's ode in which the term Pilgrim Fathers first occurs, was written for the Boston celebration of Forefathers' Day in 1799. See Publications of the Colonial Society of Massachusetts, xvii. 326, 331, xviii. 32–33.

(Haggai, ii. 3.) The next day the workmen began to take down the house.[1]

The foundations of the fourth meeting-house were completed and the frame was raised during Dr. Kendall's ministry on June 2, 1831. On the 14th of December the new church was completed and solemnly dedicated to the worship and service of Almighty God. In the afternoon of the day of dedication the pews were all sold, except such as were reserved for the aged and paupers, for a sum more than sufficient to cover the expense of the new church and to pay the pewholders in the old house at the appraised value. This building stood until November 22, 1892, when it was destroyed by fire. The pastor notes a remarkable circumstance as an interposition of Providence that on the 22nd of November, 1831, during a severe tempest, the church was struck by lightning, the pinnacle of the church was destroyed, the plating forced from the column, and the granite pillar upon which it rested was removed.[2] No other damage was sustained by the tower. The body of the building was not injured, although several persons were within the tower at the time and two in the bell deck room, yet no one suffered the slightest injury.[3]

The corner-stone of the present meeting-house, the fifth, built of stone, was laid on June 29, 1896, and the dedication occurred on December 21, 1897.

The silver owned by the First Church has been fully described by Mr. E. Alfred Jones.[4]

ARTHUR LORD.

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[1] A sketch of the third meeting-house is reproduced facing p. 288, below. When or by whom it was drawn has not been ascertained, but it also formerly belonged to Mr. Russell. In his Historical Extracts, mentioned in the previous note, Mr. Davis does not mention the sketch, but writes: "The model of this House seems to have been taken from the Old Brick Church which formerly stood in Cornhill Boston. . . . The Bird on the spire is of copper gilt — & was made at Boston by Mr Drowne" (p. 75). The allusions are to the meeting-house of the First Church, Boston, built after the fire of 1711, and to Shem Drowne.

[2] P. 584, below.

[3] A reproduction of the fourth meeting-house faces p. 584, below.

[4] Old Silver of American Churches (Letchworth, England, 1913), pp. 374–376.

LISTS OF PASTORS
ASSOCIATE PASTORS, ELDERS, DEACONS, ETC.[1]
1620–1859

PASTORS

CHRONOLOGICAL		ALPHABETICAL	
1629–1635	Ralph Smith	John Cotton	1669–1697
1636–1654	John Reyner	Edward Henry Hall	1859–1867
1669–1697	John Cotton	James Kendall	1800–1859
1699–1723	Ephraim Little	Nathaniel Leonard	1724–1760
1724–1760	Nathaniel Leonard	Ephraim Little	1699–1723
1760–1799	Chandler Robbins	John Reyner	1636–1654
1800–1859	James Kendall	Chandler Robbins	1760–1799
1859–1867	Edward Henry Hall	Ralph Smith	1629–1635

ASSOCIATE PASTORS

1838–1852	George Ware Briggs	George S. Ball	1855–1857
1853–1854	Henry Lewis Myrick	George Ware Briggs	1838–1852
1855–1857	George S. Ball	Edward Henry Hall	1859–1859
1859–1859	Edward Henry Hall	Henry Lewis Myrick	1853–1854

ELDERS

1620–1644	William Brewster	William Brewster	1620–1644
1649–1691	Thomas Cushman	Thomas Cushman	1649–1691
1699–1746	Thomas Faunce[2]	Thomas Faunce	1699–1746

[1] Previous to Mr. Cotton's ministry, the dates are more or less conjectural.

In addition to the pastors in the list, all of whom were regularly settled, the following preached at different times, but were never settled: John Lyford, 1624–1625; —— Rogers, 1628; Roger Williams, 1631–1634; John Norton, 1635–1636; Charles Chauncy, 1638–1641; James Williams, between 1654 and 1667; William Brinsmead, between 1654 and 1667. A Mr. Glover was apparently to come over in 1635, but died in London before his expected departure. There are allusions in the Plymouth Town Records to James Williams, who on September 16, 1663, was allowed £60 (i. 54); and to William Brinsmead under dates of December 27, 1665, February 5, and September 11, 1666 (i. 77, 78, 82).

In 1757 James Sproat, in 1759 Job Whitney, and in 1759 Nathaniel Potter were chosen pastors, but declined.

[2] On March 7, 1694, Thomas Faunce and Isaac Cushman were "nominated . . . for Elders" (p. 173, below). On June 16, 1695, the "matter of Elders being named, & then nominated, desired to give their answer, Bro: Faunce declined a

Deacons [1]

CHRONOLOGICAL		ALPHABETICAL	
1620–1621	John Carver	John Atwood	1716–1754
1620–1633	Samuel Fuller	Nathaniel Atwood	1694–
1629–1633	Richard Masterson	Joseph Bartlett	1745–1783
1629–1633	Thomas Blossom	John Bishop	1797–1801
	John Doane	Thomas Blossom	1629–1633
	William Paddy	John Carver	1620–1621
	John Cook	Thomas Clark	1694–1697
–1669	John Dunham	Thomas Clark	1728–1728
1669–1687	Robert Finney	John Cook	
1669–1693	Ephraim Morton	Rosseter Cotton	1822–1837
1686–1699	Thomas Faunce	William Crombie	1777–1814
1694–1727	George Morton	Jonathan Diman	1784–1797
1694–	Nathaniel Atwood [2]	John Doane	
1694–1697	Thomas Clark	Lemuel Drew	1812–1825
1716–1741	John Foster	John Dunham	–1669
1716–1754	John Atwood	Thomas Faunce	1686–1699
1728–1750	Haviland Torrey	Robert Finney	1669–1687

present acceptance of the call from sense of his owne unfitnesse, Bro: Isaac Cushman desired further time of consideration; In which time our bretheren engaged in promoting a new society in our westerne præcincts, gave Bro: Cushman an earnest call to teach the word of God to them & desired our chh to consent thereto" (p. 177, below). Isaac Cushman accepted the call to the new society, which later became Plympton. On April 3, 1699, Thomas Faunce was again chosen elder, this time accepted, and was ordained October 4 (pp. 187, 189, below).

[1] Some of the dates are conjectural.

There is mention of "Deacon Robt Harlow" on May 12, 1751 (p. 447 below); of "Deac^n Nathaniel Warren" on February 26, 1767, and December 27, 1792 (pp. 396, 420, below); and of "Deacon Cornelius Holmes" on August 11, 1773 (p. 402, below). All three were presumably deacons of some other church.

Sylvanus Bartlett and Lemuel Bartlett were chosen deacons in 1777, but declined. (Pp. 352, 353, 354, below.)

In his Account of the Church (Appendix to Mr. Philemon Robbins's Sermon, 1760), Mr. John Cotton gave the names of the deacons down to 1760. In a copy of the Account owned by Mr. Lord, in the margin of p. 4 is written, in the hand of Mr. Cotton, "Mr James Hirst." There was a James Hirst (or Hurst) at Plymouth in the early days, but his name apparently does not occur in the church records, and the authority for Mr. Cotton's statement is unknown.

[2] Nathaniel Atwood is in the records variously called "Atwood" and "Wood." The date of his death is unknown. Whether he was the father of Deacon John Atwood, whose name also variously appears as "Atwood" and "Wood," has not been ascertained.

CHRONOLOGICAL		ALPHABETICAL	
1728–1728[1]	Thomas Clark	John Foster	1716–1741
1745–1777	Thomas Foster	Thomas Foster	1745–1777
1745–1783	Joseph Bartlett	Samuel Fuller	1620–1633
1754–1776	John Torrey	Richard Masterson	1629–1633
1777–1814	William Crombie	Ephraim Morton	1669–1693
1784–1797	Jonathan Diman	George Morton	1694–1727
1784–1818	Ephraim Spooner	Ichabod Morton	1832–1841
1797–1801	John Bishop[2]	William Paddy	
1812–1825	Lemuel Drew	Wm. Putnam Ripley	1818–1842
1818–1842	William Putnam Ripley	Thomas Russell	1853–1854
1822–1837	Rosseter Cotton	William Shaw Russell	1853–1863
1832–1841	Ichabod Morton[3]	Ephraim Spooner	1784–1818
1853–1863	William Shaw Russell	Haviland Torrey	1728–1750
1853–1854	Thomas Russell	John Torrey	1754–1776

[1] Haviland Torrey and Thomas Clark were chosen deacons on January 22, 1728, the choice was concurred on February 11, and they were "in the Name of the Chh desired . . . to Accept of that Office and take their places in the Deacons seat & be assisting with the other Deacons as Occasion shall require till they be Regularly Ordained." Haviland Torrey was duly ordained on December 29th, but Thomas Clark died on March 18th before ordination. (Pp. 237, 238, 239, below.)

[2] Exactly how long John Bishop remained deacon is uncertain. He was elected deacon on April 10, 1797 (p. 513, below). On March 6, 1800, he requested "to be dismissed from his office, as deacon, in this Chh," but "was prevailed with to withdraw his request" (p. 543, below). On September 24, 1801, a John Bishop was dismissed from the First Church to the Third Church (p. 547, below), and presumably this was Deacon John Bishop. At all events, there is no further allusion to John Bishop as deacon until January 6, 1812, when the church voted "to adjourn this meeting to first tuesday in Feb. for the purpose of making choice of a Deacon in the room of Dea. Bishop resigned some years since;" and on February 4 the adjourned meeting voted to "proceed to make choice of a Dea^n to fill the vacancy made by the resignation of Dea^n Bishop" (p. 559, below). Yet his gravestone states that he died March 26, 1830, and that "he was Deacon of the Church 34 years" (Kingman, Epitaphs from Burial Hill, p. 165). Perhaps he became deacon of the Third Church in 1801.

[3] Ichabod Morton resigned as deacon on February 19, 1841, and on October 23, 1842, at his own request, his connection with the First Church was dissolved. (Pp. 597, 598, below.)

After 1800 it clearly became difficult to induce members to accept the office of deacon, and vacancies remained unfilled for many years. On February 19, 1841, "It was then proposed to chose a substitute to fill his [I. Morton's] place in the Office of Deacon of the Chh. After some consultation — it was Voted to postpone the meeting indefinitely — for the purpose of selecting and agreeing on some suitable person among the brethren, who might be willing to accept the office, if chosen" (p. 597, below). Mr. Morton's resignation left the church with

Meeting-Houses

1648–1683	First
1683–1744	Second
1744–1831	Third
1831–1892	Fourth
1897	Fifth

Offshoots from the First Church, Plymouth

1632	Duxbury
1632	Marshfield
1646	Eastham
1698	Plympton
1717	Kingston
1738	Second Church, Plymouth (Manomet Ponds)
1744	Third Church, Plymouth (re-united with the First Church, Plymouth, 1784)
1801	Third Church, Plymouth

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but a single deacon, William P. Ripley; and from the death of Mr. Ripley on November 10, 1842, to March 13, 1853, the church was apparently without a deacon.

BIBLIOGRAPHIES

1620–1859[1]

Pastors and Associate Pastors

Ephraim Little

1720[2]

Of Taking Heed to, and Fulfilling the Ministry; With the Grand Motive thereto. A Sermon Preached at the North-Precinct in Plymouth, November 2. 1720. Being the Day of the Ordination of the Reverend Mr. Joseph Stacey, to the Pastoral Office in the Church there. By Daniel Lewes, A.M. Pastor of the

[1] These include only (1) the writings of the settled pastors and associate pastors of the First Church from 1620 to the end of the year 1859, and (2) the sermons preached at the ordination or at the funeral of the settled pastors. Of the early ministers who preached at Plymouth but were not regularly settled (see p. li note 1, above), only three appear to have published anything — Roger Williams, John Norton, and Charles Chauncy.

Mr. John Cotton assisted the Apostle Eliot in his Indian translations, but published nothing under his own name. After the death of John Alden in 1687, two poems were printed in broadside. The authorship of one of these has never been ascertained, but the other, signed "J. C.," is usually attributed to Mr. Cotton. (See Proceedings Massachusetts Historical Society, xli. 208; Mayflower Descendant, ix. 129–131, 193–196. If the attribution is correct, the poem was overlooked by Sibley in his Harvard Graduates, i. 507–508.) This poem is entitled:

"Upon the Death of that Aged, Pious, Sincere-hearted Christian, John Alden Esq: Late Magistrate of New-Plimouth Colony, who dyed Sept 12th. 1687. being about eighty nine years of age."

Mr. Little's only known publication was a Preface to a sermon printed in 1720: see the text on this page.

Mr. Leonard apparently published nothing, but he may have been the author (or part author) of a pamphlet printed in 1745. This was signed (p. 14) by fourteen pastors, headed by "Nath. Leonard, Pastor of a Church at Plymouth." The title reads:

The Testimony of A Number of Ministers Conven'd at Taunton, In the County of Bristol, March 5. 1744, 5. In Favour of The Rev. Mr. Whitefield, &c. Giving the Reasons of their inviting him into their Pulpits. . . . Boston: . . . 1745.

It is possible that a charge delivered by a pastor of the First Church was printed in some sermon preached by the minister of another church. But, so far as is known, no sermon or discourse by a settled pastor of the First Church was

[2] These dates indicate when the sermons or discourses were delivered or written, the date of publication being in some cases a year later.

Church in Pembroke. With a Preface by the Reverend, Mr. Ephraim Little, Pastor of the First Church in Plymouth. . . . Boston: . . . 1720.[1]

Chandler Robbins

1767

The Ways of God vindicated. A Sermon Occasioned by the Death of Mrs. Elisabeth Watson of Plimouth, Late Consort of George Watson, Esq; and Daughter of the Hon. Peter Oliver, Esq; Who departed this Life, February 19, 1767. Ætatis 32. Delivered the Lord's Day after her Decease. . . . Boston: . . . M DCC LXVII.

1771

The Character of Dorcas considered and improved. A Sermon occasioned by the Death of Mrs. Lydia Hovey, of Plimouth, Late Consort of James Hovey Esq. Who Departed this Life Feb. 23d. 1771. Ætatis 56. . . . Boston Printed, M, dcc, lxxi.

1772

To please Christ, the great Business of a Gospel Minister. A Sermon Preached January 29th. 1772. at the Ordination of the Reverend Mr. Lemuel Le Baron, To the Pastoral care of the Second Church in Rochester. . . . Boston: . . . MDCCLXXII.

1773

A Reply to some Essays Lately published by John Cotton, Esq; (of Plymouth) Relating to Baptism. Wherein it is attempted to shew, That the Practice of Persons owning the Covenant, (as it is called) and enjoying Baptism for their Children, while they neglect to come to the Lord's Supper, is unscriptural and of dangerous tendency. Also, A Vindication of the Author from several injurious Aspersions contained in Mr. Cotton's Remarks on some Letters that passed relative to this Point. . . . Boston: . . . 1773.[2]

1774

Some brief Remarks on A Piece published by John Cotton, Esq; Of Plymouth. Entitled "The general Practice of the Churches in New-England relating to

published until nearly a century and a half had elapsed after the settlement of Plymouth.

From 1767 to 1859, inclusive, thirteen discourses were published by Dr. Robbins, eighteen by Dr. Kendall, and twelve or more by Dr. Briggs.

Mr. Myrick and Mr. Ball apparently printed nothing, and Dr. Hall's publications, coming after 1859, are not included in these bibliographies.

[1] The Preface is dated "Plymouth, Dec. 30, 1720," and fills pp. i–iv. The Sermon fills pp. 1–32.

[2] This pamphlet was in reply to Mr. Cotton's first pamphlet entitled:

The general Practice of the Churches of New-England, relating to Baptism, Vindicated: or, some Essays on this important Question, Whether the Practice of Persons owning or renewing the Covenant, and having Baptism for their Children without coming immediately into full Communion, be warrantable? Delivered at several Church-Meetings in Plymouth. With some Letters that passed on the Subject. By John Cotton, A.M. of Plymouth. . . . Boston: . . .

Mr. Cotton's pamphlet, according to Evans, was published in 1772.

Baptism, further vindicated, in Answer to Mr. Robbins's Reply." . . . Boston, . . . 1774.[1]

1791

A Sermon. Preached before His Excellency Jonh Hancock, Esq. . . . May 25, 1791. Being the day of General Election. Boston, . . . M,DCC,XCI.

1793

An Address, delivered at Plymouth, on the 24th day of January, 1793, to the Inhabitants of that Town; assembled to celebrate the Victories of the French Republic, over their Invaders. Delivered at the request of the Subscribers for the Civic Festival of that day. . . . Boston, . . . MDCCXCIII.

1793

A Sermon preached at Plymouth, December 22, 1793; being the anniversary of the landing of our ancestors in that place, in 1620. Published at the request of those who heard it, and others; with some enlargements, and particular anecdotes relating to their sufferings before they left England, never before published. . . . Boston: . . . 1794.[2]

1794

A Century Sermon, Preached at Kingston, In the County of Plymouth, April 2d, 1794; at the special desire of Mr. Ebenezer Cobb, who, on that day, arrived to the age of One Hundred Years. . . . Boston, . . . 1794.

1794

A Sermon, preached at the general Convention of Congregational Ministers in Boston, May 29, 1794. . . . Boston, 1794.

1795

A Sermon, preached at the Ordination of the Rev. Eliphalet Gillett, to the Pastoral Charge of the Church in the South Parish in Hallowell, (District of Maine) August 12th, 1795. . . . Hallowell. MDCCXCV.

1796

A Discourse delivered before the Humane Society of the Commonwealth of Massachusetts, after their Semiannual meeting, June 14th, 1796. . . . Boston, . . . MDCCXCVI.

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[1] This pamphlet was in reply to Mr. Cotton's second pamphlet, entitled:

The General Practice of the Churches of New-England, Relating to Baptism, Further Vindicated; Containing an Answer to the Rev. Chandler Robbins's Reply, Relative to this Question, Whether the Practice of persons owning or renewing the Covenant, and having Baptism for their Children, without coming Immediately into Full Communion, be Warrantable? Wherein the Affirmative is more Fully Confirmed. Together with some Further Remarks on Mr. Robbins's injurious Treatment of the Author. In Three Parts. By John Cotton, A.M. of Plymouth. . . . Boston: . . . 1773.

[2] An edition of this Sermon was published at Stockbridge in 1796.

1797

A Sermon, preached at the Ordination of the Rev. Ward Cotton, to the Pastoral Care of the First Church and Society in Boylston, June 6, 1797. . . . Printed at Worcester, . . . 1797.

JAMES KENDALL

1800

A Discourse, delivered at Plymouth, February 22d, 1800. At the Request of the Inhabitants, and in Compliance with the Recommendation of Congress, as a Testimony of Grief for the Death of George Washington. . . . Boston. . . . 1800.

1800

The Character and Blessedness of the Righteous; illustrated in a Sermon delivered at Plymouth, September 21, 1800, Being the Sabbath after the Interment of The Widow Jane Robbins, Relict of the late Dr. Robbins, Who died September 12, In the 60th year of her age. . . . Boston. 1800.

1800

A Funeral Sermon, delivered at Plymouth, December 14, 1800. Occasioned by the Death of Col. George Watson, Who died December 3d, In the 83d year of his age. . . . Boston. 1801.

1803

A Sermon, delivered at Plymouth, September 4, 1803. Occasioned by the Death of the Rev. David Tappan, D. D. . . . Boston: . . . 1803.

1805

A Sermon, delivered at Dennis, January 2, 1805, at the Ordination of the Rev. Caleb Holmes, to the Pastoral Office in that Place. . . . Boston: . . . March, 1805.

1806

Preparation for War the best Security for Peace. Illustrated in a Sermon, delivered before the Ancient and Honourable Artillery Company, on the Anniversary of their Election of Officers, Boston, June 2, 1806. . . . Boston: . . . 1806.

1811

A Sermon, delivered before the Society for Propagating the Gospel among the Indians and Others in North America, at their Anniversary, November 7, 1811. . . . Boston: . . . 1812.

1813

A Discourse delivered in King's Chapel, Boston, before the Humane Society of Massachusetts, at their Semiannual Meeting, June 8, 1813. . . . Boston: . . . 1813

1815

A Sermon, delivered at the Ordination of Rev. Oliver Hayward, to the Pastoral Care of the East Church and Parish in Barnstable, Nov. 8, 1815. . . . Boston: . . . 1816.

1818

An Occasional Sermon, preached at Plymouth the Sabbath after the Interment of Deacon Ephraim Spooner, who died March 22d, 1818, in the eighty third year of his age. . . . Boston: . . .

1823

A Discourse, preached in Plymouth, Lord's Day, February 9, 1823. On the Danger and Remedy of Evil Habit. . . . Plymouth, . . . 1823.

1825

An Exposition of I Tim. III. 16. Delivered in a Discourse before the Bay Association, At Quincy, April 27, 1825. . . . Plymouth: . . . 1825.

1828

On Man's Accountableness to his Creator, and a Future Retribution. *In* The Liberal Preacher; a Monthly Publication of Sermons by Living Ministers. March, 1828. Vol. I, No. 9, pp. [133]–147.[1]

1830

A Sermon, delivered at the Ordination of Hersey Bradford Goodwin, as Colleague Pastor with Ezra Ripley, D.D. of the Congregational Church and Society in Concord, Mass. Feb. 17, 1830. . . . Concord. . . . M DCC XXX.

1830

A Sermon, delivered at the Ordination of Rev. James Augustus Kendall, as Pastor of the First Congregational Church and Society in Medfield, Mass. Nov. 10, 1830. Boston: . . . 1831.

1833

Charge. *In* A Sermon delivered at the Ordination of Rev. Chandler Robbins, over the Second Congregational Church in Boston, December 4, 1833. By Rev. Henry Ware, Jr. Boston: . . . 1833.[2]

1836

A Sermon, delivered February 14, 1836, occasioned by the Loss of the Brig Regulator, of Boston, in Plymouth Harbor, on the 5th of the same Month. . . . Plymouth: . . .

1850

A Discourse delivered January 1, 1850, upon the Fiftieth Anniversary of his Ordination as Pastor of the First Church in Plymouth, . . . Plymouth: . . . 1850.[3]

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[1] The Liberal Preacher was at that time "Published by John Prentiss, Keene, N. H. and Bowles & Dearborn, Boston. Printed at Keene, by J. Prentiss."

[2] The "Charge. By Rev. James Kendall, D.D. of Plymouth, Mass.," fills pp. [19]–26.

[3] Collation: Title, 1 p; Correspondence between Committee of Arrangements and Dr. Kendall, 1 p; Discourse, pp. [3]–21; Notes, pp. 21–23; Exercises in the Church, p. 23; Social Gathering in the Evening, pp. 23–24.

George Ware Briggs

1835

A Sermon, preached at the Dedication of the Unitarian Church, in Fall River, Mass. January 28, 1835. . . . Fall River: . . . 1835.

1842

An Address delivered before the Total Abstinence Societies in Plymouth, July Fourth, 1842, by George W. Briggs. . . . Plymouth. 1842.

1842

An Address delivered at the Funeral of Deacon William P. Ripley, In the First Church, at Plymouth, Sunday Afternoon, Nov. 13, 1842. . . . Plymouth: . . . 1842.

1846

The Bow in the Cloud: Fifteen Discourses. . . . Second Edition. Boston: . . . 1846.[1]

1847

Obituary notice of Rev. Zephaniah Willis. *In* Christian Examiner, May, 1847, xlii. 466–467.[2]

1847

Two Sermons preached in the First Church in Plymouth, Mass. Sunday, July 4, 1847. . . . Plymouth: . . .

1847

A Discourse delivered before the Autumnal Unitarian Convention, held at Salem, Mass., Wednesday Evening, October 20, 1847. . . . Boston: . . . 1847.

1847

Bushnell on Christian Nurture. *In* Christian Examiner, November, 1847, xliii. 435–451.

1852

Method of Christian Salvation. . . . Printed for the American Unitarian Society. Boston: . . . *In* Tracts of the American Unitarian Association. First Series. Vol. XXV. . . . Boston: . . . 1852.[3]

1853

An Address to the Middlesex Sunday-School Society. Delivered at East Cambridge, Oct. 12, 1853. . . . Reprinted from the Monthly Religious Magazine. Boston: . . . 1853.[4]

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[1] The preface is dated "Plymouth, Mass., December, 1845;" the text ends on p. 216; and the book was copyrighted in 1845. See under 1854 for a later edition (p. lxi, below).

[2] The notice is without a title.

[3] This has a double pagination: pp. [3]–22, and pp. [97]–116.

[4] Reprinted from The Monthly Religious Magazine, December, 1853, x. 558–568.

1854

The Bow in the Cloud: Discourses. . . . New Edition Enlarged. Boston and Cambridge. . . . M DCCC LIV.[1]

1855

The Living Ministry: its Preparation and its Work. An Address Delivered before the Graduating Class in the Theological School at Cambridge, Sunday Evening, July 15, 1855. . . . Cambridge: . . . 1855.

1855

The Unchanging Christian Message. A Sermon preached at the Ordination of Rev. Alfred Porter Putnam, as Minister of the Mt. Pleasant Church in Roxbury, December 19, 1855. . . . Boston: . . . 1856.

1857

Protest in Piedmont. *In* Christian Examiner, November, 1857, lxiii. 404–431.

1859

A Sermon delivered at Plymouth, at the Funeral of Rev. James Kendall, D.D., Senior Pastor of the First Church, in Plymouth, Sunday Afternoon, March 20, 1859. By George W. Briggs, Minister of the First Church in Salem. . . . Boston: . . . 1859.[2]

1859

The Conditions of Ministerial Power: An Address delivered before the Graduating Class in the Theological School at Meadville, Penn., Wednesday Evening, June 29, 1859. . . . Boston: . . . 1859.[3]

Ordination and Funeral Sermons

1724

The Ministers of God's Word must Approve themselves unto God. A Sermon. Preached in the Audience of a Great Assembly at Plymouth, July 29th. 1724. Being the Day when the Reverend Mr. Nathanael Leonard, Was Ordained Pastor of the First Church in that Town. By Nathanael Eells, Pastor of the South Church in Scituate. . . . Boston, . . . 1725.

1760

A Sermon Preached at the Ordination Of the Reverend Mr. Chandler Robbins, To the Pastoral Office over the First Church and Congregation In Plym-

[1] The preface is dated "Salem, (Mass.,) December, 1853." It contains twenty-four discourses and the text fills 280 pages. For an earlier edition, see under 1846 (p. lx, above).

[2] Title, 1 leaf; Note, 1 leaf; Sermon, pp. [5]–31; Appendix, pp. [33]–38.

[3] Dr. Briggs also published "Hymns for Christian Worship, Boston, 1845:" cf. L. B. R. Briggs, "George Ware Briggs, 1810–1895," in Heralds of a Liberal Faith, III, The Preachers, Boston, 1910, pp. 37–40. The Massachusetts Historical Society owns what appears to be a proof of a "Sermon by Rev. George W. Briggs, D.D., Salem, Mass. Daniel V. 27." It consists of four pages, printed on the recto of each leaf; but in what magazine or newspaper the sermon was printed has not been ascertained.

outh, January 30th 1760. By his Father, the Reverend Mr. Philemon Robbins, Pastor of the first Church in Branford, — Connecticutt. Boston: . . . 1760.[1]

1799

The Resurrection of good Men to a blessed Immortality, a Ground of Consolation to surviving Mourners, illustrated in a Discourse, delivered at Plymouth, July 14, 1799, a few Days after the Death and Interment of the Rev. Chandler Robbins, D.D. . . . By William Shaw, A.M. Pastor of the First Church of Christ in Marshfield. . . . Boston. 1799.

1800

A Sermon, preached at the Ordination of the Reverend James Kendall, Over the First Church and Congregation in Plymouth, January 1, 1800. By Jonathan French, Pastor of the South Church in Andover. . . . Boston. 1800.[2]

1859

A Sermon delivered at Plymouth, at the Funeral of Rev. James Kendall, D.D., . . . By George W. Briggs, . . . 1859.[3]

[1] Title, 1 leaf; An Ordination Sermon, pp. [3]–22; An Appendix, pp. [1]–35. The heading to the Appendix reads:

An Appendix, Containing An Account of the Church of Christ In Plymouth, The first Church in New-England, From it's Establishment to the present Day. By a Member of said Church.

This Appendix was written by the Rev. John Cotton of Halifax, later of Plymouth: see p. xxii note, above.

[2] Collation: Half-title, 1 leaf; Title, 1 leaf; [Mr. French's] Sermon, pp. [5]–23; Charge, by the Rev. John Howland, pp. [24]–25; Right Hand of Fellowship, by the Rev. William Shaw, pp. [26]–28; Title [to Dr. Tappan's Sermons], 1 leaf; Sermon I, pp. [3]–21; Sermon II, pp. [23]–46. Though Dr. Tappan's Sermons are separately paged, the pamphlet has a continuous register. The title to Dr. Tappan's Sermons reads:

" The Beauty and Benefits of the Christian Church, illustrated in Two Sermons, delivered to the First Religious Society In Plymouth, On January 5, 1800, Being the Lord's-Day immediately following the Ordination of the Reverend Mr. Kendall To the Work of the Gospel Ministry in that Society. By David Tappan, D.D. Hollis Professor of Divinity in Harvard College. . . . Boston. 1800.

How both Mr. French and Dr. Tappan came to preach sermons is explained by Dr. Briggs: "Dr. Tappan, who had been requested to prepare himself to preach the Sermon, on account of the feeble health of Mr. French, remained in town over the following Sabbath, and preached all day from Psalm xlviii. 2" (Sermon, March 20, 1859, p. 34).

[3] For the full title of Dr. Briggs's Sermon, see p. lxi, above.

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1915

Francis Russell Hart, Esq.
Samuel Henshaw, A.M.
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PLYMOUTH CHURCH RECORDS

VOLUME I

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PLYMOUTH CHURCH RECORDS

VOLUME I

PART I[1]

Church Records of
plimouth
1715
Ecclesia Christi[2]

CHRISTIAN READER,

I haue Looked att it as a duty Incombent on mee to Comitt to writing the first Beginnings and after progresse of the Church of Christ att Plymouth in New England; forasmuch as I can not vn-

[1] This heading, as throughout the volume, is not a part of the original records, having been inserted for convenience by the Editor. A short rule always separates the heading from the text of the records.

Volume I was originally bound in vellum and contained 84 leaves, constituting Parts i, ii, iii, and iv as indicated in the headings of the present volume, each part being separately paged. The pages measure 11¼ inches in height by 7½ inches in width, and the watermark is the same throughout. On the front of the original vellum cover are written in ink these words in the hand of Nathaniel Morton:

A Breife Eclesiasticall
History of the Church of
Christ Att Plymouth
Ann° Domi
1680

Many of the leaves of the vellum-covered volume being badly worn, some years ago the volume was taken to pieces and the leaves (including the vellum cover) inserted in a new volume bound in leather. Where a leaf is written on one side only, it is sometimes pasted on a page of the new volume, but most of the leaves

[2] These words, in an unknown hand, are on an unnumbered page, at the top of which something is written in an unknown hand, but as the leaf is torn only the words "Children of the Church" can be made out. The words on this page are the only ones in Part i not written by Nathaniel Morton. The verso of the page is blank.

derstand That there is any thing p^ticularly extant concerning it and almost all the Members of the said Church: both Elders & others Being deceased by whom Intelligence of Matters in that behalf might be procured, I dare not charge the Reuerend Elders of that Church whoe are Gon to there Rest; with any Neglect on that behalf for when they were in holland they were Nessesitated to defend the Cause of Christ by writing against opposites of seuerall sortes; soe as such like Imployes Together with the Constant and faithfull discharge of the duties of their offices probably took vpp the Greatest p^te of theire time; And since the Church p^ted and a considerable p^te therof came vnto this Goeing downe of the sun; It might be Neglected p^tly on the accoumt[1] That diuers writings some wherof being put forth in print, did point att; and in a Great measure discriminate the affaires of the Church; forasmuch (as then) the smale comonwealth in our first begining att New Plymouth Consisted mostly of such as were members of the church which was first begun

---

are mounted. When this was done, Part v, which contains 17 leaves, was also included in the volume, though as its leaves are smaller and have no watermark Part v could not have been a portion of the original vellum-covered volume. Hence as now made up, Volume I contains 111 leaves in five parts, each separately paged.

Volume I, as now bound in leather, has printed on the back of the cover, which measures 12¾ inches in height by 8⅝ inches in width, the words:

Plymouth
First Church
Records.

And on the front cover are printed these words:

Plymouth First Church
Records.
First Book

The Lord our God be with us as he was
with our Fathers.

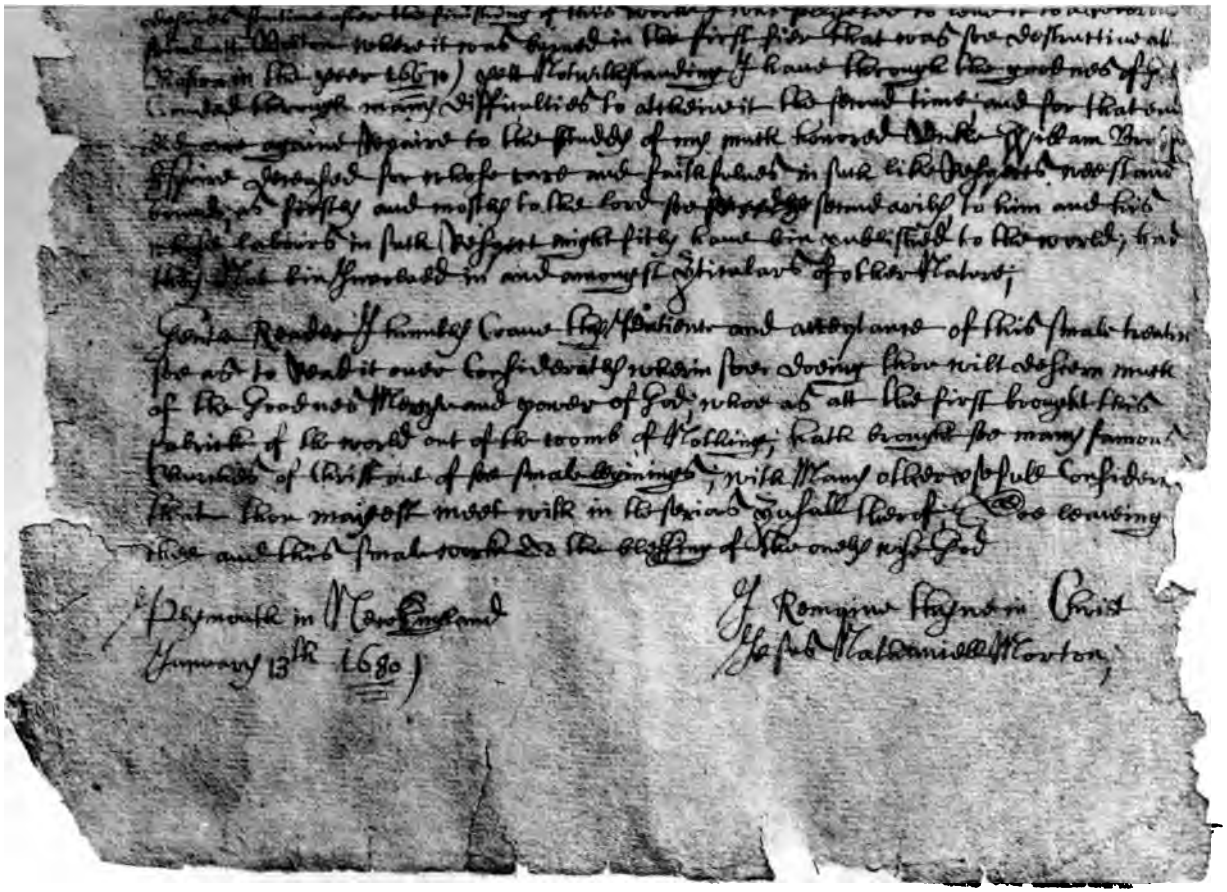
Part i is, with the exception of a few words on p. 3 of this volume (see page 3 note 2), wholly in the hand of Nathaniel Morton. It contains 41 leaves, or 82 pages, of which six are not numbered, while the remainder are numbered from [1] to [76]. Six pages are blank — p. [3], p. [60], and four unnumbered pages, one being the verso of p. [1] and another the verso of p. [76]: see p. 3 note 2, above, and pp. 6 note 1, 8 note 3, 10 note 2, 113 note 4, 141 note 2, below.

For descriptions of Parts ii–v, see pp. 142 note 1, 190 note 1, 224 note 1, 249 note 1, below.

[1] Written above "accoun," crossed out.

Christian Reader

I have looked att it as a duty Incumbent on mee to Committ to writing the first Beginnings
and after progresse of the Church of Christ att Plymouth in New England; forasmuch as I
can not understand that there is any [illegible] extant concerning it and almost all the Members of the
first Church, with Elders, Bothers, Being deceased by whom Intelligence of Matters in that behalf might be
procured; I dare not charge the Reverend Elders of that Church whoe are Gon to their Rest
with any Neglect on that behalf for when they were in holland they were Nessesitated to
defend the Cause of Christ by writing against opposites of severall sortes; soe as such like
Imployes together with the Constant and faithfull discharge of the duties of their Office
probably took up the Greatest Ple of their time; And since the Church [illegible] and a considerable
ple thereof came unto this Greeing downe of the sun; It might be Neglected [illegible] on the attempt
that divers writings some whereof being put forth in print did point att; and in a Great
measure discriminate the affaires of the Church; forasmuch as then, the smale commonwealth
in our first begining att New Plymouth consisted mostly of such as were members of the Church
which was first begun and afterwards carryed in Leyden in holland, for about the space of twelve
years and Continued and carryed on att Plymouth in New England; a smale [illegible] whereof
remaineth untill this day; if any thing was don on this kind; by those worthy Leaders, I
suppose; the blame is Rather to be layed on those which had the first view of their studdyes and
had their bookes and writings in Custody after their decease; for I am Perswaded that
such was their faithfulness and prudence as that they did not wholly Neglect this matter
some years since it pleased God to pull an Impulse upon my spirit to doe something in a
historicall way Concerning New England more especially with Respect to the Colonie of
New Plymouth; which was Intitled New Englands Memoriall; In which I occasionally
I took Notice of Gods Great and Gracious worke in erecting soe many Churches of Christ
in this wildernes; But it was Judged by some that were Judicious that I was to
[illegible]



Handwriting of Nathaniel Morton

Reproduced for The Colonial Society of Massachusetts

and afterwards carryed on in Leyden in holland; for about the space of twelue yeers and Continewed and carryed on att Plymouth in New England; a smale p^rte wherof Remaineth vntill this day; if any thing was don on this kind; by those worthy Leaders; I suppose; the blame is Rather to be layed on those which had the first view; of theire studdyes and had theire bookes and writings in Custody after theire decease; for I ame p^rswaded that such was theire faithfulnes and prudence as that they did not wholly Neglect this matter some yeers since it pleased God to putt an Impulse vpon my speritt to doe somthing in a historicall way Concerning New England, more especially; with Respect to the Collonie off New Plymouth; which was Intitled New Englands Memoriall;[1] In which I occasionally I took Notice of Gods Great and Graciouss worke in erecting soe many Churches of Christ in this wildernes; But it was Judged by some that were Judicious that I was to sparing and short in that behalf; The Consideration wherof put mee on thoughts of Recollecting somthing more p^rticularly[2] Relateing to the Church of Plymouth but it pleased the Lord in holy wisdom soe to dispose that haueing accomplished my desires somtime after the finishing of this worke I was solliseted to lend it to a Reuerand frind att Boston where it was burned in the first fire that was soe destructiue att Boston in the yeer 1667.[3]) yett Notwithstanding I haue through the goodnes of God Crowded through many difficulties to atcheiue it the second time; and for that end did once againe Repaire to the studdy of my much honored Vncle William Bradfo[rd[4]] Esquire deceased for whose care and faithfulnes in such like Respects wee stand bound; as firstly and mostly to the Lord soe[5] secondarily, to him and his whose labours in such Respect might fitly haue bin

[1] Printed at our Cambridge in 1669: see Publications of the Colonial Society of Massachusetts, xiv. 268–281, xviii. 15–26.

[2] Here "Related" is crossed out.

[3] This date, which is twice underscored, is doubtless an error for 1676, for it was in the fire of November 27, 1676, that Increase Mather (to whom Morton here refers) lost part of his library: see Mather's Diary under that date, 2 Proceedings Massachusetts Historical Society, xiii. 373, 404.

[4] Words or letters blotted or torn away or undecipherable are enclosed within square brackets. Such words or letters are in many cases taken from Bradford's History of Plymouth Plantation (edition of 1912), and in some cases from Young's Chronicles of the Pilgrim Fathers (1841).

[5] Here the word "secondly" is crossed out.

published to the world; had they Not bin Involved in and amongst p^r^ticulars of other Nature;

Gentle Reader I humbly Craue thy Patience and acceptance of this smale treatice soe as to Read it ouer Consideratly wherin soe doeing thou wilt descern much of the Goodnes Mercye and power of God; whoe as att the first brought this fabrick of the world out of the womb of Nothing; hath brought soe many famous Churches of Christ out of soe smale beginings; with Many other vsefull Considera[tions] that thou mayest meet with in the serious p^r^usall therof; Soe leaueing thee and this smale work To the blessing of the onely wise God

I Remaine thyne in Christ Jesus

NATHANIELL MORTON;

Plymouth in New England
January 13th 1680[1]

[1[2]]

[T]his was originally pened by m^r^ Willam Bradford Gou^r^ of New Plymouth.[3]

An Introduction to the Eclesiasticall history
of the Church of Christ att Plymouth
in New England as followeth;

It is well knowne to the Godly and Judicious how that euer since the first breakeing out of the light of the Gospell in our honorable Nation of England which was the first of Nations whom the lord Adorned therwith after that Grosse darknes of Popery which had Couered and ouerspred the Christian world, what warrs and oppositions euer since Satan hath Raised mainetained and Continewed against the Saints from time to time; in one sort or other; sometimes by bloody death and Crewell torments; otherwhiles Imprisonments banishments and other hard vsages as being loth his Kingdome should Goe downe, the truth prevaile, and the Churches of God Reuert to theire Ancient purety and Recouer theire primatiue order libertie and bewty; But when hee Could not prevaile, by these means

[1] The date is underscored three times. This address is written on an unnumbered page, the verso of which is blank.

[2] The heavy face figures within square brackets indicate the pagination of the original.

[3] Words written in the margin are sometimes, as in this instance, printed in the margin; sometimes printed in the text; and sometimes printed in the footnotes.

against the maine truthes of the Gospell but that they began to take Rooting in Many places being watered with the blood of the Martires; and blessed from heauen with a Graciouse Increase, hee then began to take him to his ancient Strattagems vsed of old against the first Christians; That when by the bloody and Barbarosenes of the heathen Emperours hee Could not stop and subvert the course of the Gospell; but that It speedily ouerspred with a wonderful Celeritie to the then best known p^rts of the world hee then began to sow errors herresies and wonderfull desentions amonst the professors themselues, working vpon theire prid and Ambition; with other Corrupt Passions Insident to all Mortall men: yee to the Saints themselues (in some Measure) by which woefull effects followed, as not onely bitter; Contensions and hartburnings Schismes[1] with other horrible Confusions, but Satan took occasion and advantage thereby to ffoist in a Number of vile Serrimonies with many vnproffitable Canons and decrees which haue since bine as snares to many peacable poor soules euen to this day; soe as in the ancient times the p^rsecutions by the heathen and theire Emperours was not Greater then of the Christians one against another; The Arians and other theire accomplices against the orthodox and true Christians as wittnesseth Socrates in his 2cond book; saith hee) "was noe less then that of old practised towards the Christians when they were Compelled and drawne to Sacrefice to Idolls for many Indured sundry kinds of Torments oftens[2] Racking and dismembering of theire Joynts Confiscateing of theire Goods some bereaued of theire Natiue soyle others departed this life vnder the hands of the tormentor and some died in banishment and Neuer saw theire Country againe;"[3] libr: 2 Cha 22

The like Meathod Satan hath seemed to hold in these Latter times since the truth began to springe and spred after the Great defection made by Antichrist the Man of sin; for to lett pas the Many examples in sundry Nations in seuerall places of the world and Instance of our oune; when as the old serpent Could not prevaile by those fiery fflames and other his Crewell tragedies, which hee by his

[1] Here the words "and hart burnings" are crossed out.

[2] This word (now obsolete) is plain, but was printed "others" by Young in his Chronicles of the Pilgrim Fathers, p. 8.

[3] Morton's quotation marks, usually placed in the margin, can not be printed in that fashion and are here transferred to the text.

Instruments put in[1] ure euery wher in the dayes of Queen Mary and before; hee then began another kind of warr and went more Closely to worke Not onely to oppuggen but euen to Ruinate and destroy the kingdom of Christ by more Cecrett and subtill meanes, by kindleing the fflames of Contention and sowing the seeds of discord and bitter enmitie amongst the professors and seeming Reformed themselues, for when hee Could not prevaile by the former meanes against the principall doctrines of faith; hee bent his force against the holy discipline and outward Regiment of the Kingdom of Christ by which those holy doctrines should be Conserued, and true Piety maintained amongst the Saints and people of God;

Actes & mon: page 581[2] Edition: 2:

M^r ffox Recordeth how that besides those worthy martires and Confessors which were burned in Queen Maryes dayes and otherwise tormented, many both Studients and others ffled out of the land to the Number of 800: and became seuerall Congregations att Wesell ffrankford Bassill Emden Markpurge Strausburough & Geneua &c:

Amongst whom especially those att ffrankford began a bitter warr of Contention and Persecution about the Cerrimonies and seruice book and other Popish and Antichristian [stuffe t]he Plague of England to this day, which are like [the] high places [in Israell,] which the prophetts Cryed out against and were the[ir ruine;][3] [2] which the better p^rte sought according to the puritie of the Gospell to Root out, and vtterly [to abandon] and the other p^rt vnder vailed pretences for theire owne ends and[4] advancem[ents] sought as stifly to Continew maintaine and defend, as appereth by the discourse thereof published [in] print Ann°: 1575 a book[5] that deserues better to be knowne and Considered then it is[6] the one syde Labored to [have] the Right worshipp of God and discipline of Christ established in the Church according to the simplisitie of the Gospell without the mixture of mens Inventions, and to haue and to be Ruled by the Lawes of Gods word dispenced in those offices

[1] Here "vs" or "vse" is crossed out. The word employed by Bradford is "ure" (History, i. 6).

[2] This figure is uncertain. [3] The verso of p. [1] is blank.

[4] Here "advantages" is crossed out.

[5] A Brieff Discours off the Troubles begonne at Franckford in Germany Anno Domini 1554, compiled by William Whittingham.

[6] Here something, perhaps "On side," is interlined and crossed out.

and by those officers of Pastours and Teachers and Elders according to the Scriptures; The other partye though vnder many Coullers and pretences Indeauored to haue the episcopall dignitie, after the[1] Popish manor, with theire large power and Jurisdiction still Retained with all those Covrt Cannons, and Cerrimonies together, with all such liueings Revenewes and subbordinate officers with other such means as formerly upheld theire Antichristian[2] Greatnes, and enabled them with Lordly and tiranus power to p^r^secute the poor servants of God, This Contension was soe Great as Neither the honor of God[3] the Comon p^r^secution nor the Mediation of Mr Calvin and other worthyes of the Lord, in those places, Could prevaile with those thus Episcopally minded; but they proceaded by all meanes to disturbe the peace of this poor p^r^secuted Church soe farr as to Charge very vnjustly, and vngodlely (yett prelate Like) some of theire Cheiffe opposers with Rebellion and high Treason against the Emperour and other such Crimes;

And this Contension died not with Queen Mary nor was left beyond the seas but att her death these people Returning into England vnder Gracious Queen Elizabeth many of them p^r^serued aspired to Bishopprickes and other promotions according to their aimes and desires. & Now[4] That Inveterate hatred against the holy discipline of Christ in his church hath Continewed to this day, In soemuch that for feare it should prevaile all plott and deuises haue bin vsed to keep it out Insenceing the Queen and State against it as dangerouse to the Comon wealth and that it was most Needfull for the foundamenta[l] points of Religion should be preaced in[5] in those Ignorant and superstitious t[imes] and to win the weake and Ignorant, they might Retaine diuers harmles Ceremonies and though it were to be wished that diuers thinges were Reformed yett this was [not] a season for it; and many the like to stopp the mouthes of the More Godly; to bring them on to yeild to one Ceremony after an other, and one corruption after an other by the[se] [6] wyles beguilling some and Corrupting others vntill att length they began to p^r^secute al[l]

[1] Here "Popp" is crossed out. [2] Here "way" is crossed out.

[3] Here the words "as neither the Comon p^r^secution" are crossed out.

[4] The words "& Now," which are interlined and perhaps crossed out, are obscure: they are not in Bradford's History (i. 9).

[5] Here the words "in those p^r^tes" are crossed out.

[6] Here "wyl" is crossed out.

the zealous professors in the land (altho they knew Little what this disipline mente) both by word and deed if they would not submitt to theire Ceremonies and become Slaues to them and theire popish trash which haue noe Ground in the word of God, but are Relicts of the man of sin; and the more the light of the Gospell Gre[w] the more they vrged theire subscribsions to these corruptions soe as notwithstandi[ng] all theire former pretences and faire Coullers they whose eyes God had not Justly blinded might esily see whereto these thinges tended; and to Cast Contempt the more vpon the Cenceer servants of God they approbriously and Most Injuriously Gaue vnto and Imposed vpon them that Name of puritans, which is said the Nouatians out of Prid did assume and take vnto themselues, and lamentable it is to see the effects which haue followed; Religion hath bine disgraced: the Godly Greiued afflicted p^r^secuted and many excilled sundry haue lost theire liues in prisons and other wayes, on the other hand sin hath bin Countenanced Ignoranse prophanes and athiesme Increased the papests Incurraged to hope againe for a day;

Euseb: lib: 6 Chap 42

This made that holy man m^r^ Perkins[1] Cry out in his exhortations vnto Repenten[ce] on Zepha 2 Religion saith hee, "hath bin amongst vs this 35 yeers But the more it is published the more it is Contemned and Reproached of many &c Thus not proph[anes] nor wickednes but Religion it selfe is a byword a mocking stock and Matter of Reproach soe that in England att this day the man or woman that begins to profess Relig[ion] and to serue G[od must] Resolue with him selfe to sustaine M[ock]s and Injvries euen [as] though hee [lived amongst] the enimies of Religion" and [this commone] experience [hath confirmed, and made too apparente."] [4 [2]]

page 421

But before I pass on I can not omitt an observation worthy to be noted which was observed by the author viz: m^r^ William Bradford as followeth:

Saith hee, full litle did I think that the doune fall of the Bishopps with theire Courts Cannon and Ceremonies had bin soe near when I first began this writing which about the year 1630 and soe peeced att Leasvre time afterwards, or that I should haue liued to haue seen

[1] William Perkins, Godly and learned Exposition of Christ's Sermon on the Mount, 1618.

[2] Page [3] is blank.

or heard of the same But it is the lords doeing and ought to be Marvelous in our eyes; euery Plant which mine heauenl[y] [1] father hath not planted saith our father shalbe Rooted vp: Mat: 15: 13: I haue Snared thee and thou art taken oh Babell (Bishops) and thou wast not aware; thou art found and alsoe caught because thou hast Striven against the Lord Jer: 50: 24: But will they needs strive against the truth against the servants of the lord; what and against the lord himself doe they provoake the lord to anger are they stronger than hee 1 Cor 10: 22: noe noe they haue mett with theire match; Behold I Come against the oh proud man saith the lord God of hostes for thy day is coming euen the time that I will visitt thee Jer: 50: 31: May not the people of God now say; and these poor people among the Rest; The lord hath brought forth our Rightousnes come lett vs declare in Zion the work of the Lord our God Jer: 51: 10: lett all fflesh be still before the Lord for hee is Raised vp out of his holy place Zach: 2: 13: [2]

This poor people may say (amonge the thousands of Israell) when the Lord brought againe the Captiuity of Zion wee were like them that dreame Psalm 126: 1 The Lord hath done Great thinges for vs whereof wee Rejoyce verse the third; They that sow in teares shall Reape in Joy; they went weeping and Carryed precious seed but they shall Return with Joy and bringe theire sheaues verse 5: 6:

Doe yee not Now see the fruits of youer labours oh all yee servants of the Lord that haue suffered for his truth and haue bin faithfull witnesses of the same; and yee little handfull amongst the Rest the least amongst the thousands of Israell; you haue not had a seed time, but many of you haue seen a Joyfull haruest. should yee not then Rejoyce yee againe Rejoyce and sing hallelujah saluation and Glory and honor and power be to the Lord our God for true and Righteouse are his Judgments Reu: 19: 1: 2.

But thou wilt aske what is the matter what is done; Why art thou a stranger [in] Israell that thou shouldest not know what is done; are not those Jebusites ouercome that haue vexed the people of Israell soe longe euen holding Jerusalem euen vntil Dauids Dayes

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[1] Here a word, apparently "father," is crossed out.

[2] Morton has here written in the margin: "this eleuation of speritt was a considerable time after the first pening of thes writings but heer entred because of the suitablenes of the mater goeing before it;"

and bin as thornes in theire sydes soe many ages and Now bega[n] to scorne that not any Dauid should meddle with them; they begaine to fortify theire tower as that of the old babilonians; But those proud Anakims are Now throwne downe; and theire Glory layed in the dust, the tiranous Bishopps are ejected there Co[urts] desolued theire Canons fforceles theire service books Casheired theire Cerremonies vseles [and] despised theire plotts for Popery prevented, and all theire superstitions dis[carded] and Returned to Roome from whence they Came; and the moniments of Idolletry [rooted] out of the land, and the proud and prophane supporters and Crewell defenders [of] these, as bloody Papists wicked Athiests and theire mallignant Consorts marue[lously] ouerthrowne, and are not these Great things, whoe Can deney it;

But whoe hath don it euen hee that siteth on the white horse whoe is called faithf[ul] and true and Judgeth and fighteth Righteously Reuelati 19: 11: whose Garments are diped in blood; and his Name was Called the word of God verse 13: for hee shall Rule them with a Rod of Iron for it is hee that treadeth the winepresse of the ffeircnes of the wrath of God Almighty, and hee hath vpon his Garment and vpon his thye a name written, the Kinge of Kinges and the lord of Lords, Hallelujah;

Ann° Dom 1646

See how this holy man his sperit was Elivated and his hart Raised vp in praiseing of the Lord in Consideration of the downefall of the proud prelatse; as hee and many more of the Saints had Good Reason; who felt the smart of theire bitter and Crewell tirany; whoe are endeed a limbe of Antichrist; and if the Generallitie of the Saints had bin those sencible of this Great and[1] Marueilous work of God, posibly that proud hirachy, had not Gott vp soe soone againe as they haue done soone, after this Good man[s] departure out of this world;[2] Neuertheles wee doubt not but that God wil bring them down in his Good time; for vndoubtedly all those that will not that the Lord Jesus should Raig[n] ouer them; but ensteed therof exercise a usurped lordly power over the poor saints of God sha[ll be] brought and slaine before him; (and without Repentance) shall together with the beast and ffalse prophett be thrown into the lake burning with fier and brimstone; when Babilon [cometh into] Remembrance

Reu: 17 5: 6: :7

[1] Here "vnde" is crossed out.

[2] Bradford died May 9, 1657.

before God then shall the saints with the angell say thou art J[ust] and holy because [thou hast judged] these thinges for they; viz: that hord[1] of Room [an]d the prelates theire ad[herents] haue shed the blood [of the saints. Give them blood to drink; for they are worthy.[2]] [5]

The exordium being Concluded; I shall come more Nearier my Intended purpose: viz: in Reference vnto the Church of Christ at Plymouth in New England; first begun in old England and carryed on in holland; and att Plymouth aforsaid;

Chapter I.

When by the trauell and dilligence of some Godly and Zelous Preachers and Gods blesing on theire labours as in other places of the Land soe in the North p^r^tes many became Inlightened by the word of God and had theire Ignorance and sines discouered by the word[3] of Gods Grace; and began by his Grace, to Reforme theire liues and make Consience of theire wayes, the work of God was noe sooner manifest in them but p^r^sently they were both scoffed and scorned by the prophane Multitude and the minnesters vrged with the yoake of Subscribption or else must be silenced; and the poor people were soe[4] vexed with apparrators and Pursvants and the Comission courts as truly theire affliction was not smale; which Notwithstanding they bare sundry yeers with much Patience vntill they were occationed by the Continewance and Increase of those troubles and other meanes which the Lord Raised vp in those dayes; to see further Into thinges by the Light of the word, of God; how not onely[5] those base beggerly Ceremonies were vnlawfull but alsoe that the lordly tiranous power of the Prelates ought Not to be submitted to which thuse Contrary to the ffreedome of the Gospell would load and burten mens Consiences with and by theire Compulsiue power make a prophaine mixtvre of p^r^sons and thinges in the worship of God; and that theire offices and Callings Courts and Imp^r

[1] Perhaps "hore."

[2] This paragraph is of course Morton's. The words torn away are supplied from Young's Chronicles of the Pilgrim Fathers, p. 17.

[3] Here the words "of truth" are interlined and crossed out.

[4] Here two letters, apparently "xe," are crossed out.

[5] Here the words "some of the" are crossed out.

Cannons &c: were vnlawfull and Antichristian being such as haue noe warrant in the word of God but the same that were vsed in Popery: and still Retained; of which a famous Auther thus writeth in his duch Comentaryes[1]

"Att[2] the Comeing of Kinge James out of Scotland into England, the New Kinge (saith hee) found there established the Reformed Religion; According to the Reformed Religion of Kinge Edward the sixt, Retaining or keeping still the speritvall state of the bishopes &c: after the old manor much varying and differing from the Reformed Churches of Scotland ffrance and the Netherlands Emden Geneva etc whose Reformation is Cutt or shapen much Nearer the first Churches as it was vsed in the Apostles times;"

Soe many therfore of these proffessers as saw the euil of these thinges, in these p^r^tes and whose harts the Lord had touched with heauenly Zeale for his truth, they shook of this yoake of Antichristian Bondage and as the Lords ffree people Joyned themselues (by a Covenant of the Lord) into a Church estate in the ffellowshipp of the Gospell to walk in all his wayes made knowne or to be made knowne vnto them according to theire best endeauors whatsoeuer it should Cost them[3] and that it Cost them much paines trouble sorrow affliction and[4] p^r^secution; and expence of theire estates &c this ensueing history will declare

These people became two distinct bodyes or Churches; in Regard of Distance of Place and did Congregate Seuerally for they were of seuerall townes & villages some in Nottingamsheire some in Lankishsheire[5] and some of Yorksheire where they bordered Nearest together; In the one of these Churches besides others of Note was m^r^ John Smith a man of Able Giftes and a Good preacher whoe afterwards was Chosen their Pastour but these afterwards falling

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[1] Emanuel van Meteren's General History of the Netherlands was translated by Edward Grimstone.

[2] Against this paragraph and the next is written in the margin: "[Th]e Reformed [Chur]ches shapen [muc]h Nearer the [pri]mitive Pateren [th]en England [f]or they Casheired [t]he Bishopps [w]ith^r^ all theire [Cou]rt Canons and [Cer]emonies att [the] first and [left] them amongst [the] popish trash [to w]hich they [app]ertaine."

[3] Here a word is crossed out.

[4] Here a word, perhaps "p^r^secution," is apparently crossed out.

[5] Morton's error for Bradford's "Lincollinshire" (History, i. 22).

into some errours in the low Countryes, there for the Most p^rte buriyed themselues and theire Names

But in this other Church; which must be the subject of our discourse besides other worthy men was Mr Richard Clifton a Graue and Reuerend Preacher whoe by his paines and dilligence had don much Good and vnder God had bin a meanes of the Conversion of Many; and Alsoe that famous and worthy man Mr John Robinson whoe afterwards was theire Pastour for many yeers vntill the Lord [6] The Lord took him away by death; And alsoe m^r William Brewster a Reuere[nd] man who afterwards was Chosen an Elder of the Church and liued with them [until] old age; and death

Butt after these thinges they Could not longe Continew in any peacable manor but were hunted and p^rsecuted on euery side soe as theire former Afflictions; were but as molehills to Mountaines, in Comparison to these; which now Came vpon them; for some were taken and Claped vp in prisons, others had theire houses besett and watched Night and day and hardly escaped theire hands and the most were faine to fly and leaue theire houses and habitations, and the meanes of theire liuelihood yett these and many other sharper thinges which afterward befell them were Noe other then they looked for; and therfore were the better prepared to beare them by the Assistance of Gods Grace and speritt; yett seeing themselues thus Molested, and that there was noe hope of theire Continewance theire; by a Joynt Consent they Resolued to Goe into the low Countryes; where they heard was ffreedom of Religion for all men; as alsoe how sundry from London and other p^rtes of the land that had bine exiled and p^rsecuted for the same Cause and were Gon thither and liued att Amsterdam [1] and in other places of the land;

Soe after they had Continewed together about a yeer and kept theire meetinges euery sabbath in one place or other exercising the worship of God amongst themselues, Notwithstanding all the dilligence and mallice of theire aduersaries; they seeing they Could Noe Longer Continew in that Condition they resolued to Gett ouer Into holland as they Could which was in the yeer 1607 and 1608: of which more in that which followeth;

[1] This refers to the church which, originally set up at London in 1592, soon after removed to Amsterdam. Francis Johnson was the pastor and Henry Ainsworth the teacher.

1608:
of theire departure Into holland And theire troubles
therabout with some of the many difficulties
they found and mett withall

2 Chapt

Being thus Constrained to Leaue theire Natiue Country theire lands & liueings and all theire frinds and familliar acquaintance, It was much and thought marueilious by many; But to Goe into a Country they knew not (but by hearsay) where they must learn a New Language and Gett theire Liuings they knew not how; It being a deare place and subject to the Misseryes of warr It was by many thought an adventure almost desparate, a Case Intollerable and a missery worse then death especially seing they were Not acquainted with trades nor traffick (by which the) Country doeth subsist; but had onely bin vsed to a plaine Country life and the Inocent trade of husbandry; But these thinges did not dismay them (although they did sometimes trouble them) for theire desires were sett on the wayes of God and to enjoy his ordinances But they Rested on his prouidence; and knew whom they had beleiued; yett this was not all for although they Could not stay; yett were they not suffered to Goe but the ports and hauens were shutt against them; soe as they were faine to seeke secrett meanes of Conveyance and to see the Marrinors and Giue extreordinary Rates for theire passages and yett were they oftentimes betrayed many of them; and both they and theire goods Intercepted and surprised and therby put to Great trouble; and Charge of which I will Giue an Instance or two and omitt the Rest;

There was a Great Companie of them purposed to Gett passage att Boston in Linkensheire and for that end had hiered a shipp wholly to themselues and made agreement with the Master to be Ready att a Certaine day; and take them and theire goods in att a [7] Conuenient place where they accordingly would all attend in Reddines; soe after longe waiting and large expences, though hee kept not the day with them yett hee came att Length and took them in In the Night, and when hee had them and theire Goods aboard, hee betrayed them haueing before hand Comploted with the serchers and others officers soe to doe, whoe took them and putt them into

open boates and there Rifelled and Ransaked them serching them to theire shirts for mony, yee euen the weomen further then became Modesty; and then Carryed them backe into the Towne, and made them a spectacle and wonderment to the Multitude which came fflocking on all sydes to behold them; Being thus by the Catchpole[1] officers Riffled and striped of theire Mony bookes and much other goods they were p^r^sented to the Majestrates and Messengers sent to Informe the Lords of the Councell of them; and soe they were comitted to ward Indeed the Majestrates vsed them Curtuovsly and shewed them what fauor they Could but Could not deliuer them vntill order Came from the Councell Table, but the Issue was that after a month Imprisonment the Greatest p^r^te were dismissed and sent to the place from whence they Came; but some[2] of the principall were still kept in prison and bound ouer to the Assices. p. 40/1.[3]

The Next spring after there was another attempt made by some of these and others made to Gett ouer att another place; and it soe fell out that they lited of a duch man att hull haueing a shipp of his owne belonging to Zealand; they made agreement with him and acquainted him with theire Condition; hopeing to find more faithfullness in him, then in the former or of theire owne Nation; hee bad them not feare for hee would doe welenough hee was by appointment to take them in between Grimsbey and hull where was a large Comon a Goodway[4] distant from any towne; Now against the p^r^fixed time the weomen and Children with the Goods were sent to the place in a smale barque which they had hiered for that end and the men were to meet them by land but it soe fell out that they were there a day before the shipp Came, and the sea being Rough and the weomen very[5] very sick prevailed with the seamen to put into a Creek hard by where they lay on Ground att Low water The Next morning the shipp came but they were fast and Could Not stirr vntill about noone; In the mean time the shipp Master p^r^seiveing how the Mater was sent his boate to be Getting the[6] Men aboard whome hee[7] saw

[1] Altered from "Catchpoles."
[2] Here Bradford has "7" (History, i. 31).
[3] The reference is to pp. [40–41] of the text, or p. 80 of this volume.
[4] Here a word, perhaps "distinct," is crossed out.
[5] Here "weomen" is crossed out.
[6] Written above "them," crossed out.
[7] Here "say" is crossed out.

walking about the shore but after the first boate full was Gott aboard and shee was Reddy to Goe for more the Master espyed a Great Companie both horse and foot with bills and Guns and other weapons for the Country was Raised to take them; The duch man seeing that, swore his Countryes Oath (Sarament) and haueing the wind faire wayed his Ancre hoysed sayles and away but the poor men which were Gott on board were in Great Distress for theire wiues and Children which they saw thuse to be taken and were left destitute of their healpes and themselues alsoe, Not haueing a Cloth to shift them with more then they had on theire backes; and some scarse apeny about them all they had being on board the barke; It drew tears from theire eyes and any thinge they had they would haue Giuen to haue bin on shore againe but all in vaine there was Noe Remedy they must thus sadly p^rte; and afterward Indured a fearfull storme att Sea being forteen dayes or more before they ariued att theire[1] port; In seauen whereof they Neither saw Sun moon Nor starrs; and were driuen to the Coast of Norway the Marrinors them selues often desparring of life; and once with shrikes and Cryes Gaue ouer all as if the shipp had bine foundered in the sea, and they sinking without Recouery; But when Mans hope and healp wholly faylleth the lords power and Mercy appeered for theire Recouery for the shipp Rose againe, and Gaue the Marriners Corrage againe to Manage her; and if Modesty would suffer [8] mee I might declare with whate feruent prayers they Cryed vnto the Lord in this Gr[eat] distress especially some of them euen without any Great destraction when the water Ran in theire very ears and Mouthes; and the Marrynors Cryed out wee sinke wee sink; they Cryed if not with Miraculous yett with a Great hight of divine ffaith; yett Lord thou Canst saue yett Lord, thou Canst saue; with such other expressions as I will forbeare;[2] vpon which the shipp did not onely Recouer but shortly after the violence of the storme began to abate; and the Lord filled theire afflicted Minds with such Comforts as euery one Can not vnderstand; and in the end brought them to theire desired hauen where the people Came fflocking admireing theire deliuerance, the storme haueing bin soe longe and sore; in which

[1] Here a word is crossed out.

[2] Here the words "with such other expressions as I will forbeare" are crossed out.

much hurt had bin don as the Masters frinds had Related vnto him, in theire Congratulations;

But to Returne to the others where wee left; the Rest of the men that were in the Greatest danger made shift to escape away before the troope Could Surprise them those onely staying that best might; to be assistant to the weomen but pittifull it was to see the heauy case of these poor weomen; in their destress what weeping and Crying on euery syde, some for theire husbands that were Carryed away in the shipp as it was before related; others not knowing what should become of them and theire Little ones others melted in[1] teares seeing theire poor Little ones hanging about them Crying for feare and quaking with Cold; being thus apprehended they were hurryed from one place to another and from one Justice to another vntill in the end they knew not what to doe with them for to Imprison soe many weomen and Inocent Children, for noe other Cause (Many of them) but that they must Goe with theire husbands, seemed to be vnreasonable[2] and all would Cry out of them, and to[3] send them home againe was as difficult; for they alledged (as the truth was) They had noe homes to Goe to; for they had sold or otherwise disposed of their houses and liueings to be short after they had bin thus tormoyled, a good while and Conveyed from one Constable to another they were Glad to be Rid of them, in the end vpon any tearmes for all were wearie and tired with them; tho in the mean time the poor soules Indewred Misery enough and thus in the end Nessisitie forced a way for them;

But that I be not tedious in these thinges I will omitt the Rest; although I might Relate many other Notable passages and troubles which they Indvred, and vnderwent in these theire wanderings and trauells both att[4] Land and Sea. But I hast to other thinges yett I may not omitt the fruite that Came heerby; for by those soe publick troubles in soe many eminent places theire Cause became famous, and occationed Many to Looke into the same, and theire Godly Carryage and Christian behauiour; was such as left a[5] deep Im-

[1] Something in here crossed out.
[2] Here the words "vnto all" are crossed out.
[3] Here "send" is crossed out.
[4] Here "sea" is crossed out.
[5] Here the letters "dep" are crossed out.

pression in the minds of Many; and tho, some few shrunke; att those first Conflicts and sharp beginin[gs] (as it was noe Maruell) yett many more Came on with ffresh Corrage and Greatly anymated others; and in the end[1] Notwithstanding all these stormes of[2] opposition they all Gott ouer att[3] length some att one time and some att another and mett together againe according to theire desires with noe smale Rejoycing;

Chapt: 3
of theire settleing in holland and theire manor of Liueing and entertainment there;

Being now Come into the Lowcountryes[4] they saw many Goodly and fortified Cittyes strongly waled and Gaurded with troopes of Armed men; alsoe they heard a strange and vncouth Language and beheld the different Manors and Customes of the people with theire strange fashions and attires; all soe farr diffiring from that of theire plaine Countrye villages wherein they were bread and borne and had soe longe liued; as it seemed they were Come into a New world; but those were not the thinges they much looked on, or longe took vp theire thoughts for they had other work in hand; and another kind of warr to wage and maintain [9] ffor though they saw fair and butifull Cittyes fflowing with aboundance of all sorts of wealth and Riches, yett it was not longe before they saw the Grime and Griseled face of pouerty Comeing on them like an Armed man, with whom they must buckle & incounter, and from whom they Could not ffly But they were armed with faith and Patience against him and all his encounters and though they were sometimes foyled, yett by Gods assistance they prevailed and Gott the[5] victory; Now when Mr Robinson Mr Brewster and other principall Members were Come ouer for they were of the last and stayed to healp the weakest ouer before them; such thinges were thought on as were Nessesary for theire settleing and best ordering of the Church affaires and when they had liued att Amsterdam about a yeer; Mr Robinson theire

[1] Here "vnder" is crossed out.
[2] Here some letters are crossed out.
[3] Here "leg" is crossed out.
[4] "In this history the Low Provinces mean the two provinces of Holland and Zealand" (W. C. Ford, Bradford's History, i. 36 note).
[5] Here the letters "victo" are crossed out.

Pastovr, and some others of best descerning seeing how mr John Smith and his Companie was alreddy fallen into Contension (with the Church) that was there before them;[1] and noe meane[s] they Could vse would doe any Good to Cure the same; and also that the fflames of Contension were like to breake out in that ancient Church; it selfe as afterwards Lamentably Came to pase; which thinges they prudently foreseing; thought itt was best to Remoue before they were any way engaged [with] the same; though they well knew it would be much to the prejudice of theire outward estate both att prsent and in likelyhood in the future; as Indeed it proued to be; for these and some other Reasons they Remoued to *Leyden* a fayre and butifull Citty and of a sweet Scittuation; But made more famous by the vnivercety wherwith it is adorned in which of late ha[th] it bin, by soe many Learned men; But wanting that traffick by sea which Amsterdam Injoyed It was not soe benificiall for theire outward means of liueing and estates; but being Now heere pitched they fell to such trades and Imployments as they best Could vallueing peace and their sperituall Comfort aboue any other Riches whatsoeuer; and att length they came to Raise a Competent and Comfortable Liueing; and with hard and Continuall labour being thus settled after many difficulties they Continewed Many[2] yeers In a Comfortable Condidition Injoying much sweet and delightfull society; and sperituall Comfort together in the wayes of God vnder the able minnestry and Prudent Gouerment of Mr John Robinson and Mr William Brewster who was an Assistant vnto him in the place of an elder, vnto which hee was Now Called and Chosen by[3] the Church soe as they Grew in knowlidge and other Gifts and Graces of the speritt of God And liued together in peace and loue and holines; and Many Came vnto them from diuers prtes of England; soe as they Grew a Great Congregation; and if att any time any differences did arise or offences broke out, as it Can not be but that somtimes[4] there will euen amongst the best of men; they were eue[r] soe mett with and Nipt in the head betimes or other wise soe well Composed a[s] still loue peace and Comunion was Continewed, or else the Church purged of those that were Incurable; and Incorrig-

[1] See p. 15 note 1, above.
[2] Here "in" is crossed out.
[3] Here something is crossed out.
[4] Here "euen" is crossed out.

able, when after much Patience vsed noe other meanes[1] would serue which seldome comes to pass yee such was the mutvall loue and Resiprocall Respect; That this worthy man had to his fflock and his fflock to him, that it might be said of them[2] as it once was said of that famous Emperour Marcus Aurelivs and the people of Roome; That it was hard to Judge whether hee delighted more in haueing such a people; or they in haueing such a pastor his loue was Great towards them; and his Care was alwaies bent for their best Good both for soule and body for besides his singular abillities in diuine thinges (wherin hee excelled) hee was able alsoe to Giue direccion [10] In Civill affaires and to foresee dangers and Inconveniences, by which meanes hee was [very] healpfull to theire outward estates; and soe was euery way as a Comon father vnto them, and none did more offend him; then those that were Close and Cleaueing to themselues and Retired from the Comon Good; as alsoe such as would be stiffe and Ridged in Matters of outward order and[4] Invay against the euills of others; and yett be Remise in them selues, and not soe Carefull to express a vertuous Conversation; they in like manor had euer a Reverent Regard vnto him and had him in precious estemation as his worth and wisdome did deserue, and although they esteemed him highly whiles hee liued and laboured amongst them; yett much more after his death when they Came to feele the want of his healp and saw by woefull experience[5] what a treasure they had lost of the Greife of theire hearts and wounding of theire soules, yee such a losse as they saw Could not be Regained for it was hard for them to find such another leader and feeder in all Respects, as the Taborites to find another Ziska; and although they did not Call themselues orphanes as the other did after his death yett they had Cause as much to Lament in another Regard, theire p^rsent Condition and after vsage; But to Returne I know

Goulden book &c:[3]

[1] Here the words "Noe other Meanes" are crossed out.

[2] Here some words are interlined and crossed out.

[3] The Golden Boke of Marcus Aurelius Emperor and Eloquent Oratour, a translation by Lord Berners of a French version of Antonio de Guevara's Libro Aureo de Marco Aurelio (1528). In 1529 Guevara published an enlarged version entitled Libro de Emperador Marco Aurelio cō Relox de Principes, which was translated by Sir Thomas North. See The Diall of Princes (ed. K. N. Colvile, 1919), pp. ix, xiii, xiv–xv, xliii–xliv.

[4] Here a word, perhaps "Invey," is crossed out.

[5] Here "which" is crossed out.

not but it may be spoken to the honor of[1] God and without prejudice to any That such was the humble Zeale and feruent loue of this people (whiles they thus liued together) towards God and his wayes and the single hartednes and senseer affection one towards another That they Came as Neare the primitiue Patteren of the first Churches as any other Church of these latter times haue don; according to theire Ranke and qvallitie; But seeing it is not my purpose to treat of the seuerall passages that befell this people whiles they thus liued in the low Countryes, which might worthyly Reqvire a large treatice of it selfe; But to manifest somthing of theire begining and after progresse in New England which I principally Scope, and aime att; yett because some of theire Adversaries did vpon the Rumer of theire Remoueall Cast out Slanders against them; as if that State had bine weary[2] of them; and had Rather driuen them out as the heathen histories did faine of Moses and the Israellits when they went out of egipt; then it was theire owne free Choise and motion; I will therfore mention a p^rticular or two to shew the Contrary; and that Good acceptation they had in the place and first altho it was low with many of them yett theire word would be taken amongst the duches when they wanted mony, because they had found by experience how Care full they were to keep theire word; and saw them soe painefull and dilligent in theire Callings that they stroue to Gett theire Customes, and to Imploy them aboue others in theire work for theire honesty and dilligence;

[A] Great [h]onor [to] the [G]ospell

Again[3] the Majestrates of the Cittey about the time of their Coming away or a little before in the publick place of Justice Gaue this Comendable Testimony of them in Reproffe of the Walloones (whoe were of the ffrench Church) in the Cyttey; these English (said they) haue lived amongst vs now this 12 yeers; and yett wee Neuer had any suite or accusation Came against them; but youer striffes and qvarrells are Continuall &c:

In these times alsoe were the Great troubles Raised by the Arminians whoe as they Greatly molested the whole state soe this Cittey in p^rticular, in which was the Cheiffe Vniversitie soe as there was dayly and hott disputes in the Scooles therabouts and as the

[1] Here "to" is crossed out.
[2] Written above "wery," crossed out.
[3] Altered from "Against."

Students and other learned were deuided in theire opinnions heerin; soe were the two professours or diuinity Readers themselues, the one daely teaching for it, and the other against it; which Grew to that passe that few of the desiples of the one would heare the other teach; But Mr Robinson although hee taught thrise a weeke himself and wrott sundry bookes besides his Manifold paines otherwise; yett hee went Constantly to heare theire Readings and heard as well one as the other; by which means hee was soe well Grounded in the Controversy and saw the force of all theire [1] Arguments and knew the shifts of the Adversary; and being himself very able, Non was fitter to buckle with them then hims[elfe] as appeered by sundry disputes, soe as hee began to be terible to the Arminions [11] which made epescopious [2] the Arminian Proffesor to put forth his best strength and sett out sundry thesies which by publick disputes hee would defend against all men; Now Poliander [3] the other professor and the Cheiffe preachers of the [4] Citie desired Mr Robinson to despute against him but hee was loth being a stranger yett the other did Importune him and tould him that such was the abillitie and Nimblenes of witt of the Adversary that the truth would suffer; if hee did not help them soe as hee Condecended and prepared him self against the time; and when the time came the Lord did soe healp him to defend the truth and foyle his Adversary; as hee put him to an apparent Nonplus in this Great and publick Audience; and the like hee did two or three times vpon such [5] like occations the which as it caused many to praise God that the truth had soe famous a victory soe it procured him much honor and Respect from those Learned men and others which loued the truth; yee soe farr were they from being weary of him and his people or desireing theire absence, as that it was said by some (of noe mean Note) That were it not for Giveing offence to the State of England they would haue prefered him otherwise if hee would, and allowed them some publick fauor yee when theire was speech of theire Remouall into these p^rts: sundry of Note and eminensy of that Nation would haue had

[1] Here a word, perhaps "singular," is crossed out.

[2] Above this name, which is underscored but not crossed out, is written, in a different hand, "Episcopius."

[3] This name is underscored.

[4] Here "Cyttey" is crossed out.

[5] Written above "a," crossed out.

them Come vnder them and for that end made them Large offers; Now although I might alledge many p^r^ticulars and examples of the Like kind to shew the vntruth and vnliklihood of this Slaunder yett these shall suffice seing it was beleiued of few being onely Raised by the Mallice of Some whoe labovred theire disgrace;

The 4th Chapt:
shewing the Reasons and Causes of their Removall [1]

After they had liued in this Citty about eleuen or twelue yeers; (which is the more) (obseruable) being the whole time of that famous truce [2] between that state and the Spainiards; and sundry of them were taken away by death and many others began to be well stricken in yeers; the Graue mistris Experience haueing taught them many things; these prudent Gou^r^nors with sundry of the sagest members began both deeply to apprehend theire p^r^sent dangers; and wisely to foresee the future and think of timly Remedy in the agitation of their thoughts and much discovrse of p^r^ticulars heerabout; the began to encline to this Conclusion of Removall to some other place Not out of Any New fangleednes or other such like Giddy humer by which men are many [time]s Transported to theire Great hurt and danger but for sundry waighty and sollid Reasons; the Cheife of which I will heer Resight and breifly touch; and first: they found and saw by experience the hardnes of the place and Country to be such as few in comparison [3] would Come to them and fewer that would bide it out; and Continew with them; for many that cam to them and many more that desired to be with them Could not Indure the Great labour and hard fare with other Inconveniencyes which they vnder went and were Contented with; But though they loued theire p^r^sons and approued theire Cause and honored theire sufferings, yett they left them as it were weeping as orpha did her mother in law Naomy; or as those [4] Romans did Catoe in vtica whoe desired to be excused; and borne with: though they could not all be Catoes;

[1] This heading is written in the margin.

[2] A truce of twelve years was concluded between Spain and the Netherlands on March 30, 1609.

[3] Here the letters "wh" are crossed out.

[4] Here "Cato" is crossed out.

1 for many though[1] they desired to Injoy the ordinances of God in theire purity and the libertie of the Gospell with them yett alas they admitted of Bondage with danger, of Consience Rather then to Indure these hardshipps; yee some prefered and Chose prisons in England Rather then this libertie in holland; with these afflictions; but it was thought that if a beter and easier place of liueing Could be had it would draw many and take away these discurragements, yea theire Pastour would oftens say that many of those that both write and preached now against them if they were in a place where they might haue libertie and liue Comfortably they would then practice as they did

2 They saw that although the people Generally bore all theire difficult[ies] very Chearfully and with a Resolute Currage being in the best of theire strength yett old age began to Come on some of them; and theire Great and Continewall labours with other Crosses and sorrowes hastened it before the time; soe as it was not onely probably thought, but apparently seen that within a few yeers more they were in danger to scatter by Nessesitie pressing them; or sink vnder theire burdens, or both; and therfore according to the diuine proverb; That a wise man seeth the Plague when it Cometh and hydeth himself proverbes 22:3 soe they like skilfull and beaten souldiers were fearfull either to be Intrapped or surrounded [12] by theire enimies; soe as they should neither be able to ffight nor ffly and therefore thought it better to dislodge betimes to some place of better advantage and lesse danger if any Could be found;

3 As Nessesitie was a task Master ouer them; soe they were fforced to be such not onely to their servants but in a sort to theire dearest Children, the which as it did a little wound the tender harts of many a loueing father and mother soe it produced alsoe many sad and sorrowfull effects for many of theire Children that were of best dispositions and Graciouse Inclinations; haueing Learned to beare the yoake, in theire youth and willing to beare part of theire parents burden were often times, soe oppressed with theire heauy Labours; that although theire minds were ffree and willing; yett theire bodyes bowed vnder the waight of the same and became decriped in their early youth the vigour of Nature being Consumed in the very bud (as it were) But that which was more lamentable and of all sorrowes

[1] Apparently altered from "thought."

most heavy to be bourne was that many of theire Children by these occasions and the Great lysenciousnes of youth in the Country, and the manyfold temptations of the place were drawne away by euill examples vnto extrauigant and dangerouse Courses Getting the Raines on theire neckes and departing from their parents some became souldiers others tooke vpon them farr voyages by sea and other some, worse Courses tending to desolutenes, and the danger of theire soules to the Great Greiffe of theire parents and dishonor of God soe that they saw theire posteritie would be in danger to degenerate and be Corrupted;

Lastly and which was not the[1] least a Great hope and Inward Zeal they had of laying some Good foundation or att least to make some way thervnto for[2] the propagateing; and advanceing the Gospell of the kingdom of Christ in those Remote p^r^tes of the world, yee, though they should be but as stepping stones vnto other, for p^r^forming of soe Great a worke;

These and some other like Reasons moued them to vndertake this Resolution of their Removall the which they afterward procecuted with soe Great difficulties as by the sequell will appeer;

The place they had thoughts on were some of those vnpeopled Countryes of America which are fruitfull and fitt for habitation being devoid of all Civill[3] Inhabitants, where ther are onely salvage and brutish people which Range vp and downe little otherwise then the wild beasts; this proposition being made publi[ck] and Comeing to the scaning of all it Raised many variable oppinions amongst men, and Caused many feares and doubts amongst themselues; some from theire Reasons and hopes Conceiued; laboured to stir vp and Incurrage the Rest to vndertake and procecute the same; others againe out of theire feares objected against it; and sought to divert from it, alledging many thinges and those neither vnreasonable nor vnprobable; and that it was a Great designe and subject to many Inconceivable p^r^rells and dangers as besides the causaltie[s] of the seas (which none can be freed from) the length of the voyage was such as the weake bodyes of men and weomen and such other p^r^sons worne out with age and travill (as many of them were) could neuer

[1] Here the letters "las" are crossed out.
[2] Here a word is crossed out.
[3] Here "habitations" is crossed out.

be able to Indure; and yett if they should; the miseryes of the land which they should be exposed vnto would be to hard to be bourn and likely some or all of them to Consume and vtterly to Ruinate them; for theire they should be [1] lyable to famine and Naked[nes] and the want in a Manor of all thinges; the Changing of the [2] aire diatt and drinking of water would Infect theire bodyes with sore sicknesses and all tho[se] which should escape or ouercome these difficulties should yett be in Contin[ual] danger of the salvage people whoe are Crewell [3] Barbarous and treach[erous] [13] being most furious in theire Rage and Mercyles where they ouercome not being Content onely to kill and take away life, but delight to torment men in most bloody Manor that may be; fflaying men alive with the shells of ffishes Cuting of the Joynts and members of others by peece meales; and broyling them on the Coles; and causing men to eate the Collopps of theire fflesh in theire sight whiles they liue; with other Creweltyes horible to be Related; and surely It could not be thought but the hearing of these thinges: could not but moue the bowells of men to Grate within them and mak the weak to qvak and tremble It was further objected that, it would Require Greater sumes of mony to furnish such a voiage; and to fitt them with Nessesaries then theire estates would amount to; and yett they must all as well look to be seconded with supplies, as p^rsently to be transported; alsoe the like p^resedents of ill successe and lamentable Miseryes befallen others in the like [4] designs were easey to be found and not forgotten: to be alledged, besides theire owne experience in theire former troubles and hardshipps in theire Removall into holland, and how hard a thinge it was for them to liue in that strange place although it was an Naighbour Country; and a Ciuill and Rich Comon wealth;

It was Answared that all Great and honorable Actions were accompanied with Great difficulties; and must be both enterprised and ouercome with Answarable Currages, It was Granted the dangers were Great but not desparate, and the difficultie were many [5] but

[1] Here "like" is crossed out.
[2] Here "hot" is crossed out.
[3] Here a word is crossed out.
[4] Here "Case" is crossed out.
[5] Here the words "the difficulties were" are crossed out.

Not Invincible, for although there were Many of them likely yett they were not Certaine; It might be that some of[1] the thinges feared might Neuer befall them. Others by prouidence Care and the vse of Good meanes might in a Great Measure be prevented; and all of them through the healp of God by fortitude and patience;[2] might[3] either be bourne or ouercome; true it was that such Attempts; were not to be made and vndertaken but vpon Good Ground and Reason, Not Rashly or lightly as many haue don for Curiossety or hope of Gaine &c: But theire Condition was Not ordinary theire ends were Good and honorable theire Calling lawfull and vrgent; and therefore they might expect a blessing of God in theire proceeding yee although they should loose theire liues in this action yett they might haue Comfort in the same; and theire Indeauors would be honorable.[4]

They liued heer but as men in exile and in a poor Condition; and as Great Misseryes might posibly befall them, in this place, for the 12 yeers of truce were now out,[5] and there was Nothing but beating of drums and preparing for warr, the euents whereof are alwaies vncertaine; the spainiard might proue as Crewell as the saluages of America; and the famine and pestilence as sore heer as theire and theire libertie lesse to look out for Remedy After; Many other p^r^ticular thinges answared and alledged on both sydes It was fully Concluded by the Major part to put this designe in execution and to procecute it by the best meanes they could.

The 5th Chapt:

[s]hewing what [m]eanes they [used] for [prepa]ration to [this] [w]aithty voiage[6]

And first after theire humble prayers vnto God for his direction and Assistance And a Generall Conferrence held therabouts; they

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[1] Here a word is crossed out.

[2] Here the words "and all of them through the healp of God by fortitude and patience" are crossed out.

[3] An asterisk precedes this word, follows "honorable" at the end of this paragraph, and precedes "They" at the beginning of the next paragraph.

[4] Here some words, apparently "theire Calling lawful and vrgent; and therefore they might expect a blessing of God in their proceeding," are crossed out.

[5] See p. 25 note 2, above.

[6] This heading is written in the margin.

Consulted what p^r^ticular place to pitch vpon; and prepare for; some and none of the meanest had [14] had thoughts and were earnest for Goyanna or some of those fertile places in hott Clymetts others were for some p^r^tes of Verginnia where the English had alreddy made enterance and begining, those for Goyanna alledged that the Country was Rich fruitfull and blessed with a p^r^petvall springe; and a fflorishing Greenes; wher vigorous Nature brought forth all thinges in aboundance and plentey without any Great Labour or art of man soe as it must Needs make the Inhabitants Rich, seeing lesse prouision of Clothing and other thinges would serue them then in more Colder and lesse fruitfull Countryes must be h[ad] as alsoe that the spainyards haueing much more then they Could, posesse had not yett planted there nor any where very Neare the same;

But to this it was Answared that out of qvestion the Country was both fruitfull and pleasant and might yeild Riches and maintenance to the posessors more esely then to[1] other yett other thinges Considered it would not be soe fitt; and first that such hott Countryes are subject to Greevious diseases and many Noysome Impediments, which other more tempara[te] places are freer from and would Not soe well agree with our English bodyes; againe if they should there liue and doe well the Jealious spaniyard, would Neauer suffer them longe but would displant and ouerthrow them, as hee did the ffrench in fflorida whoe were settled further from his Richest Countryes; and the sooner because they should haue None to Protect them and theire owne strength would be too smale to Resist soe Potent an enimie soe Neare an Naighbor,

On the other hand for Verginnia[2] it was objected that if they liued amongst the English which were theire planted, or soe Near them as to be vnder theire Gou^r^ment they should be in as Great danger to be troubled and p^r^secuted for theire Cause of Religion as if they liued in England (and it might be worse and if they) liued to farr of, they should neither haue succor or defence from them;

And att length the Conclusion was to liue in a distinct body by themselues vnder the Gener[al] Gov^r^ment of Verginnia; and by theire ffrinds to sue to his Matie that hee would be pleased to Graunt

[1] Morton should have written "the."
[2] Altered from "Verginniaa."

them free liberty, and ffredom of Religion; and that this May be obtained they were put in Good hope; by some Great p^r^sons of Good Rank and qval[ity] that were made theire ffrindes;

Whervpon two were Chosen and sent into England att the Charge of the Rest [to] sollissit this matter whoe[1] found the Verginnia Companie very desirous to haue them Goe thither, and willing to Graunt them a Pattent with as ample privilid[ges] as they had or could Graint to any, and to Giue them the best furtherance they C[ould] and some of the Cheiffe of the Company doubted Not to obtaine theire suite of the king for libertie in Religion and to haue it Confeirmed vnder the Kinges broad sea[l] according to theire desires but it proued a harder peece of work then they tooke it for; for although many meanes was vsed to bring it aboute yett it Could not be effe[cted] for there were diuers of Good worth laboured with the Kinge to obtaine it among[st] whom was one of his Cheife Secretaries;[2] and some other wrought with the arc[h] Bishop to Giue way thervnto, but it proued all in Vaine; yet thus farr, they prevaile[d] in sounding his Maties Mind, that hee would Conive att them, and Not molest them prouided they Carryed themselues peacably; But to allow or tollerate them by his publick authoritie vnder his seale, they found it would not bee; and this was all that the Cheefe of the verginnia Company or any other of theire best frinds Could do in the Case; yett they p^r^swaded them to Goe on for they p^r^sumed they should not bee troubled and with this answare the messengers Returned and signifyed what dilligen[ce] had bin vsed and to what Issue thinges were Come;

But this made a damp in the business and Caused som destraction for many wer[e] affraid that if they should vnsettle themselues put offe their estates and Goe vpon the[se] hopes It might proue dangerous and but a sandy foundation; yee it was thou[ght] they might better haue presumed heervpon without makeing any suite att all th[en] haueing made it to be thus Rejected; but some of the Cheifest thought othe[rwise] [15] And that they might well proceed heervpon and that the Kinges Matie was willing enough to suffer them without molestation though for other Reasons hee

[1] Here a word is crossed out. The two chosen were Robert Cushman and John Carver: cf. letter of Sandys, p. 32, below.

[2] Sir Robert Naunton.

would not Confeirme it by any publick acte; and furthermore if there was Noe securitie in this promise Intimated there would be noe great Certainty in A further Confeirmation of the same for if afterward there should be a purpose or desire to wronge them though they had a seal as broad as the house flore It would not serue the turne for there would be means enough found to Recall or Reverse it; and seeing therfore the Course is probable they must Rest heerin on Gods Prouidence as they had don in other thinges;

vpon this Resolution other Messengers[1] were dispatched to end with the virginia Companie as well as they Could and to procure a patent with as Good and ample Conditions as they might by any Good meanes Attaine as alsoe to treat and Conclude with such Marchants and other frinds as had manifested theire forwardnes to provoak to and adventure in this voyage for which end they had Instructions Giuen them vpon what Conditions they should proceed with them or else to Conclude Nothing without furder advice; and heer it wilbe Reqvisite to Insert a letter or two that may Giue light to these proceedinges

A Coppy of a letter from Sir Edwin Sands directed to m^r John Robinson and m^r William Brewster

After my harty sallutations, The agents of youer Congregation Robert Cushman and John Caruer haue bin in Comunication with diuers Celect Gentlemen of his Maties Councell for Verginnia, and by the writing of seuen articles[2] with youer Names haue Giuen them that Good degree of Satisffaction; which hath Carryed them on with a Resolution to sett forward youer desire in the best sort that may be for youer own and the publick Good diuers p^rticulars wherof wee leaue to theire faithfull Report; haueing Carryed themselues heer with that Good descretion as is both to theire owne and theire Creditt from whence they Came; and whereas being to treat for a Multitude of people they haue Reqvested further time to Confer with them, that are to be Interrested in this action about the seuerall p^rticulars which in the prosecution therof will fall out Considerable; It hath bin very willingly assented vnto, and soe they doe Now Returne vnto you; if therfore it may please God soe to direct youer desires; as that on youer p^rtes there fall out noe Just Impediments I trust by the same direction It shall likewise appeer that on

[1] Robert Cushman and William Brewster: cf. p. 38, below.

[2] Morton has here omitted Bradford's "subscribed" (History, i. 72).

our p^r^tes all forwardnes to sett you forward[1] shalbe found In the best sort, which with Reason May be expected; and soe I betake you with this designe, which I hope verily is the worke of God to the Gracious Protection and blesing of the highest.

Youer very Loueing ffrind
EDWIN SANDS

London Nouember 12 1617

[16]

Theire Answare was as followeth

RIGHT WOR^PLL^

Our humble duties Remembered in our owne our messengers and our Churches name, with all thankfull acknowlidgement of youer singular loue expressing it self as otherwise soe more especially in youer Great Care and earnest Indeauor of our Good, in this waighty business about Verginnia; which the lesse able wee are to Requite wee shall thinke our selues the more bound to Comend in our prayers vnto God for Recompence, whom as for the p^r^sent you Rightly behould in our Indeauors soe shall wee not be wanting on our p^r^tes (the same God Assisting vs) to Returne all Answarable fruite and Respect vnto the labour of youer loue bestowed vpon vs wee haue with the best speed and Consideration withall; that wee Could sett down our Requests in writing subscribed (as you willed) with the[2] Greatest p^r^te of our Congregation and haue sent the same vnto the Counsell by our agent[3] A deacon of our Church John Caruer vnto whom wee haue alsoe Requested a Gentleman of our Companie to adjoyne himself, to the Care and descretion of which two wee doe[4] Refer the prosecuting of the busines; Now wee p^r^swade our selues Right Wor^ppll^ That wee need not to prouok youer Godly and loueing mind to any further or more tender Care of vs, since you haue pleased soe farr to Interest vs in youer self that vnder God aboue all p^r^sons and thinges in the world wee Relye vpon you; expecting the Care of youer Loue Councell of youer wisdom and the healp and Countenance of youer Authoritie, Notwithstanding for youer Incurragment in the work soe farr as probabilleties may lead wee will not forbear to mension these Instances of Inducement;

1 Wee verily beleiue and trust the Lord is with vs vnto whom and whose service wee haue Giuen our selues in Many tryalls; and that hee

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[1] Altered from "forwards."
[2] Morton has here omitted Bradford's "hands of the" (History, i. 74).
[3] Altered from "agents."
[4] Here a word is crossed out.

will Graciously prosper our Indeauors according to the simplissety of our harts therin

2 Wee are well weaned from the dillicate milk of our mother Country and Invred to the difficulties of a strange and hard land which yett in Great p^r^te wee haue by patience ouercome;

3 The people are for the body of them Industruous and frugall wee think wee may safely say as any Companie of people in the world;

4 Wee are knitt together as a body in a more strict and sacred bond and Couenant of the Lord of the violation whero[f] wee mak [1] Consience; and by vertue wherof wee doe hold our selues straitly tyed to all Care of each others Good; and of the whole by euery and soe Mutuall;

5 And lastly it is not with vs as with other men whome smale thinges can discurrage or smale discontentments Cause to wish them selues att home againe wee know our entertainment in England and holland; wee shall much prejudice both our artes and meanes by Remouall whoe if wee should be driuen to Returne wee should not hope to Recouer our p^r^sent healps and Comforts neither indeed [2] looke euer to attaine [3] the like in any other place during our liues which are Now drawing towards theire Periods.

These motiues wee haue ben bould to tender vnto you which you in youer wisdome may alsoe Impart to any other our worshipfull frinds of the Councell with you of all whose Godly dispositions and loueing, towards our dispised p^r^sons wee are most Glad and shall not faile by all Good meanes to Continew and Increase the same; wee shall not be further troublesome But doe with the Renewed Remembrance of our humble dutyes to youer Worshipp and soe farr as in Modesty wee may be bold to any other of our welwillers of the Councell with you, wee tak our Leaues Comitting youer p^r^sons and Councells to the Guidance and Protection of the almighty

Youers much bounden in all duty

JOHN ROBINSON

WILLIAM BREWSTER

Leyden the 15 of december 1617

[17]

I found anexed vnto the forgoeing letters these following lines written by m^r^ Bradford, with speciall Reference vnto the fovrth p^r^ticular on the other syde written

[1] Here Morton has omitted Bradford's "great" (History, i. 77).

[2] Here "hope" is crossed out.

[3] Here "any" is crossed out.

O Sacred bond whilest Inviolably p^r^serued how sweet and precious were the fruites that flowed from the same but when this fidelitie decayed then there Ruine approached oh that these antient members had not died or bin dissipated if it had bine the will of God or else that this holy Care and Constant faithfulnes had still liued and Remained with those that surviued that were in times afterwards aded vnto them; but alas that Subtile Serpent hath slyly wound in him selfe vnder faire pretences of Nessesitie and the like to vntwist[1] these Sacred bonds and tyes and as it were Insensibly by degrees to desolue or in a Great measure to weaken the same I haue bin happy in my first times to see and with much Comfort to Injoy the blessed fruites of this sweet Comunion; But it is now a p^r^te of my Misery in old age to find and feele the decay and want[2] therof in a Great measure, and with Greiffe and sorrow of hart to Lament and bewaile the same, and for others warning and[3] admonition and my owne humilliation doe I heer Note the same,

thuse much by way of digression[4]

ffor further light in these proceedinges fornamed see some other letters and Notes as followeth

The Coppy of a letter sent to Sir John Worsingham

RIGHT WOR^PPLL^

With due acknowlidgement of our thankfulnes for youer singular Care and paines in the busines of Verginia for our and (wee hope,[5] the Comon good) wee doe Remember our humble duties vnto you and haue sent as is (desired) a further explanation of our Judgments in the three points specifyed by some of his Maties honorable privy Councell, and although it be Greuious vnto vs that such vnjust Insinuations are made against vs, yett wee are most Glad of the occation of making our Just purgation, vnto the soe honorable p^r^sonages the declarations wee haue sent Inclosed, the one more breiffe and Generall which wee think the fitter to be presented, the other som thing[6] more large and in which wee expresse some smale accedentall differences which if it seeme Good vnto you and other of youre Worshipps frinds you may send in steed of the former; our prayers vnto God is that youer worshipp may see the fruite of youer worthy Indeauors, which on our p^r^te wee shall Not faile

[1] Here a word or two are crossed out.
[2] Here the letters "ther" are crossed out.
[3] Here "my" is crossed out.
[4] These words are written in the margin.
[5] Altered from "hopes."
[6] Here "more" is crossed out.

to further by all Good meanes and soe praying that you would with all Conveniency that may be;[1] Giue vs knowlidge of the successe of the busines with his Maties Privey Councell and accordingly what youer further pleasure is, either for our direction or furtherance in the same, soe wee Rest

Youer worshipps in all dutye
JOHN ROBINSON
WILLAM BREWSTER

Leyden January 27 1617 old stile

[18]

The first [2] breiffe note was this [3]

Touching the Eclesiastical minnestry Namely of Pastours for teaching Elders for Ruleing and deacons for distributing the Churches Contribution as alsoe for the two sacraments Baptisme and the Lords supper wee doe wholly and in all points agree with the ffrench Reformed Churches, according to theire publick confession of ffaith though some smale differences

The oath of Supremacye we shall willingly tak if it be Reqvired of vs if [4] that Convenient satisfaction be not [5] giuen by our takeing the oath of Allegience

JOHN ROBINSON
WILLAM BREWSTER

the second was [6]

This touching the Eclesiasticall Minnestry as in the former, &c wee agree in all thinges with the ffrench Reformed Churches according to theire publick Confession of ffaith though some smale differences be to be found in our practices not att all in the substance of the [7] thinges but onely in some accedentall Cercumstances,

1 as first theire [8] minnesters doe pray with theire heads Couered; wee vncouered;

2 Wee Chose none for Gou^rning Elders but such as are able to teach which abillitie they doe not Require.

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[1] Here "to" is crossed out.
[2] Here "no" is crossed out.
[3] These words are written in the margin.
[4] Here "and" is crossed out.
[5] Here "taken" is crossed out.
[6] These words are written in the margin.
[7] Altered from "them."
[8] Here "head" is crossed out.

1 Theire Elders and deacons are Anuall or att the most for two or three yeers; ours p^r^petuall;

4 our Elders doe Adminnester theire office in Admonitions and excomunicatio[n] for publick scandalls publickly and before the Congregation theires more privately and in theire Consistories;

5 Wee doe Adminnester Baptismee onely to such Infants as wherof the one parent (att the least) is of some Church; which some of theire Churches doe not obserue, although in it our practices accords with theire publick Confession; and the Judgment of the most learned amongst them

other differences (worthy mensioning) wee know none

Subscribed JOHN ROBINSON
WILLAM BREWSTER

London ffeb 14 1617

p^r^te of an other letter from him that deliuered these,

Youer letter to Sir John Worsingham I deliuered allmost as soone as I had it to his owne hands (and stayed with him the opening and Reading therof) there were 2 papers Inclosed hee Read them to himself as alsoe the Letter, and in the Reading hee spake to mee and said whoe shall make them viz: the Minnesters I answared his worship; that the power of making was in the Church; to be ordained by the Imposition of hands by the fitest Instruments, they haue It must either be in the Church or from the Pope and the Pope is Antichrist; he said Sir John, what the Pope holds Good (as in the trenity) that wee doe well to Assent to, but said hee wee will not enter into dispute Now, and as for youer letters hee would Not shew them att any hand lest hee should spoyle all; hee expected you should haue bin of the Archbishops mind for the Calling of minnesters, but it seemes you differed; I Could haue wished to haue known the Contents of youer two enclosed, att which hee stuck soe much especially the larger; I asked his worshipp what Good Newes hee had for mee to write tomorrow; hee told mee[1] Good newes for both the Kinges Matie and the Bishopps haue Consented; hee said hee would Goe to Mr Chanceler Sir ffolke Griuell, as this day, and Next week I should know more. I mett [19] I mett with Sir Edwin Sands on weddensday Night, hee wished mee to be att the Verginnia Court the Next weddensday, where I purpose to be thus loath to be troublesome att Present, I hope to haue somthing Next week of Certainty Concerning you I Comitt you to the Lord;

Youers S: B:[2]

[1] Here Morton has omitted Bradford's "very" (History, i. 83).

[2] This letter was written by Sabine Staresmore.

These thinges being longe in agitation and Messengers passing to and againe about them after all theire hopes they were longe delayed by many obstacles that fell in the way, for att the Returne of these Messengers into England; they found thinges farr other wise then they expected; for the Verginia Councell was Now soe disturbed with factions and qvarrells amongst themselues as Noe busines Could well Goe forward; the which may the better appeer in one of the Messengers, Letters as followeth;

To his Loueing frinds

I haue thought Long since to haue writt vnto you but Could Not effect that which I aimed att Neither Can Yett: sett thinges as I wished yett Notwithstanding I doubt Not but Mr Brewster hath written to m^r^ Robinson, but I think my selfe bound alsoe to doe somthinge least I be thought to Neglect you; The maine hinderance of our proceedinges in the verginia busines is the desentions and factions as they tearme it amongst the Councell and companie of Verginia which are such as that euer since wee Came vp noe busines Could by them be dispatched the occation of this trouble amongst them is, That a while since Sir Thomas Smith Repining att his Many offices and troubles, wished the Companie of Verginia to ease him of his office in being Treasurer, and Gou^r^ of the Verginia Companie; whervpon the Companie tooke occation to dismise him, and Chose Sir Edwin Sands Treasurer and Gou^r^ of the Companie, hee haueing 60 voyces; Sir John Worsingham 16 voyces and alderman Johnson 24 But Sir Thomas Smith when hee saw som p^r^te of his honor lost was very Angry and Raised a ffaction to Cauill and Contend about the election; and sought to tax Sir Edwin with Many thinges that might both disgrace him and alsoe put him by his office, of Gou^r^: In which Contensions they yett Stick and are not fitt Nor Reddy to entermeddle in Any busines, and what Issue thinges will Come to I know Not, nor are wee yett Certaine It is most like Sir Edwin will Carry it away and if hee doe thinges will Goe well in Verginia, if otherwise they will Goe ill enough alwaies; wee hope in 2 or 3 Court dayes thinges will settle, mean space I thinke to Goe downe into Kent, and come vp againe about 14 dayes or three weekes hence, except either by these aforsaid Contentions or by ill tidings from Verginia, wee be wholly discurraged of which tidinges as followeth

Capt. Argoll is Come home this week; hee vpon Notice of the Intent of the Councell Came away before Sir Gorge yeardly Came there and soe there is Noe smale desention but his tidinges is ill altho his p^r^son be welcome; hee saith Mr Blackwells Shipp Came, not ther vntill march

but Goeing towards winter they had still Northwest winds which Carryed them to the southworth beyond theire Course and the M^r of the Shipp and some six of the Marriners dieing It seemed they Could not find the Bay; till after long seeking and beating about; Mr Blackwell is dead, and m^r Maggner the Capt: yee there are dead hee saith 130 p^rsons one and other in the shipp; It is said there was in all 180 p^rsons in the ship; soe as they were packed together like herrings they had amongst them a fflux and alsoe want of ffresh water soe as it is heer Rather [20][1] wondered that soe many are aliue then that soe many are dead the[2] the marchants heer say it was m^r Blackwells fault to packe soe many in the shipp yee and there was Great murmuring and Repining amongst them and obraiding of m^r Blackwell for his dealing and disposing of them when they saw how hee had disposed of them and how hee Insulted ouer them; yee the streets att Grausend Rang of theire extream qvarrelling crying out one of another thou hast brought mee to this I may thank thee for this, heavy Newes it is and I would[3] be Glad to heare how farr it will discurrage: I see none heer discurraged much but Rather desire to learne to beware by other mens harmes, and to amend that wherin they haue fayled, as wee desire to serue one another in loue soe take heed of being Inthraled by other Imperious p^rsons, especially if they be descerned to haue an eye to themselues; It doth often trouble mee to think that in this busines wee are to learne and none to teach but beter soe then to depend vpon such teachers as m^r Blackwell, was such a strattagem hee made for m^r Johnson and his people att Emden much was their subversion but though hee their Clenlely yett vnhonestly plucked his Neck out of the Coller yett att last his foot is caught; heer are noe letters Come; the shipps captain Argoll came in is yett in the west p^rtes, all that wee heare is but his Report it seemeth hee came away secretly, the shipp that m^r Blackwell went in wilbe heer shortly; It is as m^r Robinson once said, hee thought wee should heare Noe good of them, m^r Brewster is not well, att this time whether hee will Goe back to you or goe into the North I yett know not, for my self I hope to see an end of this Busines eare I Come tho I am sorry to be thus from you; if thinges had gon[4] Roundly forward I should haue bin with you within this fourteen dayes I pray God direct vs and Giue vs that 'speritt, which is fiting for such a busines thus haueing[5] sumarily pointed att thinges, which m^r Brewster

[1] Here a word, perhaps "wondered," is crossed out.
[2] Here the letters "March" are crossed out.
[3] Here a word is crossed out.
[4] Written above "bin," crossed out.
[5] Here "soe" is crossed out.

I think hath [1] more largely write of, to m^r Robinson, I leaue you to the Lords Protection;

Youer in all Reddynes &c:
ROBERT CUSHMAN

London May the 8th 1619

digression

A word or two by way of digression [2] touching this m^r Blackwell hee was an Elder of the Church of Amsterdam a man well knowne of most of them; hee declined from the truth with m^r Johnson; and the Rest and went with him when they departed assunder in that wofull manor, which brought soe Great dishonor to God scandall to the truth and outward Ruin to themselues, in this world; but I hope Notwithstanding through the mercyes of the Lord, theire soules are now att Rest with God in the heauens; and that they are ariued in the hauen of happines; though some of theire bodyes were thus burie[d] in the terible seas, and others sunck vnder the burden of bitter afflictions; hee with some others had prepared for to Goe to Verginia, and hee with sundry Godly Cittyzens being att a private meeting (I take it) att a fast in london being discouered many of them were apprehended wherof m^r Blackwell was one, but hee soe Glosed with the bishop and either decembled or fflatly denyed the truth which formerly hee had maintained; and not onely soe but vnworthyly betrayed and accused another Godly man [3] whoe had escaped that soe hee might slipp his owne Neck out of the Collor; and to obtaine his owne freedom brought others into bonds; wherupon hee soe won the bishopps fauor but lost the Lords, as hee was Not onely dismissed but in open Court the Archbishopp Gaue him Great Applause, and his sollem blessing to proceed in his voyage; But if such euents follow the Bishopps blessing happy are they that mise [4] the same, It is much better to keep a Good Conscience [5] and haue the Lords blessing whether in life or death, but see how that man apprehended by m^r Blackwells meanes writes to a frind of his;

RIGHT DEARE FRIND AND CHRISTIAN BROTHER MR CARUER

I sallute you and youers in the lord; Sir as for my owne p^rsent Condition I doubt not but you well vnderstand it by our brother Master-

[1] Here "m^r" is crossed out.
[2] Here two or three letters are crossed out.
[3] Sabine Staresmore.
[4] Here "thes" is crossed out.
[5] Here some letters are crossed out.

son whoe should haue tasted of the sam cup had his place of Residence and his p^r^son bin as well known as my selfe. [21] Somwhat I haue written to m^r^ Cushman[1] how the matter still Continewes. I haue Petitioned twise to m^r^ Sheriffes and once to my lord Cook and haue vsed such Reasons to moue them to pitty; that if they were not ouerruled by some others I suppose I should haue soone Gained my liberty; as that I was a man liueing by[2] my Creditt In debt to diuers in our Sittey, liueing in more then ordinary Charges in a Close[3] and tedious prison; besides Great Rents abroad all my busines lying still my onely servant lying lame in the Countrey my wife being alsoe Great with child; and yett noe answer vntill the lords of his Maties Councell Gaue Consent: howbeitt m^r^ Blackwell a man as deep in this action, as I was deliuered att a Cheaper Rate with a great deale lesse adoe; yee with an addition of the archbishops blessing; I ame sorry for m^r^ Blackwells weaknes I wish it may proue noe worse, but yett hee and some others of them, were not sorry but thought it was for the best that I was Nominated Not because the Lord sanctifyes euill to Good but that the action was Good; yea for the best; one Reason I well Remember hee vsed was because this trouble would Increase the Virginia plantation; that now people began More Generally to Incline to Goe and if hee had not Nominated some such as I; hee had not bin free being it was knowne that Many Cittizens besides them selues were theire; I expect an Answare shortly what they Intend Concerning mee; I purpose to write to some other of you; by whom you shall know the Certainty, thus Not haueing further att p^r^sent to acquaint you withall Comending my selfe to youer prayers I sease and Comitt you and vs all to the Lord; from my Chamber in wood street Counter Sept: 4th 1618

Youer frind and Brother in bonds

SABIN STARSMORE

But thus much by the way which may be of Good vse I haue bin the larger in these thinges that the Rising Generation may seriously take notice of the many difficultyes theire poor leaders[4] vnderwent in the first enterprises toward coming into New England[5]

But att last after all these thinges and theire longe Attendance

[1] Here the letters "wh" are crossed out.

[2] Here some letters are crossed out.

[3] Here the words "in and tedius" are crossed out.

[4] Here the letters "vnde" are crossed out.

[5] The sentence beginning "I haue bin" and ending with "New England" is written in the margin.

they had a Patent Graunted them and Confeirmed vnder the Companies seale but these deuisions and destractions had shaken of Many of theire pretended frinds and disapointed them of many of theire hoped for and proffered meanes; by the advice of some frinds this Pattent was Not taken in the Name of any of theire owne But in the Name of m^r John Wincobb a Religious Gentleman then belonging to the Countice of Lincolne; whoe Intended to Goe with them But God soe disposed as hee Neuer went Nor they neuer made vse of this Pattent which had Cost them soe much labour and Charge; as by the sequell will appeer This Pattent being sent ouer for them to view and Consider as alsoe the passages about the propositions between them and such Marchants and frinds as should either Goe or adventure with them, and especially with them on whome they did Cheiffly depend for shiping and meanes whose proffers had bin large they were Requested to fitt and prepare themselues with all [1] speed;

A Right Imblem It may be of the vncertaine thinges of this world that when men have toyled them selues they vanish into smoak;

vpon a Receipt of these thinges by one of theire Messengers they had a sollemne meeting and a day of humilliation to seeke the lord for his direction And theire Pastour took this text 1 Sam: 23: 3: 4: and dauids men said vnto him see wee be affraid heer in Judah; [2] how much more if wee Come to Keilah against the host of the Phillistines; Then dauid asked Counsell of the Lord againe; from which text hee taught many thinges very aptly and befitting theire present occation and condition to strengthen [3] them against theire feares and p^rplexeties and Incurrageing them in theire Resolutions; [22]

In the foregoeing fiue Chapters the Reader may take a view of some of the many difficulties our blessed prdecessors went through in theire first [4] acheiuement of this waightey Interprise of Remouall of our Church into these American p^rtes; the Imediate following Relations in m^r Bradfords book (out of which diuers of these matters are Recollected) doe more especially Concerne the Conditions of theire agreement; with seuerall Marchant adventures towards

[1] Here a word is crossed out.
[2] This word has been altered.
[3] Here a word is interlined and crossed out.
[4] Here two or three letters are crossed out.

the voyage &c: as alsoe seuerall [1] letters sent too and fro from frind to frind Relateing to the premises which are Not soe p^r^tenent to the Nature of this smale history; wherfore I shall heer omitt to Insert them; Judging them Not soe suitable to my p^r^sent purpose, and heer alsoe sease to follow the foregoeing meathod; by way of Capters;

After such trauell and tormoiles [2] and debates which they went thorow thinges were Gotten Reddy for theire departure from Leyden a smale shipp [3] was provided in holland of about sixty tun which was Intended as to serue [4] to transport some of them ouer the seas; soe to stay in the Country and to tend vpon ffishing; and such other affaires as might be for the Good and benifitt of the whol, when they should Come to the place Intended; another [5] was hiered att London of burden about Nine score and all other thinges Gott in a Reddynes, soe be[ing rea]dy to depart they had a day of sollemne humilliation theire Pastour takeing his te[xt fr]om Ezra the 8th 21 and theire att the Riuer by [6] Ahaua I proclaimed a ffast, that [wee] might humble ourselues before our God and seek of him a Right way for vs and our children and for all our substance [7] vpon which hee spent a good p^r^te of the day very profittably and suitably to theire p^r^sent occation the Rest of the time was spent in powering out prayers to the lord with Great feuency mixed with aboundance of teares; and the time being Come that they must depart they were accompanied with the most of theire bretheren out of the Cittey vnto a towne sundry miles off Called dealfes hauen; where the shipp lay Reddy to Receiue them; soe they left that Goodly and pleasant Citty which had bin theire Resting place Neare 12 yeers, but they kne[w] they were pilgrimes [8] and looked not much on those thinges, but lifted vp theire eyes to heauen; theire dearest Country and quieted theire speritts; when they Came to the place they fou[nd] the shipp and all thinges Reddy, and such of theire frinds as Could Not Come with them followed after them; and sundry alsoe Came from Amster-

much of theire troubles Respecting this matter is not expressed in this booke

heb: 11

[1] Here a letter is crossed out.
[2] Here a word, perhaps "turmoill," is crossed out.
[3] The Speedwell, which is nowhere mentioned by name in Bradford's History.
[4] Here a word or two are crossed out.
[5] The Mayflower.
[6] Written above "of," crossed out.
[7] The words from "Gott in" to "our substance" are underscored.
[8] Cf. Publications of the Colonial Society of Massachusetts, xvii. 293–391.

of this see New Englands Memoriall page 4: 5:

dam to see them shippt, and to[1] take theire leaue of them; that Night was spent with little sleep by the most, but with frindly entertainment and Christian discourse; and other Reall expressions of true Christian loue the Next day the wind being ffaire they went on board and frinds with them; wher truely dolfull was the sight of that sad and Mornfull p^r^teing to see what sythes and sobbs and prayers did sound amongst them; what[2] teares did Gush from euery eye; and pithey speeches peirsed each others harte; That sundry of the duch strangers that stood on the keey as spectators[3] Could Not Refraine from teares; yett Comfortabl and sweet it was to see such liuely and true expression of deare and vnfeighned loue but the tide which stayes for noe man Calling them away that were thus loth to depart theire Reuerend Pastour falling downe on his knees and they all with him with watery Cheekes Comended them with most feruent prayers to the lord and his blessing and then with mutuall Imbraces and many teares they took theire leaues of one another which proued to be theire last leaue to many of them;

Thus hoysing sayle with a prosperous wind they Came in short time to Southampton where they found the bigger shipp Come from london lying Reddy with all the Rest of theire Companie after a Joyfull welcome and mutuall Congratulation, with other frindly entertainments; they fell to parley[4] about theire future proceedinges;

A breife letter written by m^r^ John Robinson to m^r^ John Caruer att theire p^r^teing aboue said in which the tender loue and Godly Care of a true Pastour appeers;

My dear Brother

I Receiued enclosed youer last letter and Note of Information which I shall Carefully keep and mak vse of, as theire shalbe occation, I haue a true feeling of youer p^r^plexety of mind [23] and toyle of body; but I hope that you; haueing alwayes bin able soe plentifully to adminnester Comfort vnto others, in theire tryalls are soe well furnished for your self, as that farr Greater difficulties then you haue yett vndergon; though I

[1] Here the letters "th" are crossed out.
[2] Here the letters "de" are crossed out.
[3] Here a word is crossed out.
[4] Here a word is crossed out.

Conceiue them to be Great; enough; Can not oppresse you though[1] they presse you as the Apostle speaketh; the sperit of a man (sustained by the speritt of God) will sustaine his Infermities; I doubt not soe will youers, and the better much when you shall Injoy the p^r^sence and healp of soe many Godly and wise bretheren, for the bearing of p^r^te of youer burden; whoe alsoe will not Admitt into theire harts, the least thought of suspision; of Any the least Negligence att least presumption to haue bin in you; whatsoeuer they think in others; Now what shall I say[2] or writt vnto you, and youer Good wife my loueing sister; euen onely this; I desire (and alwaies shall) mercy and blessing vnto you from the Lord as vnto my owne soule; and Assure youer self that my hart is with you; and that I will not foreslow my bodily Comeing att the first opportunetie; I haue written a large letter to the whole and am sorry I shall nott Rather speak then write to them, and the more Considering the want of a preacher which I shall alsoe mak some spurr to my hastening towards you, I doe euer Comend my best affection vnto you: which, if I thought you made any doubt of; I would expresse in more and the same more ample and full words And the lord in whom you[3] trust: and whom you serue, euer in this busines; and Journey, Guid you with his hand, protect you with his winge, and shew you and vs, his saluation, in the end, and bringe vs in the mean while together in the place desired, (if such be his Good will) for his Christ[4] his sake

Amen youers

JOHN ROBINSON

July 27th 1620

This was the last letter that m^r^ Caruer liued to see from him;

Att theire p^r^teing m^r^ Robinson writt a letter to the whole Companie which although it hath alreddy bin printed yett I thought Good heer likwise to Insert it;

LOUEING CHRISTIAN FRINDS.

I doe hartily and in the Lord sallute you as being those with whom I am p^r^sent in my best affections and most earnest longings after you; though I be Constrained for a while to be bodily absent from you I say Constrained, God knowing[5] how willingly much Rather then otherwise I would haue bourne my p^r^te with you in this first brunt were I Not by

[1] Here a word or letter is crossed out.
[2] Here the words "or write" are crossed out.
[3] Written above "wee," crossed out.
[4] Altered from "Christes."
[5] Here the letter "w" is crossed out.

strong Nessesitie held back for the p^r^sent, Make accoumpt of mee in the mean while as of a man deuided in my selfe with Great paine and as (Naturall bonds sett asside) haueing my better p^r^te with you and though I doubt not but in youer[1] Godly wisdome you both[2] forsee & Resolue vpon that which Concerneth youer p^r^sent state, and Condition both seuerally and Joyntly yett haue I thought it but my duty to adde some further spurr of prouocation to them that Run well alreddy, if not because you need it, yett because I owe it, in loue and duty; and first as wee are dayly to Renew our Repentance with our God especially for our sins known and Generally for our vnknowne sines, and treaspasses soe doth the Lord Call vs in a singular Manor vpon occations of such difficulty, and danger as lyeth vpon you to a both more Narrower serch and Carefull Reformation of our waies in his sight, least hee Calling to Remembrance our sines forgotton by vs or vnrepented of, tak advantage against vs and in Judgment leaue vs for the same, to be swallowed vp in one danger or other, wheras on the Contrary sin being taken away by earnest Repentance and the p^r^don therof from the Lord sealed vp from a mans Conscience by his speritt Great shalbe the securitie and peace in all dangers sweet his Comfort in all destresses with happ deliuerance from all euill whether in life or in death;

Now next after this heauenly peace with God, and our owne Consiences wee are Carefully to prouide for peace with all men what in vs lyeth [24] especially with our Associates and for that watchfulnes must be had that wee Neither att all in our selues doe Giue noe Nor easily take offence being Given by others woe be vnto the world for offences, for although it be Nessesary Considering the Mallice of Satan, and Mans Corruption, that offences come yett woe vnto that man or woman either, by whom the offence Cometh saith Christ Mat: 18–7: and if offences in vnseasonable vse of thinges in themselues Indifferent be more to be[3] feared then death it selfe as the Apostle teacheth 1 Cor. 9: 15. how much more in thinges simply euill in which neither honor of God nor loue of man is thought worthy to be Regarded; Neither yett is it sufficient that wee keep ourselues by the Grace of God from Giueing offence except with all wee be armed against the takeing of them; when they be Given by others, for how vnperfect and lame is the worke of Grace in that p^r^son whoe wants Charity to Couer a multitude of offences,[4] or wisdome

[1] Written above a word crossed out.

[2] Here "foresee" is crossed out.

[3] Here "hated" is crossed out.

[4] Here Morton has omitted Bradford's "as the scriptures speaks. Neither are you to be exhorted to this grace only upon the commone grounds of Chris-

duely to wey humaine frailties or lastly and Grossely though Close hipocrites as Christ our lord teacheth mat: 7: 1: 2: 3: as indeed in my owne experience few or none haue bin found which sooner Giue offence; then such as easely tak it; Neither haue they euer proued sound and profittable Members in societies which haue Nurrished this touchey humer but besides these there are diuers motiues provoaking you aboue others to Great care and Conscience this way;

as first you are many of you strangers as to the p^r^sons soe to the Infeirmities one of another and soe stand in Need of more watchfulnes this way least when such thinges fall out in men and weomen, as you suspected not you be Inordinately affected with them; which doth Require att youer hands much wisdom and Charritie for the Couering and preuenting of Insident offences that way And lastly youer Intended Course of Ciuill Comunity will minnester Continuall occation of offence; and wilbe as fewell for that fier except you dilligently quench it; with brotherly forbearance; and if takeing of offence Causlesly or ezely att Mens doeinges; be soe Carefully to be[1] avoided how much more heed is to be taken that wee take Not offence att God himselfe which yett wee Certainly doe soe oft as wee doe murmer att his prouidence in our Crosses or beare Impatiently such afflictions as wherwith hee pleaseth to visite vs, Stor vp therefore[2] Patience against the euill day without which wee take offence att the Lord himself in his holy and Just workes;

A further thinge there is Carefully to be prouided for towitt that with our Comon Imployments you Joyne Comon affections truly bent vpon the Generall Good; avoiding as a deadly plague of youer both Comon and speciall Comfort all Retirednes of mind for proper advantagee and all singularly affected any manor of way; lett euery man Represse in himselfe and the whole body in each p^r^son as soe many Rebells against the Comon Good all private Respect of mens selues not sorting with the Generall Conveniency; and as men are Carefull not to haue a New house shaken with any violence before it be well settled and the p^r^tes feirmly knitt soe be you I beseech you much more Carefull; that the house of God which you are and are to be: be not shaken with vnessesary Nouelties or other oppositions att the first settleing therof lastly wheras you are to become a body Pollitique vseing amongst youer selues Ciuill Gou^r^ment; and are Not ffurnished with any p^r^sons of speciall eminency about the Rest to be Chosen by you into office of Gou^r^ment; lett youer wisdom,

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tianity, which are, that persons ready to take offence, either wante charitie, to cover offences" (History, i. 132).

[1] Here one or two letters are crossed out.

[2] Here "the" is crossed out.

and Godlynes appeer not onely in Chosing such p^r^sons; as doe Intirely loue and will promote the Comon Good; but alsoe in yeilding vnto them all[1] due honor and obeidience in theire lawfull adminnestrations; Not beholding in them the ordinarines of theire p^r^sons; but Gods ordinarines for youer Good; not being like the folish; multitude; whoe more honor a Gay Coate then either the[2] vertuouse mind of the Man or Gloriouse ordinance of God [25] But you know better thinges and that the Image of the Lords power And Authoritie which the Majestrate beareth is honorable in how meane p^r^sons soeuer; and this duty you both may the more willingly and ought the More Consionably to p^r^forme because you are att least for the p^r^sent, to haue them for youer ordinary Gou^r^nors which youer selues shall make Choise of, for that work;

Sundry other thinges[3] of Importance I Could put you in Mind of; and of those before mensioned in More words, but I will not soe farr wrong youer Godly minds as to think you heedles of these thinges there being alsoe diuers among you well able to Admonish both them[4] selues and others; of what Concerneth them; These few thinges therfore and the same in few words; I doe earnestly Comend vnto youer Care and Consience Joyning therwith my dayly Inceasent prayers vnto the Lord; that hee whoe hath made the heauens and the earth the sea and all Riuers of waters and whose prouidence is ouer all his workes especially ouer all his deare Children for Good would soe Guid and Gaurd you in youer wayes, as Inwardly by his speritt soe outwardly by the hand of his power; as that you and wee alsoe for and with you may haue after matter of praiseing his Name all the dayes of youer & our liues, fare you well in him in whom you trust and in home I Rest

An vnfeigned wellwiller of youer happy succes in this hopefull voyage

JOHN ROBINSON;

This letter though large being soe fruitfull in it self and suitable to theire occations I thought meet to Insert in this place;

All thinges being Gott Reddy And euery busines dispatched the Companie was Called together and this Letter Read Amongst them; which had Good Acceptation with all and after ffruite with many then they ordered and distributed theire Companie for either shipp as they Conceiued for the best; and Chose a Gou^r^ and two or three

[1] Here "dew" is crossed out.
[2] Written above "a," crossed out.
[3] Here "and" is crossed out.
[4] Here the letters "sel" are crossed out.

Assistants for each[1] shipp, to order the people by the way and to see to the disposing of theire prouisions, and such like affaires, all which was Not onely with the likeing of the Masters of the shipps, but According to theire desires, which being done; they sett sayle from thence about the fift of August, But what befell them further vpon the Coast of England will Appear in the[2] book Intitled New Englands Memoriall page 10

And likewise of the voyage and how they passed the sea and of theire safe Ariuall att Cape Codd; see New Englands Memoriall page 12 [26]

they ariued att Cape Codd the 11th of Nouemb: 1620 in safty

Being Now passed the vast occean and a sea of troubles before theire preparation vnto further proceedings as to seeke out a place for habitation &c: They fell downe vpon theire Knees and blessed the God of heauen whoe had brought them ouer the vast and furious Ocean, and deliuered them from all p^rrills and Misseryes thereof againe to sett theire ffeet on the feirme and stable earth theire proper Ellement; and Noe Maruell if they were thus Joyfull seeing wise Senica was soe affected with sayleing a few miles on the Coast of his owne Italy as hee affeirmed hee had Rather Remaine twenty yeers in his way by land then pas by sea to any place in a short time soe tedious and dreadfull was the same to him; Epist 53

But heer I Can not but stay and make a Pause and stand half amased att these poor peoples Condition and soe I think will the Reader to, when hee well Considers the same for haueing passed through many troubles, both before and vpon the voyage as aforsaid; They had now Noe frinds to welcome them Noe Inns to entertaine or Refresh them, noe houses much lesse townes to Repaire vnto to seek for succor It is recorded in Scripture as a mercye to the Apostle; and his shipwracked companie that the barbarians shewed them noe smale kindnes in Refreshing them; but these salvage Barbarians when they mett with them, as after will appeer; were Reddier to fill theire sydes full of Arrowes then otherwise and, for the season; it was winter; and they that know the winters of that Countrey, know them to be sharp and violent and subject to violent stormes dangerouse to trauell to knowne places much more to serch out

[1] Written above "either," crossed out.
[2] Here one or two words are crossed out.

vnknowne Coasts; besides what could they see[1] but a heidious and desolate[2] wildernes full of wild beastes and wild men and what multitudes there might be of them they knew not Neither could they (as it were) Goe vp to the topp of Pisgae to view from this wildernes a more Goodly Companie[3] to feed theire Hopes, for which way soe[4] euer they turned theire eyes (saue vpward to the heauens) they could haue little solace or Content in Respect of any outward objects, for somer being done all thinges stand for them to look vpon[5] with a weatherbeaten face, and the whole Country being full of woods and thicket[s] Represented a wild and saluage hiew if they looked behind them there was the mighty ocean which they had passed; and was now as a maine barr and Gulf to separate them from all the Ciuill p^rtes of the world; if it be said they had a shipp to succour them it is true but what heard they dayly from the Master and Companie but that with speed they should look out a place with theire shallopp where they would[6] be att some Neare distance for the season was such as hee would not stirr from thence vntill a safe harbour was discouered by them where they would be and hee might goe without danger; and that victuales Consumed apace but hee must and would keep sufficient for him self, and Companie for theire Return yee it was muttered by some that if they Gott Not a place in time they would turne them and theire Goods on shore and leaue them; lett it be alsoe Considered what weak hopes of supply and succor they left behind them that might beare vp theire minds in this sad Condition and tryalls they were vnder and they Could not but be very smale; It is true Indeed the affections and loue of theire bretheren att Leyden was Cordiall and Intire but they had little power to healp them or themselues; and how the Case stood between them and the Marchants att theire Coming away, hath alreddy bin declared what could now sustaine them but the speritt of God, and his Grace; may not and ought Not the Children of these fathers Rightly say our fathers were Englishmen which Came ouer this Great ocian and were Reddy to perish in this wildernes; But

[1] Here "but" is crossed out.
[2] Here "Companie" is crossed out.
[3] Morton's error for Bradford's "cuntrie" (History, i. 156).
[4] Here a letter is crossed out.
[5] Here "them" is crossed out.
[6] Written above "should," crossed out.

they Cryed vnto the lord; and hee heard theire voyce; and looked on theire adversitie; And lett them therfore praise the lord because hee is Good and his mercyes Indure for euer yee lett them which haue bin the Redeemed of the lord shew how hee hath deliuered them from the hand of the oppressor; when they wandered in the desert wildernes out of the way, and found noe Cittey to dwell in, both hungry and thirsty theire soule was ouerwhelmed in them; lett them Confesse before the lord his loueing kindnes and his wonderfull workes before the Children of Men; dewtry 26: 5: 7: Psa: 107 1: 2: 3: 5: 8

of the troubles that befell them after theire ariuall with sundry other p^r^ticulares Concerning theire theire transactings with the Marchant adventerers and many other passages not soe p^r^tinent to this p^r^sent discourse I shall Refer the Reader to; New Englands memoriall and vnto m^r^ Bradfords book where they are att large pened to his plentifull satisfaction [1] and therefore I shall Gather vp some speciall p^r^ticulars; more properly Relateing to this history as it may [2] be called Eclesiasticall; [27]

Before I pas on I may not omitt to take Notice of the sad losse the Church and this Infant Comonwealth sustained by the death of m^r^ John Caruer whoe was one of the deacons of the Church in leyden but Now had bine and was theire first Gou^r^: this worthy Gentleman was one of singular Piety and Rare for humillitie which appeered (as otherwise) soe by his Great Condesendencye when as this miser- m^r^ John Carvers death

[1] Here "and" is crossed out.

The portion thus far given is printed in Young's Chronicles of the Pilgrim Fathers, pp. 3–108. In a footnote he said:

"Here we take leave of Morton's copy of Gov. Bradford's History. As the rest of it is lost, except the few scattered passages preserved by Prince and Hutchinson, and as we have a Journal of 'the troubles that befell them after their arrival,' written at the time, and chiefly, as I conceive, by Gov. Bradford, and much more copious and minute than the account in Morton's Memorial, the narrative will proceed in the words of that Journal" (p. 108).

Young then prints what is commonly known as "Mourt's Relation," pp. 109–251. Young was mistaken in supposing that "the rest of" Bradford's History was "lost, except the few scattered passages preserved by Prince and Hutchinson." What here follows is partly Morton's own, but is largely taken from Bradford's History, sometimes paraphrased by Morton. Indeed, Young himself recognized a few passages as taken from Bradford's History and printed them in his Chronicles of the Pilgrim Fathers: see pp. 52, 54, 62, 82, 115, below.

[2] Here "be" is crossed out.

able people were in Great sicknes hee shuned not to doe very meane [1] services for them yee the meanest of them; hee bore a share likewise of theire labour in his owne p^r^son; according as theire Great Nessesitie Required; whoe being one alsoe of a Considerable estate spent the Maine p^r^te of it, in this enterprise and from first to last approued himself, not onely as theire agent in the first Transacting of thinges, but alsoe all alonge to the Period of his life; to be a pious faithfull and very benificiall Instrument; hee deceased in the Month [2] of Aprill in the yeer 1621, and Now is Reaping the fruite of his labour with the lord; [3]

January 25 1633

[4] With a letter written by Mr Sherly to Mr Bradford these following objections were sent, which were not his, but were made by Adversaries against the Church; and theire proceedings; which I thought meet to Insert with theire Answares; as followeth;

1 objection was diuersitie about Religion

Answar Wee know Noe such Matter for heer was neuer any Controversye or opposition either publicke or private to our knowlidge since wee Came;

2 obj Neglect of family dutyes on the Lords day

Answ Wee allow noe such thinge but blame it in our selues and others, and they that thus Report it should haue shewed theire Christian loue the more if they had in loue tould the offenders of it Rather then thuse to Reproach them behind theire backes; But to say noe more; wee wish them selues had Giuen better example;

3 object Want of both the Sacraments;

Answ the more is our Greiff that our Pastour is Kept from vs by whom wee might Injoy them; for wee vsed to haue the Lords Supper euery sabbath and Baptismee as often as there was occation of Children to Baptise;

4 object Children not Cattachised nor taught to Read;

Answ; This is Not true in Neither p^r^te therof for diuers take paines with theire owne as they Can; Indeed wee haue noe Comon scoole for want of a fitt p^r^son or hitherto meanes to maintaine one though wee desire now to begin;

[1] Written above another word, crossed out.

[2] Here "of" is crossed out.

[3] This paragraph is printed in Young's Chronicles of the Pilgrim Fathers, p. 200 note.

[4] Three or four words are crossed out before "With."

When the Answars to these objections aboue mensioned were sent ouer att the Returne of the shipp; the aforsaid letter came in; the objectors were soe Confounded as some of them Confessed theire faults and others deneyed what they had said; and eat theire words, and some others of them haue since Come ouer againe and heer liued to Convince themselues sufficiently both in their owne and other [1] Judgments seuerall other objections of other Nature were made besides those aboue Named which with theire Answares I will not att p^r^sent trouble the Reader with But these aboue I thought meet to Insert that the Reader may desern with what difficulties of all sorts our deare honored predesessors Grappled with;

heer followeth a letter from m^r^ Robinson to m^r^ Brewster our Elder wherin the Reader may descene the sollisitous Care of a faithfull Pastour to his fflock and the singular loue that mutually was expressed between those two holly men whoe were ffellow Elders in the same fflock; &c:

LOUEING AND DEARE FRIND AND BROTHER that which I most desired of God in Regard [2] of you; Namely the Continuance of youer life and health and the safe Coming of these sent vnto you; That I most Gladly heare of and praise God for the same; and I hope m^rs^ [3] Brewsters weak and decayed state of Body will haue some Repaireing by the coming of her daughters; and the prouisions in this and other shipps sent; which I heare is made for you; which makes vs with [28] the more Patience beare our Languishing state and the defering of the desireing of our desired transportation (which I call desired Rather then hoped for) whatsoueuer you are bourn in hand with by others for first there is Noe hope att all that I know nor Can Conceiue off of any New stock to be Raised for that end soe that all must depend vpon Returnes from you in which are soe may vncertaintyes; as that Nothing with any Certainty Can thence be Concluded besides howsoeuer for the p^r^sent the adventerers alledge Nothing but want of Mony; which is an Invinceable difficulty yett if that be taken away by you, others without doubt wilbe found; for the better clearing of this wee must dispose the adventerers into three p^r^tes and off them some fiue or six (as I conceiue) are absolutely bent for vs aboue others, other 5: or 6: are our bitter professed adversaries,

[1] Perhaps "others."

[2] Here the words "for you" are crossed out.

[3] Perhaps "m^tris^."

The Rest being the body; I Conceiue to be honestly minded and loueingly alsoe towards vs; yett such as haue others; Namly the forward preachers nearer vnto them then vs; and whose Course soe farr as there is any difference they would advance Rather then ours; Now what a hanke these men haue ouer the professors you know and I p^r^swade my selfe that for mee they of all others are vnwilling I should be transported especially such as haue an eye that way themselues as thinking if I come there theire markett wilbe Mared in Many Regards; and for those adversaries,[1] if they haue but halfe theire will to theire Mallice they will stopp my Course when they see it Intended; for which this delaying serueth them very opportunly; and as one Rusty Jade Can hinder by hanging backe more then two or three Can or will att least if they be not very free) draw forward, soe will it be in this case A Noteable experiment of this they Gaue in youer Messengers p^r^sence Constraining the Companie to promise that none of the Mony Now Gathered should be expended or Imployed to the healp of any of vs towards you; Now touching the question propounded by you I judge it Not lawfull for you being a Ruleing Elder, as Rom 12: 7: 8: and first of tim: 5: 17 opposed to the Elders that teach and exhort and labour in the word and doctrin to which the Sacrament[s] are anexed: to Adminnester them Nor Convenient if it were lawfull; Be you hartily salluted and youer wife with you, both from mee and mine; youer God and ours and the God of all his; bring vs together if it be his will and keep vs in the mean while and alwaies to his Glory; and make vs seruiceable to his Mat^ie^ and faithful to the end Amen;

Youer very Loueing Brother
JOHN ROBINSON[2]

Leyden december 20 1623

By the aboue written Letter it may appeer how much the adversary hindered the Coming of this Blessed servant of Christ from Coming into New England; although hee soe much longed to be with his fflock and his fflock for him, a worthy patern vnto all Churchs and theire Minesters to be Imitated;

1623 In the springe ariued att New Plymouth a preacher; one m^r^ John Lyford whoe when hee Came on shore salluted the principall men amongst vs; with that seeming humillitie as is seldom to be seen and Indeed Made them ashamed hee soe bowed and Cringed vnto

[1] Here the words "and for those adversaries" are crossed out.

[2] This letter is printed in Young's Chronicles of the Pilgrim Fathers, pp. 475–477.

them and would haue kised theire hands if they would haue suffered him (of which were many witnesses [)] hee likwise blessed God also that had brought him to see theire faces and admireing the thinges they had done in theire wants &c: as if hee had bin made all of Loue and the humblest p^r^son in the world his words being alsoe accompanied with teares; and all the while, if wee may Judge by his after Carriages hee was but like him Mensioned in Psa. 10: 10: that Croucheth and boweth that heapes of poor may fall by his Might, or like to decembling Ishmaell whoe when hee had slaine Gedelia went out weeping and made them which were Coming to offer Incence in the house of the Lord, saying come to Gedelia when hee ment to slay them; they Gaue him the best entertainment they Could (in all simplisitie) and a larger allowance of ffood and of the Store then any other had; and as the Gou^r^ had used in all waighty affaires to Consult with theire Elder m^r^ Brewster together with theire Assistants soe Now hee Called m^r^ Lyford alsoe to Counsell in theire waightiest businesses after some short time hee desired to Joyne himself a member of the Church heer and accordingly was Receiued hee made a large Confession of his faith and acknowlidgment of his former disorderly walkeing [29] And his being Intangled with many Corruptions which had bin a burden to his Consience and blessed God for this opportunity of ffreedome and libertie to Injoy the ordinances of God in puritie amongst his people with many more such like expressions; afterwards Joyning with one John Oldum a factious speritted man they shewed a speritt of Mallignitie drawing as many Into faction as they Could were they Neuer soe vild[1] or prophane they did Norish and backe them in all theire doeinges soe they would but Cleaue to them and speak against the Church heer soe as there was Nothing but private meetings and whispering amongst them; they feeding themselues and others with what they should[2] bring to passe in England by the ffaction of theire frinds there; which brought others as well as themselues into a fooles Parradice yett they Could not Carry soe closly but much of both theire doeings and[3] sayings were discouered and outwardly they still sett a fare face of thinges; and they Conspired together and

See New Englands memoriall folio 54

[1] Perhaps "vile."
[2] Here a letter is crossed out.
[3] Here "and" is crossed out.

sent letters for England in Complaints against vs to our adversaries which were of the Marchant adventorers; which letters were Intercepted by the Gou^r^; and the said Lyford was detected for opening of letters and other mischeiffes which hee acheiued against [1] the Church and this poor Infant Comonwelth; Att length matters Grew to such height that Lyford with his Complices without euer speaking one word [2] either to the Gou^r^? Church or Elder [3] withdrew themselues and sett vp a publicke meeting apart on the Lords day with sundry such Insolent Carriages to longe heer to Relate; And the said Oldum brake forth into open Rebellion against the Gou^r^ment of the Collonie which p^r^ticulars being [4] proued to theire faces in open Court by the letters the said Lyford sent which were Intercepted as aforsaid, the said Oldum Continewed in his obstinacye a while but was Curbed att last as will afterwards be Manifest and as for Lyford first they dealt with him in the Church for his disimulation att his Admition therinto; in that hee then professed to Concurr with them in All thinges; and that hee held not him self a minnester till hee had a New Calling &c. and yett hee Now Contested against them and drew a Companie apart and sequestered him self; and would Goe and adminnester the Sacrements (by his Episcopall) Calling without euer speaking a word vnto them either as Majestrates or bretheren

In Conclusion hee was fully Convicted and brak forth into teares and Confessed hee was a Reprobate his sins were soe Great that hee doubted God would Not pardon them hee was vnsauory salt &c: and that hee had soe wronged them as hee could Neuer make them amens Confessing all hee had written against them was ffalse and Nought both for matter and manor; and all this hee did with as much fulnes as words and tears Could expresse;

After theire tryall and Conviction the Court Censured both hee and Oldum to [5] depart the Gou^r^ment Oldum p^r^sently; though his wife and family had liberty to stay all winter or Longer vntill hee Could make prouision to Remoue [6] them Comfortably; Lyford had

[1] Here "against" is crossed out.
[2] Here "to" is crossed out.
[3] Apparently altered from "Elders."
[4] Here "openly" is crossed out.
[5] Here the letters "depa" are crossed out.
[6] Written above "Releiue," crossed out.

liberty to stay sixe monthes It was Indeed with some eye to his Release if hee Carryed him self well in the mean time and that his Repentance proued sound Lyford acknowlidged his sentance was farr lesse then hee deserued; Afterwards hee Confessed his sin publickly in the Church with tears more largely then before; I shall heer sett it downe as I find it in writing as it was taken from his mouth That hee had don very euill and Slaunderously abused them; and thinking most of the people would tak p^rte with him; hee thought to Carry all by violence and stronge hand against them; and that God migh Justly lay Inosent blood[1] to his Charge for hee knew Not what hurt might haue Come of these his writings; and blessed God they were Stayed; and that hee spared not to tak knowlidge from Any of any Euill; but shutt his eyes and eares against all the Good; and if God should make him a [2] vagabond in the earth as was Caine It was but Just for hee had sined in Envie and mallice against his bretheren as hee did; and hee Confessed [3] three thinges to be the Ground and Causes of these his doeinges Prid Vaine Glory and selfe loue amplyfying these heads with Many other sad expressions in the p^rticulars of them soe as they began againe to Conceiue Good thoughts of him vpon this his Repentance, and admitted him to teach amongst them as before; and m^r Samuell ffuller a deacon amongst them and some other tender harted men amongst them were soe taken with his [30] synes of sorrow and Repentance as they professed they would fall vpon theire knees to haue his Censure Released;

But that which made them all Stand amased; In the end, and May doe all others that shall Come to heare the same (for a Rarer Presedent can Scarce be seen or shewen) was that after [4] a month or two; Nowithstanding all his former Confessions Convictions and former acknowlidgments, both in the face of the Church and whole Companie with soe many teares and sad Censures of himself before God and man, hee should Goe againe to Justify what hee had don;

ffor Secretly hee writt a second letter to the adventorers in Eng-

[1] This word is obscure.
[2] Here the letters "vab" are crossed out.
[3] Here the letters "thr" are crossed out.
[4] Here "an" is crossed out.

land in which hee Justifyed all his former writinges (saue in some thinges which tended to theire damage) the which because it is soe large I shall heer [1] omitt with the answare heervnto [2] least I should treaspus too much on the patience of the Reader;

But before I draw to a Conclusion of this matter I shall Insert a few objections of many that this euill sperited man made against the people of God [3] in this place which I shall faithfully enter with theire Answares;

1 hee saith the Church would haue none to liue heer but them selues;

2 Neither are any willing soe to doe if they had Company to liue else where;

Answ theire Answare was that this is ffalse in both p^rtes of it for they were willing and desirous of any honest men [4] to [5] liue with them that will Carry them selues peacably and seek the Comon Good, or att least doe them noe hurt, and againe there are many that will not liue else where soe longe as they may liue with them;

2 That if [6] there Comes ouer any honest man; they would soon distast them &c:

Answ There answare was as before that it was a ffalse Callumnation; for they had many Amongst them that they liked well of and were Glad of theire Companie, and should be of any such like as should Come amongst them;

3 That they excepted against [7] him for these 2 doctrines Raised from 2 Samu 12 first that minnesters must some times p^rticularly apply theire doctrine to speciall p^rsons secondly that Great men may be Reproued as well as meaner

Answ: theire Answar was that both these were without either truth, or couller of the same as was proued to his face; and that they had taught and beleiued these thinges longe before they knew m^r Lyford:

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[1] Here two or three letters are crossed out.
[2] Here "heervnto" is crossed out.
[3] Here a letter is crossed out.
[4] Here "that" is interlined and crossed out.
[5] Written above "may," crossed out.
[6] Here "they C" is crossed out.
[7] Here "them" is crossed out.

these p^rticulars are[1] sent by him to the adverse p^rte of the Adventurers

And with these objections hee comes to Giue his frinds Councell one p^rticular wher[of] was that the Leyden Companie (m^r Robinson and the Rest) must still be kept Back or else all wilbe spoyled, and least any of them should be taken in priuately some where on the Coast of England (as it was feared might be done) they must Change the M^r of the shipp m^r Willam Peirse; and put another alsoe in m^r Winslowes Rome for Marchant, or otherwise it would not be prevented,

Then hee would haue such a Number prouided as would ouersway them heer; and further proposeth to them some wayes, and meanes wherby this may be effected:

Then hee showes that if by the said meanes they Cannot be strengthened to Carry and ouer beare; thinges; it would be best for him and his Confeaderats; to plant else where by themselu[es]

Lastly hee concludes that if some Number Comes not ouer to beare them vp viz. him and his[2] Confeaderates heer, then there would be noe abiding for them but by Joyning with these heer Then hee adds since hee began to write, there are letters Come from youer[3] Companie wherin they would Giue sole Authoritie in diuers thinges vnto theire Gou^r: heer which if it take place then Ve nobis[4]) but I hope you wilbe more Vigelent heerafter that Nothinge May passe in such a Manor,

Thus I haue breiffly touched some of the Cheiff thinges Contained and expressed in his Letters and otherwise; wherby his hipocresye ffalcenes and mallice appeered; But being loth to be burthensom[e] to the Reader with the more full Relation of matters Concering this Instrument of Sathan to worke[5] mischiffe and Inded to[6] Indeauor the ouerthrow of this poor Church and Collonie, I[7] shall Indeauor to Contract matters, into as Narrow a Rome as I Can if any shall haue a desire to know more of them; I shall Refer them to New Englands Memoria[ll] wherin In p^rte these p^rticulares are Related,

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[1] Perhaps "were."
[2] Here the letters "Con" are crossed out.
[3] Written above "the," crossed out.
[4] The words "Ve nobis" are underscored twice.
[5] Here a word is crossed out.
[6] Here "Indeuer" is crossed out.
[7] Here the words "might haue bin large" are crossed out.

and more especially unto[1] m^r Bradfords history wherin att large hee may haue a full Relation of these matters in theire seuerall[2] Ceromst[ances] [31] Relateing vnto his trayterous Indeauors against vs and his abseane Carriages in Ireland which were discouered on these occations, finally after all these transactions of Matters about him and Oldum fore Named whoe was Copartenor and a Great stickeler in these thinges; both hee the said oldum and Lyford being banished the Collonie for theire aforsaid misdemenors they went into the Massachusetts Bay, and[3] the said Oldum Goeing on a voyage in a storm[4] like to haue bin Cast away about Cape Codd shoules in the Greatnes of his danger and extremity, being in terror of Consience Confessed his fault in his Indeauors against this Collonie; and vowed that if God would please to[5] bring him safe to land; hee would; Reforme in that behalf; afterwards hee went on a voyage towards Conecticott, and Neare vnto blocke Iland was[6] Crewelly murdered by the India[ns]

I should haue noted that there was some frindly Corespondency between the Collonie & oldum before his death

And as for John Lyford hee went to Nantaskett being Banished and from thence to Salem where after hee had liued a while hee went to Veginnia and there hee died; in[7] all which former discourse with much More that might haue bine said Respecting the p^rmises; It doth plainly appeer and is verifyed; that noe weapon that was formed against this poor fflock of Christ did prosper; and euery toungue that Rose vp in Judgment against them God did Condemne;

Before I Pase on to other matteriall Relations lett the Reader take Notice of a speciall fauor of God and expression of his Goodnes that many whoe before stood somthing off from the Church Now seeing Lyfords vnrighteousnes in his Cariages and dealings and Mallignitie against the Church; Now tendered themselues to the Church and were Joyned to the same professing that it was not out of dislike of any thinge that they had stood of soe longe but a desire to fitt them selues better for such a state; and they saw Now the

[1] Written above "and," crossed out.
[2] This word is obscure.
[3] Here "in" is crossed out.
[4] Here five or six words are crossed out.
[5] Here "Restore" is crossed out.
[6] Written above "with," crossed out.
[7] Written above "and," crossed out.

Lord Called[1] for theire healp and soe the fornamed troubles produced a quite Contrary effect in sundry heer then these Adversaries hoped for which was looked att as a Great worke of God to draw on men by vnlikely meanes, and that in Reason which might Rather haue sett them further of;

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this yeer Robinsons death; further brought them notice of the death of theire [a]ncient frind [m]r Cushman whom the lord tooke away [a]lsoe this yeer [a]bout this time whoe was as theire Right hand with theire frinds the Adventerours and for diuers yeers had don and agitated all their busines [wi]th them to theire Great Advantage[2]

About the begining of Aprill Capt: Standish whoe was sent our agent for the Collonie to the Marchant adventerors to this Collonie in England[3] Ariued in New England; Welcome hee was; but the News hee brought was sad in Many Regards but especially in Respect of the Great losse of our former worthy Pastour of whose death hee was the first that brought the sad tidinges therof which struck our Church and the Godly heer with much sorrow and sadnes as they had Great Cause;[4] his and theire adversaries had bin Longe and Continewally ploting how they might hinder his Coming hither But the Lord had appointed him a better place Concerning whose death and the Manor therof; It will appeer by these few lines writt to the Gour and mr Brewster;

Loueing and Kind frinds &c:

I know not whether this will euer Come to youer hands or miscarry as other my letters haue done yett in Regard of the Lords dealing with vs heer I haue had a Greatt desire to write vnto you knowing youer desire to bear a part with vs both in our Joyes and sorrowes as wee doe with you; these are therfore to Giue you to vnderstand that it hath pleased the Lord to take out of this vale of teares youer and our loueing and faithfull pastour and my dear and Reuerend brother mr John Robinson; whoe was sick some eight dayes; hee began to bee sicke on saterday in the morning yett the next day being the Lords day hee taught vs

[1] Here "them" is crossed out.
[2] This paragraph is written in the margin.
[3] Here "Came" is crossed out.
[4] Here "and" is crossed out.

twise and soe the week after Grew weaker and weaker euery day more then other yett hee felt Noe paine but weaknes all the time of his sicknes; the Phisicke hee took wrought kindly in Mans Judgment but hee Grew weaker euery day feeling litle or Noe paine and sensible to the very last hee fell sick the 22cond of ffebruary and departed this life the first of March hee had a Continuall Inward Ague but free from Infection soe that all his frinds Came freely to him; and if either prayers teares or meanes would haue saued his life hee had not Gon hence; but hee haueing faithfully finished his Course and p^r^formed his work which the lord had appointed him heer to doe hee Now Resteth with the [Lo]rd in eternall happines; wee wanting him and all our Church Gou^r^nors [32][1] yett wee still by the Mercye of God Continew and] hold Close together in peace and quiet[nes] And soe hope wee shall doe although wee be very weake wishing if such were the will of God that you and wee were againe vnited together in one either there or heer, but seeing it is the will of[2] the Lord thus to dispose of thinges wee must labour with Patience to Rest Contented vntill it please the Lord to dispose for vs otherwise Newes heer is Not much only as In England wee haue lost our old Kinge James whoe departed this life about a month agoe soe heer they haue lost theire old Prince; Graue Mauris whoe [both] departed this life since my brother Robinson and as in England wee haue a New kinge Charles of whom there is Great hope; soe heer they haue made Prince Hendrick Generall in his brothers Place; Thus with my Loue Remembered I tak Leaue and Rest Youer Assured Loueing frind

ROGER WHITE[3]

Leyden 28 Aprill
Ano 1625

[Thus] these two Great [princes] and theire Pastour [left] this world neare about [one] time; death makes noe [differe]nce;

[A] few poems made by a frind on the deplored death of m^r^ John Robinson the worthy Pastour of the Church of God att Leyden as followeth

[1] Blessed Robinson hath Run his Race
from earth to heauen is Gon
to be with Christ in heauenly place
the blessed saints amonge

[1] Here the words "yett wee shally by the Mercye of God" are crossed out.

[2] Here "God" is crossed out.

[3] This letter is printed in Young's Chronicles of the Pilgrim Fathers, pp. 478–480.

[2] A burning and a shining Light
was hee whiles hee was heer
a preacher of the Gospell Bright
whom wee did loue most deare

[3] What tho hee dead his workes aliue
and liue will to all Age
The Comfort of them pleasant is
To liueing saints each day

4 Oh Blessed holy Sauiour
the fountaine of all Grace
from whom such blessed Instruments
are sent and Run theire Race

5 To lead vs to and Guid vs in
the way to happines
That soe oh Lord wee may alwaies
for euermore Confesse

6 That whosoeuer Gospell preacher be
or waterer of the same
Wee may alwayes most Constantly
Giue Glory to thy Name

About Ann°: dom 1628 a Certaine young man Came ouer to be a Minnester to the peop[le] heer whether att the motion of some frinds or Noe I well know not, but am sure is with[out] any Invitation from the Church for they had smarted; by mr Lyford soe as they desir[ed] to know the prson well whome they should Invite amongst them his Name was mr Roger[s] but they prseiued vpon some tryall that hee was Crased in his braine soe they were fai[n] to be att further Charge to send him back againe the Next yeer and lose all the Charge that was expended in his hither bringing; which was not smale; and after hee departed hee Grew qvite destracted;

About this time Not long after mr Rogers his departure; one mr Ralph Smith and his wif[e] and family Came ouer into the Massachusetts Bay and sojourned att prsent with th[e] stragling people which liued at Nantaskett; heer being a boate off this place put in there on some occation; hee earnestly desired they would Giue him

and his pas[sage] for Plymouth and som such thinges as they Could well Carry; haueing before hear[d that] there was likelyhood hee might procure housrome for some time vntill hee should [r]esolue to settle if hee might there or elswhere as God should dispose for hee [was w]eary of being in that vncoth place and in a poor house that would Neither [keep him n]or his Goods dry soe seeing him to be [a Grave man] and [understood] hee had bin a Minnester [though they had no order for any shuch thing, yet they presumed and brought him. He was here accordingly kindly entertained and housed, and had the rest of his goods and servants sente for, and exercised his gifts amongst them, and afterwards was chosen into the ministrie, and so remained for sundrie years.] [33]

In Ann° 1629 a Considerable Number of the bretheren of the Church which were le[ft] in holland were Transported ouer to vs that were of the Church in New England which although it was att About 500lb charge yett it was bourne Chearfully by[1] the poor bretheren heer Concerned in It; alsoe about that time seuerall Godly prsons; some wherof had bin of mr Laythorps Church in England and others alsoe Came to vs out of England; soe that wee becaime through the Goodnes of God pretty[2] Numerous and were in the best estate Respecting the Church that wee had as yett bine in New England; Althoug for minnestry it was low with vs;[3] for as was before Noted; they had Chosen mr Ralph Smith fore Named to be theire Pastour yett hee proued but a [poor] healp[4] to them in that being but of very weake[5] prtes in the [ ] of the Minnestry; onely they had a Great healp by theire Reuer[ed] mr Brewster whoe was well Accomplished with Gifts and G[ ] for such worke; they had alsoe some Good healp by a Godly y[ ] Called mr Roger Williams of whom I would Craue libertie to [ ] a few words;

Mr Roger Williams A man Godly and Zealous (saith mr Brad-[ford] haueing Many prsious prtes but very vnsettled in Judgment) Came o[ver first] to the Massachusetts but vpon some discontent; left that place and Came [hither] where hee was frindly entertained

[1] Here "our" is crossed out.
[2] Here "New" is crossed out.
[3] Written above "them," crossed out.
[4] Here something is crossed out.
[5] Here something is crossed out.

according to theire abillitie and exer[cised] his Gifts amonst them; And after some time was Admitted a Member [of the] Church and his teaching well approued for the benifitt thereof (saith h[e) I] Still blesse God and am thankefull to him euen for his sharpest Adm[onitions] & Reproffes soe farr as they agreed with truth; hee this yeer fell [into] some strange oppinions; and from oppinion to practice, which caused some Controuersye between the Church and him; and in the end some disconten[t] on his p^r^te; By occation wherof hee left them somthing abruptly; yett afterwards sued for his dismission to the Church of Salem which w[as] Graunted with some Caution to them Concerning him but hee[1] soon fell into more thinges there both to theire and the Gou^r^ments trouble and disturbance I shall not need to Name p^r^ticulars they are to well knowne now to all though for a time the Church here went vnder some hard sensures by his occation from some that afterwards smarted themselues; But hee is to be pittied and prayed for; And soe I shall leaue the matter and desire the lord to shew him his errors and Reduce him into the way of truth and Giue him a setled Judgment and Constancy in the same; for I hope hee belongs to the Lord;

Wheras seuerall of those which Came from Leyden Came ouer in the shipps which Came to Salem where m^r^ Indicott had Cheiffe Command and by Infection which Grew amongst the passengers; It spread alsoe in them on shore; of which many died some of the Scirvey and [others of] Infectious[2] feauors which Continewed somtime amon[gst them] though our people through Gods Goodnes escaped vpon wh[ich occasion] hee wrote to Plymouth for some healp vnderstanding that th[ere was one] that had skill that way and had Cu[red divers of the scurvie] and others of other deseases by lett[ing blood and other means] [vp]on which his Request [the Governer here sent him unto them, and also write to him, from whom he received an answere; the which, because it is breefe, and shows the begining of their acquaintance, and closing in the truth and ways of God, I thought it not unmeete, nor without use, hear to inserte it; and another showing the begining of their fellowship and church estate ther.] [34]

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[1] Written above "they," crossed out.

[2] Here "deseaces" is crossed out.

RIGHT WORTHY SIR

It is a thinge Not vsuall that servants of one m^{r}: and the same houshold should be strangers And I assure you I desire it Not Nay to speak more plainly I cannot be soe to you; Gods people are all marked with one and the same marke and sealed with one and the same seale and haue for the maine one and the same hart Guided by one and the same speritt of truth; and where this is theire Can be Noe discord Nay heer must needs be sweet harmony and the Request with you I make vnto the Lord that wee may be as Christian Bretheren; vnited by a heauenly and vnfeyned loue bending all our harts and forces in furthering a worke beyond our strength with Reuerence and fear fastening our eyes alwayes on him that onely is able to direct and prosper all our waies I acknowlidge my self much bound to you for youer kind loue and Care in sending m^{r} ffuller amongst vs and Rejoyce much that I am by him satisfyed touching youer Judgments of the outward forme of Gods worshipp; It is as farr as I Can yett Gather; noe other then is warranted by the euidence of truth and the same which I haue professed and Maintained euer since the Lord in Mercye Reveiled himself to mee; being farr from the Comon Report that hath bin spread of you touching that p^{r}ticular; But Gods Children must not looke for lesse heer below and it is a Great Mercye of God that hee strengthens them to Goe through with it; I shall not Need att this time to be tedious vnto you for God willing I purpose to see youer face shortly; In the mean time I humbly take my leaue of you Comitting you to the Lords blessing and Protection

And Rest youer Assured Loueing frind

JOHN ENDICOTT

Neamkeak May 11th Ann^{o}: 1629

This 2cond letter sheweth the proceedings in theire Church affaires att Salem which was the second Church erected in these p^{r}tes and afterwards the Lord aded many more in sundry other places;

SIRE

I make bold to trouble you with a few lines for to Certify you how it pleased God to deal with vs since you heard from vs; how Notwithstanding all opposition that hath bin heer and elswhere It hath pleased God to lay a foundation the which I hope is agreeable to his word in euery thinge; the 20th of July It pleased the Lord to moue the hart of our Gou^{r}: to sett it apart for a sollemne day of humilliation; for the Choise of a Pastour and Teacher the former p^{r}te of the day being spent in prayer and teaching the latter p^{r}te About the election which was after this Manor; the p^{r}sons thought on whoe had bin minnesters in England were

demanded Concerning theire Callings; they acknowlidged theire was a two fould Calling; the one an Inward[1] Calling when the Lord moued the hart of a man to take that Calling vpon him and fitted him with Gifts for the same the second was an outward Calling which was from the people; when a Companie of beleiuers, are Joyned together in Couenant to walk together in all the wayes of God and euery member (being men) are to haue a free voyce in Choise of theire officers &c; Now wee being p^r^swaded that these two men were soe quallifyed as the Apostle speakes to timothy when hee saith a bishop must be blamles sober apt to teach &c I think I may say as the Eunuch said vnto Phillip what should lett from being baptised seeing there was water and hee beleeued; for these two servants of God Clearing all thinges by theire answares and being thus fitted wee saw Noe Reason but wee might freely Giue our voyces for theire election after this tryall soe m^r^ Skilton was Chosen Pastour and m^r^ higgenson to be Teacher; and they accepting the Choise m^r^ higgenson with three or four of the Grauest Members of the Church layed theire hands on m^r^ Skilton vseing prayer therwith; this being done there was Imposition of hands on m^r^ higgenson alsoe; and since that time, thursday being as I tak if the 5th of August is appointed for another day of humilliation for the Choise of Elders and deacons and ordaining them,

And Now Good Sir I hope that you and the Rest of Gods people whoe are acquainted with the wayes of God with you will say that heer was a Right foundation layed and that these two blessed servants of the Lord Came in att the dore and Not att the window; thus I haue made bould to trouble you with these few lines desiring you to Remember vs, and soe Rest

Att youer service in what I may

CHARLES GOTT

Salem July 30 1629

[35]

A few pticulars more Concerning the proceedings of our Reuerend frinds In the bay of the Massachusetts, whoe were lately Come ouer I thought it not amise heer to Insert then soe farr as p^r^tenent to the p^r^sent purpose and may be vsefull for after times;

SIR

Being att Salem the 25th of July being the sabbath after the euening exercise m^r^ Johnson Receiued a letter from the Gou^r^ m^r^ John Winthrop manyfestinging the hand of God to be vpon them and against them att

[1] Written above "outward," crossed out.

Charlstowne in visiting them with sicknes and takeing diuers from amongst them; Not sparing the Righteouse but p^r^takeing with the wicked in these bodily Judgments It was therfore by his desires taken into the Godly Consideration of the best heer what was to be don to passify the Lords wrath &c: wher it was Concluded that the lord was to be sought in Righteousness and to that end the sixt day being fryday of this p^r^sent weeke is sett apart that they may humble themselues before God and seek him in his ordinances; and that then alsoe such Godly p^r^sons that are amongst them and knowne each to other may publickly att the end of theire exercise make knowne theire desires and and practice the same viz: Sollomlly to enter into Couenant with the lord to walk in his wayes; and since they are soe disposed of in theire outward estates as to liue in three distinct places each haueing men of Abillities[1] amongst them there to obserue the day; and become three distinct bodies not then Intending Rashley to proceed to the Choice of officers or the admitting of any other to theire societie then a few viz. such as are well knowne vnto them promising after to Receiue such by Confession of faith as shall appeer to be fitly qvallifyed for that estate; they doe earnestly Intreat that the Church of Plymouth would sett apart the same day for the same ends beseeching the Lord as to with draw his hand of Correction from them soe alsoe to establish and direct them in his wayes and tho the time be short wee pray you be prouoaked to this Godly worke seeing the causes are soe vrgent wherin God wilbe honored and they and wee vndoubtedly haue sweet Comfort be you all kindly salluted &c:

Youer bretheren in Christ, &c:[2]

Salem July 26 1630

SIR

the sad newes heer is that many are sicke and Many are dead the lord in Mercye look vpon them some are heer entered into Church Couenant the first were four Namely the Gou^r^: m^r^ John Winthrop m^r^ Johnson m^r^ Dudley and m^r^ Wilson; since that fiue more are Joyned to them and others it is lik will adde them selues to them dayly the lord Increase them both in Number and in holines for his Mercyes sake; heer is a Gentleman one m^r^ Cottington a boston Man whoe told mee that m^r^ Cottons Charge att hamton was; that they should take advise of them att Plymouth; and should doe Nothing to offend them; heer are diuers honest

[1] Here a word is crossed out.

[2] "Signed by Samuel Fuller and Edward Winslow, but evidently written by Winslow" (W. C. Ford, Bradford's History, ii. 114 note 4).

Christians that are desirous too see vs; some out of loue which they beare to vs and the Good p^r^swasion they haue of vs; others to see whether wee be soe ill as they haue heard of vs; wee haue a Name of holines and loue to God and his saints the lord Make vs more and more Answarable and that it may be More then a Name or else it will doe vs Noe Good be you loueingly salluted and all the Rest of our frinds; The Lord Iesus blesse vs and the whole Israell of God Amen

Youer loueing Brother &c[1]

Charlstowne Augst
the second 1630

[36]

This yeer the people of the Plantation of Plymouth began to 1632
Grow in theire outward estates by Reason of the fflowing of Many people into the Country especially into the Bay of ye Massachusetts by which meanes Corne and Cattle Rose to a Great prise by which many were Inriched and Comodities Grew plentifull; and yett in other Regards theire benifitt turned to theire hurt and this accession of strength to theire weaknes for Now as theire stockes Increased and the Increase vendable; and the feare of the Indians taken away there was Noe longer any holding of them together, But now they must of Nessesitie Goe to theire Great lotts; they Could Not other wise keep theire Cattle; and haueing oxen Growne they must haue Land for plowing and tillage and Noe man now thought hee could liue except hee had Cattle and a Great deale of Ground to keep them, all striueing to Increase theire stockes, by which meanes they were scattered all ouer the bay quickly and the towne in which they liued Compactly vntil Now was left very thine and in a short time almost desolate; and if this had bin all it had bin lesse tho to much But the Church must alsoe be deuided; and those that had liued soe longe together in Christian and Comfortable ffellowshipp must Now p^r^te and suffer Many deuissions; first those that liued on theire lotts on the other syde of the bay (Called duxburrow) they could not long bring theire wiues and Children to the publick worshipp and Church meetings heer but with such burthen, as Growing to some Competent Number they sued to be dismised and become a body of themselues; and soe they were dismised about this time though very vnwillingly, and somtime after being vnited into one Intire body they

[1] "Signed 'your loving brother in law, Samuel Fuller'" (W. C. Ford, Bradford's History, ii. 117 note 2).

procured Reuerend m^r Ralph Partrich to be theire Pastour; and m^r William Leuerich alsoe was with them att the same time and preached the word of God amongst them but hee stayed Not longe amongst them ere hee Remoued to Sandwich and was teacher of the Church there a Considerable time; and after the death of holy m^r Partrich; It pleased God to send a preciouse Gospell preacher amongst them Namely m^r John holmes; whoe liued and died alsoe with them and since his death the lord Raised vp another precious man: viz: m^r Ichabod Wiswell of whom [1] there is Great hopes for a Continuewed succession of [2] healp in the minnestry to that poor fflock of Christ whom God soe Greatly honored as they were Neuer long without a Minnister of Christ to preach the Gospell vnto them;

this was the first Church that sprange out of the bowells of the Church of Plymouth

But to touch this sad matter of the Churches p^rteing as hath bin said and to handle thinges together that fell out afterward; To preuent any further scattering from this place of the Towne of Plymouth; and weakening of the same; It was thought best to Giue out some Good ffarmes to speciall p^rsons that would promise to liue att Plymouth; and likely to be healpfull to the Church or Comon wealth; and soe to tye the lands to Plymouth as farmes for the same; and there they might keep theire Cattle and tillage by some servants and Retaine theire dewllings heer; and soe some speciall Lands were Graunted; att a place vsually Called Greensharbour where noe allotments had bin in the former diuision a place very well Meddowed and ffitt to keep and Rear Cattle Good store; But alsoe this Remedey proued worse then the desease for within few yeers those that had Gott footing there; Rent themselues away p^rtely by fforce and p^rtely by wearing the Rest with Importunitie and please of Nessesitie; soe as they must either suffer them to Goe or liue in Continuall opposition and Contension; and others still as they Conceiued them selues straightened or to want accommodation broak away vnder one pretence or other thinkeing theire [3] owne Conceiued Nessesitie and the example of others a warrant sufficient for them; and this I feare wilbe the Ruine of New England att least of the Churches of God there [4] and prouoke the Lords displeasure against them;

[1] Here the words "of whom" are crossed out.
[2] Here "the" is crossed out.
[3] Here "one" is crossed out.
[4] Here the letters "wh" are crossed out.

This Church of Marshfeild (aboue Called Greensharbour) was began and afterwards Carryed on by the healp and Assistance (vnder God) of mr Edward Winslow; whoe att the first procured seuerall Welsh Gentlemen of Good note thither with mr Blinman a Godly able Minnester [2] whoe vnanimously Joyned together in holy ffellowshipp or att least were in a likely way thervnto; but some desentions fell amongst them which Caused a prteing; Not longe after and soe the hopes of a Godly societie, as to them was; frusterated; Not long after those that went from Plymouth (with that Godly Gentleman mr Willam Thomas) keeping vp a Comunion; It pleased the lord to send vnto them a faithfull and able preacher of the Gospell Named Mr Edward Buckley whoe was Chosen theire Pastour and; officiated in that place very profittably diuers yeers; but [3] att last hee left them and went to a place Called Concord in the [4] Goutment of the Massachusetts; and a Considera[ble] time after the lord Raised vp and sent another faithfull servant of his whoe proued able and well fitted for the worke of the Minnestry mr Samuell Arnold by Name who Remaines amongst them for theire speciall Comfort in the worke of the minnestry [37]

the begining of the Church of Marshfeild which was the second Church of God that Issued out from the [1] Church of Plymouth

About that [5] time or a little before that the Church of duxburrow became a distinct body from the Church [6] of Plymouth; the Towne of Scittuate began and seuerall of the Church of Plymouth Repaired thither, and seated them selues there; [7] att which time Mr Timothy hatherly Came out of England with his family; and [8] seated him self there alsoe; and seuerall others Godly ones of other places especially diuers out [9] of Kent Repaired thither; these all Joyned together and became a Comfortable and exemplary Church of God; and the Lord sent vnto them that preciouse servant of his, Mr John Laythorp whoe Came to them out of Great prsecution [10] and hee became theire Pastour; to which office hee was Indowed with a

I Can not say that the maine prte of this Church Came out of the Church of Plym: tho a Considerable prte of them did;

[1] Something in here crossed out.
[2] Here "wee" or "woe" is crossed out.
[3] Here "the" is crossed out.
[4] Here the words "Bay of" are crossed out.
[5] Apparently altered from "the."
[6] Here "at" is interlined and crossed out.
[7] Here "and" is crossed out.
[8] Here "diuers" is crossed out.
[9] The words "diuers out" are written over another word crossed out.
[10] Here "hee" is crossed out.

Competent measure of Gifts and eminently Indowed with a Great Measure of brokenes of hart and humillitie of sperritt hee was much honored of the most as hee well deserued;[1] after some time a Considerable p^rte of the Church went from Scittuate to Barnstable and theire pastour fornamed with them, where they liued diuers yeers in Gospell order and were very exemplary for the life of Grace and power of Godlynes; But which is sad to Relate soone after the death of theire Godly Pastour fore Named; a sad desention fell amongst the Members of that Church soe as it Caused a Scisme and deuison amongst them, which Notwithstanding the Great Indeauors of diuers Churches both in[2] the Bay and att home, in our owne Collonie; by sending theire Elders and Messengers whoe took great paines in the Controuersye to settle it, yett it Could not; for a longe time be healed and settled; vntill the lord Raised vp that worthy servant of his Mr Thomas Walley whom the lord sperited for that work and [blessed his Indeauors soe therin as that soone after his Coming amonst them the Controuersyes were settled; and theire Comunion Revnited, to theire Generuall and Mutuall satisfaction and the Rejoyceing of the harts of the saints Round about them; and soe Remained vnto the death of the said m^r Walley whoe[3] not longe after ended his life[4] amongst them; and still they Remaine a Church of God in peace and loue vnto this day

m^r Walley was theire Pastour and and serued Christ in that office amongst them to the end of his life

But to Returne with a word or two Concerning those of the Church that were left att Scittuate whoe became a distinct body from the Rest viz: those that went to Bastable as afor said; and they had the healp of seuerall preachers to teach them as Mr Charlse Chauncye whoe was theire Pastour a Considerable time; and seuerall others[5] taught the word of God vnto them in the vacansye of Minnestry; and the last in office ouer them;[6] before the writing heerof was Mr Nicholas Baker whoe was a faithfull able dispencer of the word, and Pastour of theire[7] soules, whoe after much dollorus paine, ended his life amongst them, and is Reaping the fruites of his labours and att

[1] Here "he" is crossed out.
[2] Here "sending" is crossed out.
[3] Here "so" is crossed out.
[4] Here "haue" is crossed out.
[5] Here "But" is crossed out.
[6] Here "att" is crossed out.
[7] Here "sole" is crossed out.

the writing heerof, there is another preacher Come vnto them one mr Lawson that exercyseth amongst them;

But to Returne againe vnto prticulars more Imediately Concerning the Church of Christ att Plymouth

This yeer Mr Ralph Smith layed downe his place of Minnestry 1634
prtely by his owne willingnes as thinking it to heauy a burden and prtely att the desire and by the prswasion of others; and the Church sought out for some other haueing bine often disappointed in theire hopes and desires heertofore; and it pleased the Lord to send them an able and a Godly man; and of a Meek and humble sperite sound mr John Reyner in the truth and euery way vnreprouable in his life and Conversation whoe after some time of tryall they Chose for theire Teacher, the fruites of whose labours they Injoyed many yeers with much Comfort in peace and agreement; mr John done mr Willam Paddy John Cooke deacons Afterwards John donham added

In the time when mr Smith aboue named was Pastour the Church was disirous to procure another to be healpfull vnto him in the Minnestry, and for that end sent by Mr Edward Winslow, bound then for England to procure them an able man for that purpose, and was prouided of one (as hee hoped) to Come ouer with him[1] viz: one mr Glouer a very able dispencer of the word; but hee ended his life in London before hee Came on board; and afterwards by prouidence mr Winslow[2] mett with Mr John Norton[3] whoe (it seemes) was then Intended to Come for New England and soe did in the same shipp mr Winslow Came ouer in with whom hee[4] had treaty Concerning our Case; hee Came into the harbour of Plymouth and there Ariued;[5] it being the setting in towards winter; hee stayed vntill the March follow[ing] and[6] then went into the Bay and Returned noe more but entertained an Invitation to Ipswich and[7] after the death of Mr Cotton hee Came to Boston and was teacher of the old Church vntill his death thus this poor Church was put by

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[1] Here "but" is crossed out.
[2] The words "mr Winslow" are written above "hee," crossed out.
[3] Here "a" is crossed out.
[4] Here "somway" is crossed out.
[5] Here "and" is crossed out.
[6] Here "he" is crossed out.
[7] Here "afterwards" is crossed out.

theire hopes, and expectations Concerning these men and[1] theire healps [38]

1638 After m^r Reyner had bin in place a Considerable time It was desired[2] that m^r Charles Chauncey a Reuerend man should be Invited whoe being a very Godly and learned man they Intended vpon tryall to Choose him Pastour of the Church heer for the more Comfortable p^rformance of the minnestry with m^r John Reiner the Teacher of the same; But there fell out some difference about baptising hee holding it ought onely to be by diping and puting the whole body vnder water and that sprinkleing was vnlawfull the Church yeilded that Imercion or diping was lawfull but in this Could Country not soe Convenient; But they Could not Nor durst not yeild to him in this that sprinkleing which all the Churches of Christ doe for the most p^rte att this day practice was vnlawfull and an humaine Invension as the same was prest; But they were willing to yield to him as farr as they Could and to the vtmost and were Contented to suffer him to practice as hee was p^rswaded; and when hee came to Minnester that ordinance hee might doe it to Any that did desire it in that way prouided hee Could peacably suffer m^r Reyner and such as desired it to haue theires otherwise baptised by him by sprinkleing or powering on of water vpon them; soe as there might be Noe disturbance in the Church therabouts; But hee said hee could not yeild thervnto upon which the Church procured some other minnesters to dispute the point with him publickly as m^r Ralph Partrich of duxburrow whoe did it sundry times; ably and sufficiently; as alsoe some other minnesters within this Gou^rment But hee was Not satisfyed; soe the Church sent to many other Churches to Craue theire healp and advice in this matter; and with his will and Consent sent them his Arguments written vnder his owne hand; they sent them to the Church of Boston in the bay of Massachusetts to be Comunicated with other Churches there alsoe they sent the same to the Churches of Conecticott and New hauen with sundry others; and Receiued very able and sufficient Answares as they Conceiued from them and theire Learned Minnesters; who all Concluded against him; But himselfe was not satisfyed therwith; theire Answars are to large heer to Relate; They Conceiued the Church

[1] This word is uncertain.

[2] Here the words "by the Chu" are crossed out.

had don what was meet in the thinge; soe mr Chauncye haueing bin att Plym: the Most prte of three yeers; hee Remoued himself to Scittuate where hee for sometime Remained a Minnester to the Church there; alsoe about these times Now the Cattle and other thinges began Greatly to fall from theire former Rates and prsons began to fall into more straights and Many being alreddy Gon from vs as is Noted before both to duxburrow Marshfeild, and other places and those of the Cheife sort as mr Winslow Capt: Standish and Mr Alden and Many other[s] and still some droping away dayly and some att this time, and many more vnsettled It did Greatly weaken the place and by Reason of the straightnes and barrenes of the place it sett the thoughts of Many vpon Remouall; &c.:

Now followeth that which was matter of Great sadness and mourning vnto this Church about the sixteenth of [1] Aprill in this yeer died theire Reuerend Elder [3] our dear and loueing friend mr Willam Brewster [4] A man that had don and suffered much for the Lord Jesus and the Gospells sake, and had borne his prte in weale and woe with this poor prsecuted Church aboue thirty six yeers in England holland and in this wildernes and don the Lord and them faithfull seruice in his place and Calling; and Notwithstanding the many troubles and sorrowes hee pased throw the lord vpheld him to a Great age hee was neare fourscore yeers of age (if not all out) when hee died hee had this blessing aded by the lord to all the Rest to die in his bed in peace amongst the middest of his frinds whoe mourned and wept ouer him; and minnestered what healp and Comfort they Could vnto him and hee againe Recomforted [5] them [6] whiles hee Could; his sicknes was not longe, vntill the last day therof; hee did not wholly keep his bed; his speech Continued vntill som what more then half a day and then fayled him; and about 9 or 10: of the Clock that euening hee died without any pange; att all a few houres

1644 [2] Aprill 16

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[1] Here a word, apparently "Aprill," is crossed out.

[2] Altered from "1643," or perhaps "1643" altered from "1644." In his New England's Memorial (ed. 1669, pp. 116–117), Morton gives "about" April 18, 1643, as the date of Brewster's death, following Bradford's History (ii. 342). In the so-called "Brewster Book" is the entry: "William Brewster dyed at Plymouth in New England the 10th of Aprill 1744" (Mayflower Descendant, i. 7).

[3] A word is here crossed out.

[4] Here a word or letter is crossed out.

[5] Here the letters "hi" are crossed out.

[6] Here a word is crossed out.

before; hee drew his breath short; and some few minutes before his last hee drew his breath long as a man fallen into a sound sleep without any panges or Gaspings, and soe sweetly departed this life vnto a better,

I would now demand of any what hee was the worse for any former sufferings what doe I say the worse Nay surely hee was the [1] better and they now aded to his honor* [2] [39]

It is [3]

Christian and beloued Reader I humbly Craue Libertie heer to Interpose a few lines in this vacant place of this book Concerning [4] an other passage of Gods Prouidence as followeth; Not longe after the decease of our Reuerend Elder m^r William Brewster And the Reuerent Mr John Reiner left allone in the minnestrey The Church saw Cause to adde vnto him; [5] another Ruleing Elder and Pitched theire thoughts on Mr Thomas Cushman whoe was the son of that worthy servant of Christ Mr Robert Cushman of whom honorable mension is elswher made in this Book; the said Mr Cushman Junr: being by Generall Consent aproued elected and ordained to that worthy office and function for which hee was Competently fited and prepared by the Lord; and [6] Longe after his election Itt appeered that there was Great Nessetie of this gracious healp; for our Teacher leaueing vs as is alsoe elswhere mensioned; troubles Came on apace Not to mension againe the troubles which were occationed by
p. 37 [7] some of the Church of Barnstable which was blowne vp by John Cooke and others fore Named There arose a p^rverse sect Called Quakers whose tenetts and principles (if I may soe call them) are and may ezely be demonstrated to be heretticall and abominable; and then and att seuerall other times did strike att the very being (or att least the welbeing of the Church soe as) it was much Indangered But the Lord healped vs vnanimously to withstand these

[1] Here a word is crossed out.

[2] The sketch of Brewster is continued on p. [40] of the text, or p. 78 of this volume.

[3] Here the words "a manife" are crossed out, as should also have been the words "It is."

[4] Here a word is crossed out.

[5] Here "an" is crossed out.

[6] Here "Not" is crossed out.

[7] The reference is to p. [37] of the text, or pp. 72–73 of this volume.

Incendiarys of mischiffe; soe as by the mutuall and faithfull healp of this our worthy and beloued Elder with the Concurrance of seuerall other of the bretheren; Itt plased the Lord to [1] vphold vs in our Integrety and in a Constant withstanding and opposeing of those horred and damable tenetts; although wee were att this time as sheep without a minesteryall Shephard; and diuers of our ablest brethern fallen asleep in the Lord; to our Great losse and detriment; yee att such a time alsoe as this efficacy of delusion grew very preuelent to the p^r^uerting and turning aside of diuers outsyde proffessors from the wayes of God; and wee desire this specialty of Gods good prouidence and protextion; may Neuer be forgotten but that the Lord may haue all the praise and Glory thereof; for how ezely might these woulues in sheep clotheing haue Ruined this poor fflock of Christ, if the Lord had not Interposed with his Almighty power and Goodnes; Improeing this our Good Elder as a speciall Instrument in this worthy worke both by teackeing the will of God euery Lords; day for a Considerable time both plainly pouerfully and profittable and seconding the same by a blamles life and, Conversation; blessed be his holy Name foreuer and euer; In a word this blessed servant of Christ is a good man (as was [2] said of Barnabas) [3] & full of the holy Goast; expressed by both Commication [4] and Conversation; [5] and hath bin a good healp to this poor flock of Christ and being striken in yeers and noe doubt Reddy prepared for the Coming of his Lord; stands Redy for his Gracious Recompence of Reward which is layed vp for all those that loue his appeering;

Good Reader lett not the Reading of this digression hinder the serious Reading of what followes in the followeing pages Respecting our other beloued Elder Mr Brewster fore Named; (or what else is enserted in this booke) the blame of the misplaceing of this discours in this page I willingly owne take & [6] to be my ouersight and weaknes of Memory; I pray you take Notice of the starrs placed the one att the foot of the foregoeing page and the other to the head of the following page; and they will bring you into youer way againe; and

[1] Here "hold" is crossed out.
[2] Here the words "and is" are interlined and crossed out.
[3] Here the words "was & is full" are interlined and crossed out.
[4] Perhaps "Commitation."
[5] Here the words "being now stricken in yeers" are crossed out.
[6] Here "take" is crossed out.

if[1] euer this book be either Transcribed or printed I hope it wilbe Remembered to be enserted in it Right place; [40]

* It[2] is a manifest token saith the Apostle 2 thesalonians 1: 5: 6: 7: of the Righteouse Judgment of God that wee may be Counted worthy of the kingdom of God for which yee alsoe suffer seing it is a Righteouse thing with God to Recompence tribulation to them that trouble you; and to you whoe are troubled Rest with vs when the Lord Jesus shalbe Reveiled from heauen with his mighty angells; and 1 peter 4th: 14 If you be Reproched for the Name of Christ happy are yee for the sperit of God and of Glory Resteth vpon you;

What tho hee wanted the Riches and pleasures of the world in his life and Pompiouse moniments att his funerall yett the memoriall of the Just shalbe Blessed when the Name of the wicked shall Rott; prou: 10: 7:

I should say somthing of his life; if to say a little were not worse then to be silent But I Can not wholy forbear; tho happily more may be don heerafter; after hee had Attained some learning viz: the knowlidge of the lattine toungue and some Insight in the Greeke; and spent some smale time att Cambridge; and then being first seasoned with the seeds of Grace; and vertue hee went to the Court and serued that Religious and Godly Gentleman m^r dauison diuers yeers when hee was Secretary of State whoe found him soe discreet and faithfull as hee trusted him aboue all other that were about him; and onely Imployed him in matters of Greatest Trust and Secrecye; hee esteemed him Rather as a son then a servant and for his wisdom and Godlines (in private) hee would Converse with him more like a famillyar then a Master; hee Attended his master when hee was sent in Ambassage by the Queen; into the Low Countryes (in the Earle of Lecesters time) as for other waighty affaires of State; soe to Receiue posession of the Cautionary townes;[3] and in token and signe therof the kees of fflushing being deliuered to him

[1] Here a word is crossed out.

[2] The sketch of Brewster is continued from p. [38] of the text, or p. 76 of this volume.

[3] "The town of Flushing, the Castle of Ramakins in Zealand, and Brill in Holland, which were held by way of caution from the United Provinces, to insure their dependency upon England, the King resolved to render them up, as being meerly cautionary" (Rushworth, Historical Collections, 1659, i. 3). They were held from 1584 to 1616, when they were surrendered by James I.

in her Maties Name; hee kept them some time and Comitted them to his servant; whoe kept them vnder his pillow on which hee slept the first night; and att his Returne the states honored him with a Gould Chaine and his Master Comitted it to him and Comaunded him to weare it as they[1] ariued in England as they Rode through the Country vntill they Came to the Court; hee afterwards Remained with him vntill his troubles when hee was put from his place about the death of the Queen of Scots and some Good time after doeing him many offices of service in the time of his troubles; afterwards hee went and liued in the Country in Good esteeme amongst his frinds and the Good Gentlmen of those p^r^tes especially the Godly and Religious; hee[2] did much Good in the Country where hee liued in promoting and furthering Religion; and not onely by his practice and example and prouoking and Incurraging of others; but by procuring of Good preachers to the places therabouts and drawing on of others to Assist and healp to[3] forward in such a worke; hee himself most Comonly deepest in the Charge; and somtims aboue his Abillitie, and in this State hee Continued many yeers doeing the best Good hee Could; and walking according to the light hee saw vntill the Lord Reveiled further vnto him; and in the end by the tirany of the Bishopps against Godly preachers and people in silenceing the one and p^r^secuting the other; hee and many more of those times began to looke further into p^r^ticulars and to see into the vnlawfulnes of theire Callings and the burden of many Antichristian Corruptions; which both hee and they Indeauored to Cast of; as they alsoe did; as in the beginning of this treatis is to be seen;[4] after they were Joyned together into Comunion; hee was a speciall stay and healp to them they ordinarily mett att his house on the lords day (w^h^ was a manor of the Bishopps) and with Great loue hee entertained them when they Came makeing prouision for them to[5] his Great Charge and Continewed soe to doe whiles they Could stay in England; and when they were to Remoue on out of the Countrey hee was one of the first in all adventures and forwardest

[1] Here "Rid" is crossed out.
[2] Something is here crossed out.
[3] Here the words "Assist and healp" are crossed out.
[4] See p. 13, above.
[5] Here "the" is crossed out.

6: 7:[1] in any hee was the Cheife of those that were taken att Boston in lincolnesheire and suffered the Greatest lose; and of the seven that were kept longest in prison and after boun[d] [41] bound ouer to the Assises After hee Came into holland hee suffered much hardshipp after hee had spent the most of his meanes haueing a Great Charge and Many Children; and in Regard of his former breeding and Course not soe fitt for many Imployments as others were, especially such as were toilsome and laboriouse yett hee euer bore his Condition with much Cheerfulnes and Contentation towards the latter p^rte of those 12 yeers spent in holland his outward Condition was mended and hee liued well and plentifully for hee fell into a way by Reason hee had the lattin toungue to teach many students whoe had a desire to Learne the English tongue to teach them English and by his Meathod they quickley Attained it with great facillitie for hee drue Rules to learne it by after the lattine manor; and many Gentlemen both danes and Germaines Resorted to him as they had time from other studdies some of them being Great mens sons hee alsoe had meanes to sett vp printing (by the healp of some frinds and soe had Imployment enough and by Reason of many bookes which would not be allowed to be printed in England they might haue had more then they Could doe; But now Remoueing into this Country all these thinges were layed [2] Aside againe and a new Course of liueing must be framed vnto In which hee was Noe way vnwilling to take his p^rte and to beare his burden with the Rest liueing Many times without bread or Corne many monthes together; haueing Many times Nothing but ffish and often wanting that alsoe; and drank Nothing but water for many yeers together yee vntill within fiue or six yeers of his death; and yett hee liued (by the blessing of God) in health vntill very old age and besides that hee would labour with his hands in the feilds as longe as hee was Able; yett when the Church had noe other Minnester hee taught twise euery sabbath and that both powerfully and profittably to the Great Contentment of the hearers and theire Comfortable edification yee many were brought to God by his Minnestry; hee did more in this behalfe in a yeer; then many that haue theire hundreds a yeer doe in all theire liues; for his p^rsonall Abillities hee was quallifyed aboue many; hee was

[1] The reference is to pp. [6–7] of the text, or pp. 16–17 of this volume.

[2] Here a word is crossed out.

wise and discreet and well spoken haueing a Graue deliberate vtterance; of a very Cheerfull speritt very sociable and pleasent amonst his frinds of an humble and modest mind of a[1] peacable disposition vndervallueing him selfe and his owne abillities and somtimes ouervalluing others Innofensiue and Innocent in his life and Conversation which Gained him the loue of those without as well as those within; yett hee would tell them plainly of theire faults and euills both publickly and privately But in such a manor as vsually was well taken from him; hee was tender harted and Compassionate of such as were in Missery but especially of such as had bin of Good estate and Ranke and were fallen into want & pouertie either for Goodnes and Religions sake or by the Injury and oppression of others; hee would say of all men these deserued to be most pittied; and none did more offend and displease him then such as would haughtely and proudly Carry and lift vp themselues being Risen from Nothing; and haueing little else in them but a few fine Clothes or a little Riches more then others; In Teaching hee was very stiring and moueing the affections alsoe very plaine and distinct in what hee taught; by which means hee became the More proffitable to the hearers hee had a singulare Good Gift in prayer both publick and private in Riping vp the hart and Consience be fore God in the humble Confession of sin and beging the mercyes of God in Christ for the p^r^don therof hee alwayes thought it[2] were better for Minnesters to pray oftener and devid theire prayers then to be longe and tediouse in the same except vpon sollemne and speciall occations as on dayes of humilliation and the like, his Reason was that the[3] hart and speritts of all especially the weake Could hardly Continew and stand bent (as it were) for longe towards God as they ought to doe in that duty without fflaging and falling of; for the Gou^r^ment of the Church which was most proper to his office; hee was Carefull to preserue [42] preserue Good order in the same and to preserue puritie both in the doctrine and Comunion of the same and to suppresse any errour or Contention that might begin to Arise amongst them and accordly God Gaue good successe to his Indeauors heerin all his dayes and hee saw the fruite of his labours in

[1] Here "pleasant" is crossed out.
[2] Here a word, perhaps "more," is crossed out.
[3] Here "hart" is crossed out.

that behalf but I must break off haueing thus touched a few heads [1] of thinges [2]

I Can not but heer take occation not onely to mension but Greatly to Admire the marveilous prouidence of God that Notwithstanding [3] the many Changes and hardshipps that this poor Church and people went through; and the many enimies they had and difficulties they mett withall that soe many of them should liue to very old age Itt was not onely this Reuerend mans Condition but many more of them did the like; [4] some dieing about and before this time and many still liueing whoe attained to sixty yeers of age and to sixty fiue diuers to 70 and aboue; and some Neare 80 as hee did It must needs be more then ordinary and aboue Naturall Reason that it should be for it is found in experience that Change of aire famine or vnwholsome ffood much drinking of water sorrowes and troubles &c: all of them are enimies to health Causes of many deseacs Consumers of Naturall vigour and the bodyes of men and shortenors of life; and yett of all these thinges they had a large p^rte and suffered deeply in the same they went from England to holland where they found both worse aire and diett when [5] they Came from thence Induring a longe Imprisonment as it were in the shipps att sea into New England and how it hath bin with them heer hath alreddy bin showen and what Crosses troubles feares wants and sorrowes they haue bin lyable vnto is easey to Conjecture soe as in some sort they may say with the Apostle 2 Cor: 11: 26 27 "They were in Journeyings often in p^rills of waters in p^rills of Robers in p^rill[s] of theire owne Nation in p^rills amonge the heathen in p^rills in the wildernes in p^rills in the sea in p^rills amongst ffalce bretheren in wearines and painfulnes in watching oftens in hunger and thirst in fasting oftens in Could and Nakednes."

What was it that vpheld them; It was Gods visittation that vpheld their speritt[s] Job the 10th and 12 Thou hast Giuen mee life and Grace and thy visitation hath preserued my speritt hee that vpheld the apostle vpheld them they were p^rsecuted but not forsaken Cast

[1] Here a word is crossed out.

[2] This sketch of Brewster is printed in Young's Chronicles of the Pilgrim Fathers, pp. 461–469.

[3] Altered from "Notwithstandinging."

[4] Here a word is crossed out.

[5] Altered from "then."

downe but p^rished not 2 Cor 4: 9: as vnknowne and yett knowne as dying and behold wee liue; as Chasted and yett not killed

God it seemes would haue all men to behold and obserue such mersyes and workes of his Prouidence as these are towards his people that they in like Cases might b[e] Incurraged to depend vpon God in theire tryalls and alsoe to blesse his Name when "they see his Goodnes towards others; Man liues not by bread onely" dutrino: 8: 3 It is not by Good and dainty fare by peace and Rest and harts ease in Injoying the Contentments and Good thinges of this world onely that preserues health and prolonges life God in such examples would haue the world see and behold that hee Can doe it without them; and if the world will shutt theire eyes and take noe Notice therof; yett hee would haue his people to see and Consider daniell Could be better likeing with pulse then others were with the kinges dainties Jacob tho hee went from one Nation to another people and passed through famine feares and [1] many afflictions yett hee liued vntill old age and died sweetly and Rested in the lord; as many others of Gods servants haue don and still shall doe; through Gods Goodnes Notwithstanding all the Mallice of theire enimies when the Branch of the wicked shalbe Cutt of before his day Job 15: 32: And the bloody and [2] deseitfull men shall not liue half theirs dayes: Psa: 55: 23:

When the Church Came away out of holland they brought with them one deacon Mr Samuell ffuller whoe officiated in that office amongst them vntill his death hee was a Good man and full of the holy speritt; hee died before our Reuerend Elder before Named; And the Church saw Cause to Chose two others to that office: (viz:) Richard Masterson and Thomas Blossom two holy men; whoe were experienced saints; the said Richard Masterson haueing bin officious with p^rte of his estate for publick Good; and a man of Abillitie as a second steuen to defend the truth by sound argument Grounded on the scriptures of truth; and the other alsoe [3] Competently accomplished with abillities in that behalfe these two blessed saints liued not longe after they were Cosen but Changed this life for a better within a little time one after another; [43]

about the year 1626 if I mistake not

[1] Here "wants" is crossed out.
[2] Here "deceigh" is crossed out.
[3] Here a word is crossed out.

1644 Many haueing left this place (as is before noted) by Reason of the straightnes and barrenes of the same and theire finding of better accomodations elswhere more suitable to theire ends and minds; and sundry others still vpon euery[1] occation desiring theire dismissons the Church began seriously to think whether it were not better Joyntly to Remoue to some other place then to be this weakened, and as it were Insensibly desolued many meetings and much Consultation was held therabouts; and diuers mens minds and oppinions some were still for staying together in this place (viz: wher Plymouth was then seated) alledging men might heer liue[2] if they would be Content with theire Condition and that it was not for want or Nessesitie soe much that they Remoued as to Inrich them selues, others were Resolute vpon Remouall and soe signifyed that heer they Could not stay but if the Church did not Remoue they must[3] In soe much as many were swayed Rather then there should be a desolution to Condecend to a Remouall, if a fitt place Could be found that might more Conveniently and Comfortably Receiue the whole with such accession of others as might Come to them for theire better strength and subsistence and some such like Cautions and limitations; soe as with the aforsaid prouisoes a Greater p'te Consented to a Remouall to a place Called Nawsett which had bin superffishally viewed; and the Good will of the purchassers (To whom it belonged) obtained with some addition therto from the Court, But now they began to see theire[4] errour that they had Giuen away alreddy the best and most Comodious places to others and Now wanted them; them selues for this place was about 50 miles from hence; and att an outside of the Country Remote from all societie; alsoe that it would proue soe straight as it would not be Competent to Receiue the body much less to be Capeable of Any addition or Increase soe as att least in a short time they should be worse there then they were Now heer these with sundry other like Considerations and Inconveniencies made them Chang theire Resolutions, but such as were before Resolued vpon Remouall tooke advantage of this Agreement and went on Notwithstanding Neither

[1] Here some letters are crossed out.
[2] Written above "find," crossed out.
[3] Here a word is crossed out.
[4] Here a word or letter is crossed out.

could the Rest hinder them they haueing made some begining; and thuse was this poor Church left like an Ancient Mother Growne old and forsaken of her Children (tho Not in theire affections) yett in Regard of theire bodily p^r^sence and p^r^sonall healpfulnes; her ancient members being most of them worn away by death; and these of latter times being like Children translated into other families; and shee like a widdow left onely to trust in God thuse shee that had made many Rich, became her selfe poor;

the third Church which Came forth as it were out of our bowells

The Principall of the Members that then Remoued was that honorable Gentleman m^r^ Thomas Prence whoe went away with seuerall others of the Church who were very desirable and they became a body of themselues destinct from the Church of Plymouth, and settled att Nausett; by them Named Eastham; and in some succes of time being destitute of Minnestry[1] there being two in office of minestry att Barnstable, they obtained Mr John Mayo the Reuerend Teacher of that[2] Church; to Goe ouer to them, and hee became theire Teacher; afterwards; which is sad to Relate) some differences and Controuersies falling out amongst them, Mr Mayo left them and went to Boston; and was in office in the Minnestrey in the second Church of Boston wherof[3] Reuerend Mr Mather is Teacher; but the said Mr Mayo Growing aged[4] and vnable to Carry on his office hee Remoued into this Collonie; and liued neare Yarmouth and Not longe after, fell asleep in the lord; after these thinges m^r^ Barnabas Chauncye was sollisetted to Goe ouer to healp them but hee being a weake man and Insuffient for such worke, soon left them, and seuerall of the members of theire Church, went away to New Garnsey; Neuer the lesse it pleased God to Raise them vp another one Mr Samuell Treate, a Godly able man; whoe hath and doth Carry on the worke of the lord amongst them; soe as they Remaine an exemplary fflock of Christ att this day; [44]

By the vnderworkeings of some enimies to the Churches in New England the following Comission was procured of his Ma^stie^ Charles the first Kinge of England &c: wherby the Reader may vnderstand, enimies haue bin att worke formerly to destroy that plante which

[1] Here a word, perhaps "ther," is crossed out.
[2] Here a word is crossed out.
[3] Here "m^r^" is crossed out.
[4] Here "hee" is crossed out.

was planted by the Lords Right in this Wildernes What the Reason was that it was not put in execution I Can not learne Mr Bradford is altogether silent Concerning it; surely it was the lords work in a speciall manor; and it is and ought to be Marueilous in our eyes and wee ought to Render praises to his holy Name for the same; I haue transcribed it into this book that after ages may Improue it as an experiment of Gods Goodnes to this poor Church att Plymouth whoe with the other Churches In New England was In as Great danger to share [1] in drinking as deep of this bitter Cupp as any other; if the Lord had not preuented it; in a way to mee vnknowne;

Charles By the Grace of God Kinge of England Scotland ffrance And Ireland defender of the ffaith &c:

To the most Reuerend father in Christ our welbeloued and faithfull counceller Willam by divine Prouidence Archbishopp of Canterberry of all England primate metrepollitant; Thomas Lord Couentrey keeper of our Great seale of England; The most Reuerent father in Christ our welbeloued and most faithfull Counceller Richard By divine Prouidence Archbishop of Yorge Primate and Metrepolitan; our welbeloued and most ffaithfull Coussens and Councellers Richard Earle of Portland our high Treasurer of England; Henery Earle of Manchester keeper of our privye seal; Thomas Earle of Aroundell and Surrey Earle Marshall of England; Edward Earle of dorcett Chamberline of our deare Consort the Queen; and our beloued and faithfull Councellers ffrancis Lord Cottington Counceller[2] and vnder Treasurer of our Exchequer; Sir Thomas Edmonds Knight Treasurer of our houshold Sir Henery Vane Knight Controuler of the same houshold Sir John Cooke Knight one of our privie Secretaryes and Sir ffrancis Windebank Knight another of our privie Secretaryes Greeting;

Whereas very many of our Subjects and of our late fathers of beloued Memory our Sou^r Lord James Late King of England by means of Lycence Royall; not onely with desire of Inlarging the Teretoryes of our Empire but Cheiffly out of a Pious and Religious affection and desire of propagateing the Gospell of our Lord Jesus Christ with Industry and expences haue Caused to be planted Larger Collonies of the English Nation in diuers p^rtes of the[3] World altogether vnmanured and void of Inhabitants or Occupied of the barborus people that haue noe knowlidge of diuine Worshipp; wee being willing to prouide a Remedy for the

[1] Here several words are crossed out. [2] "Chancellor" is intended.
[3] Here "English" is crossed out.

tranquillitie and quietnes of those people and being very Confident of youer faith and wisdom Justice and prouident Sercomspection haue Constituted you the aforsaid Archbishop of Canterbery Lord Keeper of the [45] of the Great seale of England the Arch Bishop of York &:[1] And any fiue or more of you our Comissioners; and to you and any fiue or more of you, wee doe Giue and Comitt power for the Gou^rment and safety of the said Collonies drawne or which out of the English Nation into these p^rtes heerafter shalbe drawne To make lawes Constitutions and ordinances p^rtaining either to the publick State of these Collonies or the private proffitt of them; and Concerning the Lands Goods debts and succession in those p^rtes and how they shall demean them selues towards fforraigne Princes or theire people or how they shall beare them selues towards vs and our subjects as well in any fforraige p^rtes whatsoeuer, or on the seas in those p^rtes or in theire Returne sayleing home; or which may p^rtaine to the Clargey Gou^rment or to the Cure of soules amongst the people there liueing and exercyseing trade In those p^rtes; by designeing out Congreuent p^rtions ariseing in tithes oblations and other things there according to youer sound descretions in politicall and Ciuell Causes; And by haueing the advice of two or three bishopps for the Cettleing makeing and ordering of the busines for the designing of Nessesary Eclesiasticall and Clargye portions which you shall Cause to be Called and taken to you; and to make prouisions against the violation of those lawes Constitutions and ordinances by Imposing penalies and mults Imprisoment if there be Cause, and the quallitie of the offence doe Require it; by deprivation of member or life to be Inflicted, with power alsoe; (our Assent being had) to Remoue and displace the Gou^rnors or Rulers of those Collonies for Causes which to you shall seem law full; and others in theire stead to Constitute; and to Require an acount of theire Rule & Gou^rment and whom you shall find Culpable; either by deprivation from theire place or by Imposition of a mult vpon the Goods of them in those p^rtes to be leuied; or Banishment from those prouinces in which they haue bin Gou^r: or otherwise to Casheir according to the qvantitie of the offence and to Constitute Judges and Majestrates Polliticall and Ciuill for Ciuill Causes; and vnder the power and forme which to you fiue or more of you shall seeme expedient; and Judges & Majestrates and dignities to Causes eclesiasticall; and vnder the power and forme which to you fiue or more of you with the Bishopps: Vizgerents prouided by the bishopp of Canterbery for the time being shall seem expedient; and to ordain Courts Pretorian and tribuniall as

[1] The ampersand is perhaps crossed out.

well Eclesiasticall as Ciuill; [46][1] as Ciuill, of Judgments to determine of the forme and manor of proceeding in the same and of appealling from them in matters and Causes as well Criminall as Ciuill p^rsonall Reall and mixed; and to theire seates of Justice what may be equall and well ordered; and what Crimes faults or excesses of Contracts or Injuries ought to belonge to the Eclesiasticall Court; and what to the Ciuill Court and seat of of Justice,

Prouided Neuertheles that the lawes ordinances and Constitutions of this kind shall not be putt in execution before our Assent be had thervnto in writing vnder our signett signed att least and this Assent being had and the same publickly proclaimed in the prouinces in which they are to be executed; Wee will and Comand that those lawes ordinances and Constitutions more fully to obtaine strength and be obserued and shalbe Inviolable of all men whom they shall Concerne;

Notwithstanding it shalbe for you or any fiue or more of you as afore said[2] altho those Lawes & Constitutions shalbe proclaimed[3] with our Royall order to Change Revoak and abrogate them and other New ones in forme aforesaid from time to time frame and make as aforesaid and to New euills arising or New dangers to apply New Remedies, as is fiting soe often as to you it shall seeme expedient; furthermore you shall vnderstand that wee haue Constituted you and euery fiue or more or you the aforesaid Arch Bishop of Canterbery Thomas Lord Couentry keeper of the Great seale of England Richard Bishop of Yorke Richard Earle of Portland Henery Earle of Manchester Thomas Earle of Arundell & Surry Edward earle of dorcett, ffrancis Lord Cottington Sir Thomas Edwards Knight Sir henery Vane Knight Sir ffrancis Windebank Knight our Comissioners to heare and determine according to youer sound descretions all manor of Complaints either against those Collonies or theire Rulers or Gou^rs att the Instance of the p^rtyes greiued or att theire accusation brought Concerning Injuries from hence or from thence between them and theire members to be moued and to Call the p^rties before you; and to the p^rties or to theire procurators from hence or from thence being heard and full Complements of Justice to bee exhibited; Giueing vnto you or any fiue or more of you power that if you shall find any of the Collonies aforsaid or any of the Cheife Rulers vpon the Jurisdictions of others by vnjust posession or vsurpation, or one against another makeing[4] Greiuance or In Rebellion against vs or withdrawing from our

[1] Here "Ecclesiaticall" is crossed out.
[2] Here a word is crossed out.
[3] Here the words "shalbe proclaimed" are crossed out.
[4] Here a word is crossed out.

alligience or our Comaundements Not obeying, Consultation first with vs in that Case had; To Cause those Collonies or the Rulers of them for the Causes aforesaid; or for other Just Causes either to Returne to England or to Comaund them to other places designed; euen as according to youer sound descretions it shall seeme to stand with equitie and Justice or Nessesitie; Morouer wee doe Giue vnto you or any fiue or more of you power and especiall Comaund ouer all the Charters Letters Pattents and Rescripts Royall of the Regions Prouinces Ilands or lands in fforraign p^r^tes Graunted for Raiseing Collonies to Cause them to be brought before you and the same being Receiued if any thinge; Surruptitious or vnduely haue bine obtained or that by the same privilidges Liberties and prerogatiues hurtfull to vs or to our Crowne or to fforraigne Princes haue bine prejudicially suffered or Graunted; The same being better Made knowne vnto you fiue or more of you; To Comaund them according to the Lawes and Customes of England to be Revoked; and to doe such other thinges which to the proffitt and safe Gard of the aforsaid Collonies; and of our subjects Resedent in the same shalbe Nessesarie, And ther fore wee doe Comaund you that about the p^r^mises att dayes and times which for these thinges you shall Make prouision That you be dilligent in Attendance as it becometh you Giueing in preceipt alsoe [47] Alsoe and fermly Injoyning wee doe Giue Comaund to all and singular Cheiff Rulers of Prouinces [1] into which the Collonies aforsaid haue bine drawne and Concerning the Collonies them selues and Concerning others that haue bin Interested therin that they Giue attendance vpon you; and be observant and obeidient vnto youer warrants in those affaires as often as and euen as in our Name they shalbe Required att theire p^r^rill; In Testimony wherof wee haue Caused these our letters be made Pattent; Witnes our seale Att Westminster the 28th day of Aprill Ann° Dom̄ 1634

By writt from the privy seale;

WILLIS

In Anno 1635 Mr Edward Winslow went for England; and being occationed to Answare som Complaints made against the Country att the Councell bord more Cheifley Concerning theire Naighbors in the Bay then themselues heer the which hee did to Good effect and further procecuting such things [2] as might tend to the Good of the whole as well them selues as others, about wronges and Incroachments that the french and other Strangers had made; hee prefered

[1] The word "Prouinces" is written above another word, crossed out.

[2] Here some words are crossed out.

his petition respecting the premises to the Right honorable the Lords Comissioners for the Plantations in America; the Contents whereof I willingly omitt heerwith to Insert as being not soe suitable to our present purpose; but rather to take Notice of such p^r^ticulars as were occationed thereby p^r^tenent to our p^r^sent worke

In order whervnto the Reader may take Notice that the Petition Mr Winslow prefered respecting the p^r^mises; was accepted with most of theire lordshipps and hee was heard Sundry times by them; and appointed further to attend[1] for an Answare from them especially haueing vpon Conference with them; Proposed a way how the p^r^ticulars hee petitioned for, might be effected without any Charge or trouble to the State &c

But this Crossed both Sir ffardinandoe Gorges and Capt. Masons and the Archbishopp of Canterberrys ends by them aimed att:[2] for Sir ffardinandoe Gorges by the Archbishopps fauor, was to haue bin sent ouer Generall Gou^r^ into the Country and to haue had meanes from the State for that end and was now vpon dispatch and Conclusion of the busines; and the Archbishopps Purpose by this means and some hee should Imploy for that Purpose to be furnished with ePiscopall power to disturbe the peace of the Churches heer in New England, and to ouerthrow theire proceedings and further Grouth which was the thinge hee Aimed att; But it soe fell out by Gods Prouidence, That altho hee in the end Crosed this Petition from takeing any further effect in this Kind; yett by this as a Cheiffe Meanes the plott and whole busines &c Sir fardinandoe fell to the Ground and Came to Nothing; when Mr Winslow should have had his suite Graunted (as Indeed upon the Point it was) and should have bine Confeirmed the Archbisshop put a stopp vpon it; and m^r^ Winslow thinking to Gett it freed went to the board againe But the Bishop Sir ffardinandoe and Capt. Mason had as it seems procured (Morton of whom mensioned is Made before, and his Abusiue Carriage) To Complaine To whose Complaints Mr Winslow Made answare to the Good Satisfaccion of the Auditers: viz Lords foremensioned whoe Checked the said Morton and rebuked him sharply; and alsoe[3] blamed Sir fardinandoe Gorges and Mason for Countenanceing

[1] Here "further" is crossed out.
[2] The words "aimed att" are written above another word, crossed out.
[3] Here a word is crossed out.

him; But the bishop had a further end and vse of his Presence for hee Now began to question Mr Winslow of Many things[1] as of Teaching in the Church Publickely of which Morton Acused and Gave evidence that hee had seen and heard him to doe it;[2]

of this Morton called Thomas Morton see more in New Englands Memoriall

To which Mr Winslow Answered That somtime wanting a minnester hee did[3] exercise his Gift to healp the edification of his bretheren when they wanted better meanes [48] which was not offtens,

Then about Marriage which hee alsoe Confessed that haueing bine Called to place of Majestracy hee had sometimes married some, and further told thire Lordshipps, that Marriage was a Ciuill ordinance And hee found noe wher in the word of God, that it was tyed to minnestry, againe they were Nessesitated soe to doe; haueing for a longe time together att first noe minnester; besides; it was noe new thinge for hee had bin soe married himselfe in holland, by the Majestrate in theire Statehouse but in the end to be short, for these and such like thinges the Bishope by vehement Importunitie procured theire Lordshipps Consent to his Comittment; soe hee was Comitted to the ffleet and lay there 17 weekes (or thereabouts) before hee Could Gett a Releasment and this is the end of this Petition and this busines; onely the other designe was alsoe frusterated heerby with other things Concurring which was noe small blessinge to the Churches and people of God in New England,

In Ann°: 1637

There arived one Samull Gorton att Boston and Came to Plymouth and vpon his first Comeing thether gaue hopes that hee would have proued a vsefull Instrument but soon after discouered himselfe to be a proud and pestilent seducer and deeply leauened with Blaspemous and familisticall opinions, and obserueing that some of his speritt were alreddy in the Country hee takes his oppertunity to sow some such seed att Plymouth wherby some were seduced in special one John Weekes and his wife whoe in some short time became very Atheists[4] and were Cast out of the Church for theire abominable opinions; by which said damnable opinions seurall young

Concerning Gorton see New Englands Memoriall folio 108 142/3.

[1] Written above a word crossed out.
[2] Here the words "to which m^r" are crossed out.
[3] Here "exercise" is crossed out.
[4] Here a word is crossed out.

folkes[1] belonging to the Church had like to have been Carryed asside into the pathes of darknes, from Plymouth hee went to Rhod Island & his accomplices some of them, with him whoe were some of them Cast out for the said oppinions; wherof the Reader may haue a full Intelligence, as in the margeant you are directed

In some time (as I take it) after the aboue Named busines about Gorton; by Reason or occation of the before mensioned deuision and decention of the Church of Barnstable[2] one of the Church of Plymmouth whoe was formerly a deacon therof; fell into the error of Anabaptistry[4] and falling in with some of those that Carried on that Scismaticall deuison; att length was Called in qvestion by the Church; and Continewing in his obstanacye and seqvestration from the Church Comunion att times of sollemne worshipp was alsoe Cast out of the Church and soe Remaineth vntill this day;

John p. 37[3] Cooke

This John Cooke although a Shallow man became a Cause of trouble and decension in our Church and Gaue Just occation of theire Casting of him out; soe that Sollomon words proued true in him that one Sinner destroyeth much Good[5]

Not very longe after this, one Samuell hickes a member of the Church[6] began to be vnsetled about seuerall of the ordinances of Jesus Christ; and qvestioned seuerall of them about baptising of Infants singing of Psalmes and seurall other p^rticulars; which occationed the Calling of the Church together; and being destitute of any in Minnesteriall office they[7] were Nessesitated to appoint seuerall of the ableest of the[8] bretheren to Cleare vp the truth against the said qveryes; which Implyed opposition to the truth, and although as in the prouerbe it is ezier for a Child yea a foole to Cast Stones into a well then for a wise man to Gett them out;[9] In which Respect it had ben better to haue qvelled and stiffled such qvestions Rather;

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[1] The words "young folkes" are underscored.
[2] The words "Church of Barnstable" are perhaps underscored.
[3] The reference is to p. [37] of the text, or pp. 72–73 of this volume.
[4] Here a word, perhaps "and," is crossed out.
[5] This sentence is written in the margin.
[6] The words "a member of the Church" are written above a word, crossed out.
[7] Here "Church" is crossed out.
[8] Here a word or letter is crossed out.
[9] Here a word is crossed out.

then to haue disputed them;[1] It being a Maxeme amonge logitians, that hee that denyes (and by like Reason) qvestions his principles is not worthy to be Reasoned with all, (as[2] this unsettled man did) yett this occationed some good, for hereby the[3] orthodox were put upon more strict enquiry[4] into such grounds as the Lord in his holy word afords vs, for defence of his Sacred truthes and holy appointments, which I hope became proffitable in Rooting and Grounding them therin and although Notwithstanding there may appeer some weaknes in those answares that were made; yett the Lord was pleased to blesse them for the silenceing of such Cauills as did[5] about those times arise from him and others; and to a more firmer establishment of[6] many I hope in the present truth, and hopeing that some future Benifitt may Redound vnto surviueing Sainsts; if Noe otherwise yett that by the weaknes which Abler Christians may deserue in the p^rusall of those Answares they may be prouoked to Contribute theire healp as oppertunitie may present to more full and satisfactory Answares and therfore as followeth [49] haueing lately Receiued a Paper from our brother Samuell hickes Containing severall qveryes to the Number of[7] 14 in which hee Reqvireth a p^rticulare text of Scripture by vs to be produced for our practice wee haue Indeauored through the healp and Assistance of God, to Give our Grounds taken out of the Scriptures of truth Respecting the thinges by him mensioned as followeth

1 Youer first Concerning Aposteles if you meane by Apostles such Apostles as the 12 Apostles of the lambe wee affeirme that there is Noe Ground to expect any such for these Reasons following

1 Because those apostles of Christ were Called Imediately by the Lord Jesus and the name Given by him as appeers Luke the Sixt: 13; which by the way take Notice that it is presumption for any to assume that title; or for any to Call any soe but such as Christ hath soe Named; That such were Imediately Called will appeer by these Scriptures following 1 Gall: 1 mat: 10th: 2: mark 3:14:

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[1] Here a word is crossed out.
[2] Here some words are interlined and crossed out.
[3] Here a word is crossed out.
[4] Here "after" is crossed out.
[5] Here two words are interlined and crossed out.
[6] Here a word is crossed out.
[7] Here "eighteen" is crossed out.

2 Reason taken from theire worke which was as Respecting other p^r^ticulars soe to beare witnes to the Resurrection of Christ Actes 1: 22: as Christ appointed them actes 1: 8: and yee shalbe witnesses vnto mee both in Jurusalem and in all Judea and Samaria and vnto the vtmost p^r^tes of the earth; which agreeth with Actes 10: 39 and 40 41: 42; him God Raised vp the third day; and shewed him openly not to all the people but vnto witnesses Chosen before of God euen to vs whoe did eate and drinke with him after hee arose &c compare heerwith 1 Cor: 9: 1: and 15: 18:

3 Reason because they were Infallibly Assisted in declaring the mind of Christ soe as they Could not ere; and whatsoeuer they wrote or spake in the said p^r^ticulars were the Comaundements of the Lord Jesus Mathew 28: 20 1 Cor 11: 23 and 14 Chap: 37 and whoseuer shall bringe any other Godpell hee shall Acursed Galla: 1: 8: God alsoe bearing them wittnesses both with signes and wonders and Gifts of the holy speritt heb: 2: 4: And as Concerning the 4th to the ephesians and the 12 &c though wee say that the Apostles are seased in theire p^r^sons yett not in theire doctrines; To be short wee Conceaue of [1] That text thus that all the [2] Minnestryes are fruites of Christs assention; and doe still Continew for the p^r^fecting of the saints Pastours and Teachers being p^r^te of that Minnestry in the Church hath and doth still Injoy all the minnestryes Christ hath appointed for it which suiteth with [3] Jude the 1 the faith once delivered to the saints and Jude 17: the p^r^mises duely Considered there is Noe Nessesitie to expect any such [4] for the foundation of the Christian Church is laid alreddy by the m^r^ Builders 1 Cor: 3: 10: 11: heb: 6: 1:

Qu^r^ 2 What forme of [5] Couenant the people of God made when they owned the truth in the primetiue times

Answar That the Churches in the New Testament were Constitued by Couenant appeers in that the p^r^mitiue Christians walked in holy fellowship together with Admonition and exclusion as occa-

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[1] Here "those" is crossed out.
[2] Here "minnestreyes" is crossed out.
[3] Here "it" is crossed out.
[4] Here something is crossed out.
[5] Here "Gods" is crossed out.

tion Required which Nessesarily presuposeth a Couenant according to actes the [1] second [2] 42: Acts the 9:26:

2 how can two walk together except they be Agreed Amos 3:3:

3 The destinction of Churches soe as the Church of Corenth was not the Church of ephesus and soe of the Rest; and the members of one Church were Not the Members of another Collo:4:12: Rom. 16:1: and vnto this agree that which wee haue Ps. 50:2: 2 Cron: 15:12:

Query 3 Whether [3] singing of Psalmes in a booke be a worshiping of God in speritt and truth seeing the Apostle saith singing in the speritt praying in the speritt 1 Cor:14:15

Answare Wee Answare that it is a Worshiping of God in speritt and truth Rightly to singe Psalmes: viz: Scripture Psalmes;

1 Because the Matter of them is Sperituall appointed to be sunge as being Indited by the speritt of God and Named Psalmes himes and sperituall songes Ephe 5:19 Collo:3:16: [50]

2 for the manor Respecting the Internall affection It is with Grace in our harts making mellodie to the Lord in our harts Ephe: 5:19: Collos: third 16:

3 It is sperituall worshipp because it is Comaunded of God 2 Cron:29:30:

4 Query if I may worshipp God in sperit & truth singing out a booke why may I Not worship God in praying out of a booke

Answ: 1 by the way take Notice that wee Conceiue it to be a Great Contempt Cast upon the Scriptures of Truth to parraleel singing of Psalmes which are a p^te of the holy Scriptures Indited by the holy Speritt of God with Invented formes of prayers printed in bookes made by wee know not [4] whoe

2. The proportion of this youer Consequence or Inference hold not; of praying and singing Respecting the externall action; for in prayer wee speake to God but in singing wee speake [5] to [6] ourselues and one another by Admonishing our selues and one another Collosi 3:16:

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[1] Here a word is crossed out.
[2] Here a word is crossed out.
[3] Two or three words are crossed out before "whether."
[4] Here a word is crossed out.
[5] Here "by" is crossed out.
[6] Here "to" is crossed out.

If to singe be to pray; then euery one that singeth prayeth which Can not be respecting the externall acte of one [1] or the other; for if one should be asked whoe cometh from a Congregation in [2] Speituall exercise what are they about; if hee should Answare they are praying, when they are singing would hee [3] not be Judged by all to speake falsely; wee say respecting the externall acte onely; and soe by like Reason to say [4] they are singing when they are praying; which were not soe Rediculus if to singe were to pray as the objecters; Asertion seemeth to Infer;

3 The proportion holds not; in Respect of the externall actions of singing and praying because the Psalmes all of them are matter of Instruction; yee many of them [5] are not in the Least deliuered prayer wise as Psalms 78:49:45: and Many others;

5 qvery about Singing wherein a Scripture is Reqvired to proue a mixed Multitude singing doe worship God in speritt and truth seeing that it is said that the prayers of the wicked are abomination to the Lord;

Answ: Wee say that that the Churches of Christ [6] are Intire in theire worshipp, and actes of Speituall [7] worshipe may be p^r^formed in A mixed Multitude Exod 15:1: Comp with exedo 12:38: and exodu: 14: last: 1 Cor: 14:23:24:25; And wee know not that the p^r^sence of any such as you Name doth or Can defile the worship of God more in singing than in saying Amen to the prayer of the faithfull; or any other p^r^te of speituall worship such as are prophane are noe more prohibited from p^r^forming actes of worshipp, by that Scripture you alledge then to Give ouer theire lawfull Callings because the plowing of the wicked is sin;

2 Wee find in the holy Scriptures an Insightment vnto all to singe praises to God as Psalmes 100:1: and 117, and wher God Insights wee see Noe Reason to prohibite; Besides wee doe not qvestian but that many of those that are. Not in Actuall Comunion in Church

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[1] Here "and" is crossed out.
[2] Written above a word crossed out.
[3] Written above a word crossed out.
[4] Here a word is crossed out.
[5] Here a word is crossed out.
[6] Here a word is crossed out.
[7] Here a word or two are crossed out.

order may and doe p^r^forme many actes of sperituall worship, acceptable to God through Jesus Christ;

6 Query about the Churches power to ordain theire owne officers;

Answ: Wee Answare the Church hath eqvall power to ordaine as well as to elect theire owne officers election and ordaination are Joined together acts 14:23: what the Apostles did it is plaine they did it not without the Churches but with them; the Church elected the Apostles might acte with them in election as the Church acted with them in ordaination;

2 It is in the Churches power to elect theire officers acts the sixt soe alsoe to ordaine being both encluded in that power Christ hath Giuen to his Church; otherwise election would be Rendered alto Gether fruitles and to noe purpose because election is presedent to ordaination and [1] ordination noe other than a designation of the p^r^son elected to his office;

7 To the Next about ordination whether ordination be a bare Impty thing yee or Noe; wee Cannot but Maruell that our brother should make such a qvery; are any of Christs Institutions empty thinges ordination is noe [2] empty thinge; yett laying on of hands in this Case noe such thinge that Confers [3] Gifts to places and Callings vnto any; further then such an one being Rightly according to God Called and ordained in such a way as Christ hath appointed by prayer &c there may be expected a blessing of God vpon his owne appointment; [51]

2 wee answare that Gifts and qvallifacations suitable to minnestrs [4] of the Gospell befiting theire worke Can not be Confered by ordination because they are to be known before election [5] to haue Gifts fitt for it and ordination; 1 tim: 3: 1 titus 7:

Qvry 7 A Scripture to prove the baptising of Infants

Answ: Wee Answare that Infants of beleiueing parents are to be baptised is Cleared by the Tenure of Gods Couenant made with the faithfull and theire seed as appeers Genesis 17th; which Couenant made with Abraham was the Couenant of Grace and of the

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[1] Here a word is crossed out.
[2] Here "emty" is crossed out.
[3] Here "Grace" is crossed out.
[4] This word has apparently been altered.
[5] Here some words are crossed out.

Gospell Gall: 3: 17[1] and that this was the Couenant of the Gospell Appeers plainely because the seale of it: viz: Cercomsission is expressly Called the seale of the Righteousnes that is by faith Rom: 4: 11 the promise is; that beleiuers; Now as the Infants of the Jewes were Capable subjects of Cercomsission in theire Infancy soe the Infants of beleiueing parents are fitt subjects for baptisme; which is the seale of the Righteousnes which is by faith the promise is to beleiuers and theire seed and to as many as the lord our God shall Call Actes the 2: 39 Esai 65: 23: 1 Cor: 7th: 14: else were youer Children vnclean but now are they holy Rom: 11: 16; if the Root be holy soe are the brances besides seuerall other places that proue[2] the Churches both of Jewes and Gentiles *[3] ephesi 3: 6: ephe: 2: 16: John 10: 16:[4] wee demaund of those that Scruple this truth; lett them if they[5] Can Giue vs one hint out of the Scriptures of Gods excluding such out of his Couenant as were once Included within the same; and if not how then dare any vndertake to doe it without Comission from God; Wee are Not wholly Ignorant that much hath bin spoken and written by many about this p^rticular which Giues vs to thinke that it is not so much want of Light as of Loue to the truth that occations this query att this time;

* to be one body & p^rtakers of like Gospell privilidges

8 Query A text to proue an officer of a pticular Congration to adminnester the seale of Baptisme

Answ you might as well haue taken the other seale; for the Reason stands as well to Scruple[6] the one as the other;

That a minnester of a Congregation is to Adminnester the seales of the Couenant p^rticularly Baptismee; wee proue because it is to be dispenced by the minnestry that Christ hath Giuen to his Church mat: 28: last Apostles and evangelists were Christs minnestry and they baptise I Cor 1: 14 :: 16: Acts 8th thirtenth and : 38: p^rticular officers as Pastours and Teachers are Christs minnestry and therfore it is theire worke to baptise; Christs minnesters are to Baptise but Pastours and Teachers are Christs Minnesters Ephe 4: 11 Therfore Pastours & Teachers are to Baptise

[1] Written above a figure crossed out.
[2] Here some words are interlined and crossed out.
[3] Here some words are interlined and crossed out.
[4] Here some words are interlined and crossed out.
[5] Here a word or letter is crossed out.
[6] Here "for" is crossed out.

2 it is the worke of Pastours and Teachers Minnesterially to feed the fflock is proued acts 20:28: now feeding Consisteth Not onely in preaching the word though principally but alsoe in Adminnestring the seales of the Couenant of Grace and otherwise alsoe; it being a Reall feeding to the Soule to haue the seale of Baptisme aplyed to it in such a way and by such a minnestry as Christ appoints: viz: Pastours and Teachers;

9 Query; A Scripture for a man to take a text of Scripture for Carrying on the whole exercise;

Answ Wee propose that text of our Sauiour his takeing the book of the Prophett Eaiah luke 4:17:18 Acts, and actes the second and actes 13: from the 16 &c 20th & acts the 7th if the questian hath Reference to such as exercise Not by office; wee answare for our pʳtes that wee Can scarce Gett one to healp att a time and it is Not likely; that two or three wilbe ordinarily prouided; but to Remove the scruple Respecting ourselues wholy out of doubt; if such as Scruple the Carrying on of an exercise by one if they be pleased to speak to edification on such a time as one or more may speak after; wee suppose, that none wilbe Greiued att it; [52]

Quri 10 Wher wee haue a Scripture to proue that the world should be compelled to maintaine the Churches officers

Ans. It is not knowne to be the Churches Judgment; and wee are sure it Neuer was theire Practice; and for vs to meddle in that which doth not Concerne vs wee should heerby declare our selues to be busy in that which is Needles as from vs;

Query 11 A Scriptures that the officer of the Church should Stand vp to pronounce a blessing and whether Christ be Not the onely blesser of his People;

Wee Answare by destinckson

1 That Christ is the onely efficient and absolute blesser of his People wee willingly owne and that for that end hee was sent Actes the 3:26 being a pʳte of the office of Christ his preisthood to blesse vs by turning euery one of vs from our Iniquities;

2 Wee owne a prophetticall pronounceation of blessing Gen 27 Gen: 49 dutrinomy 33: which wee Affeirme is seased and ended; with such times as in which such prophetts and Patriarkes liued as declared such blessings by way of prediction;

3 More pʳticularly to the Case in hand wee affeirme there is a

declaratiue blessing Implying and Carrying alonge with it a prayer for a blessing of God vpon the people according to 2 Cor: 13: 14: Compared with heb: 13: 20: in which places with many others the Apostles declare wish vnto and pray for a blessing to the saints vnto whom they wrote theire Sacred Epistales; and vsually Closed them with the same exemplary to the Minnestry of the Gospell for the Closing and finishing; of theire Religiouse exercises;

4 But more p^r^ticularly and expresse to the Case is that famous Presedent wee haue Numbers the sixt 24: 25: 26: where by divine Institution; the Preists the sones of Aron Called the Minnesters of the Lord Joell the second; and 17th are Comaunded to blesse in a treble declaration therof; wherin is couched a deuine Mistery of the holy trenity suitable to what wee haue 2 Cor: 13: last: the Grace of our Lord [1] Jesus Christ the loue of God and the Comunion of the holy speritt; further lett the fornamed Numb: 6: 23: be seriously Considered in the expressions on this wise yee shall blesse the Children of Israell saying vnto them; which vndoubtedly must be att theire holy Convocations; when Congregated in the Name of the Lord; for Religious worship for how Could the Preists blesse them and say vnto them; vnlesse Congregated [2] together and what time more Convenient then att the Periode of Religiose exercises; when God hath mett with his people and blessed them there for the minnesters of Christ to [3] pronounce [4] them blessed and they shalbe blessed;

But if objection should be made that this was Cerimoniall and tipifyed Christ the high Preist of his Church whoe blessed his People as aforsaid wee Answare that although the Preists of old were tipes of Christ and in sundry of theire adminnestrations Tipicall yett they were Really the minnesters of God in theire times as hath bin proued; alsoe in diuers p^r^ticulares exemplary in theire practices to the minnesters of the Gospell; there being [5] Many thinges in Comon to be practised as Comon to them both; in Adminestrations [6] as minnesters of God as Prayer preaching of the word and soe alsoe that manor of blesing of which wee haue bin treating

[1] Apparently altered from "Lordshippe."
[2] Here a word is crossed out.
[3] Here a word, apparently "promise," is crossed out.
[4] Written above a word crossed out.
[5] Here "in" is crossed out.
[6] Here "and" is crossed out.

Lastly incase the minnesters of Christ should be prohibited to pronounce and declare and pray for a blessing on the people of God in such sort; this were to straighten the times of the Gospell; and the fulnes of the blessings [1] therof; and to make them Inferior to the times of the law in this Respect; vnder which the blessings of the Gospell were vaild [2] vnder darke shaddowes; [53]

Query 12 A Scripture for any to sett vp a vissible Church and ordinances without a minnestry sent from God to fitt them and Call them to that worke;

Answar that none May soe doe is a truth in A true sence viz that none may sett vp a Church worship or ordinances vnlesse seing themselues fited prepared and Called by the doctrines of the Propetts and Apostles whoe were extreordinarily Inspired from on high and Comissionated to teach the saints whatsoeuer Christ the Lord has appointed them Matt 28 is a manifest truth and for any to practice otherwise then by direction of those [3] Master Builders were high presumption; But if wee haue Moses and the prophetts Christ and his Apostles theire doctrines and directions to be our Guides in the premises which wee judge to a most sure way for vs to Attend; Rather then to expect men extreordinarily Inspired or any such as may or doe pretend to be Indowed with Apostollicall Gifts and Revelations being wee haue soe sure a word of prophesie to Guid vs in such work; whervnto if wee take heed wee shall vndoubtedly doe well; wee might add that for many ages the saints have not wanted diuers exelent Instruments of which many might be Named whoe vndoubtedly were Raised vp of God and; and directed by his word and speritt and haue bin preciouse Lights in Goeing before the saints in such worke although not pretending to and boasting of Apostollicall Gifts and Reuelations;

To the Question about the Sabbath as followeth

That wee keep it by Comaundement of men wee detest as that which is abominable and our soules hate; to keep the seauenth p^te of time wee owne that it is according to Gods Comaund; and whether you Call it the sabbath the first day of the weeke or the Lords day wee owne them as suitable tearmes according to Scripture

[1] Here the words "of the Gospell" are crossed out.
[2] Here "vnder" is crossed out.
[3] Perhaps "these."

Respecting the time in qvestian; That the Lords day or first day of the weeke is a Rest to be observed and kept by the saints vnder the Gospell; by diuine Institution; wee shalbe able to proue by primitiue Pateren taken out of the New Testiment as you desire And first for the variouse denominations of the time which is threefold; Wee find in first of Cor: 16: 2: Called the first day of the weeke; and actes the 20th–7th: Called the Lords day 1 Reue 10th) Called a Sabbath Mat: 24: 20: in this Last Called a sabbath; which must Needs be the same with the Lords day and first day of the week the Churches meeting day and day of Rest and not the Jewes sabbath viz: the seauenth day; for the ffleight heer foretold by Christ was Longe after the Gospell [1] ordinances were established and that this was spoken to Christians Not to Jewes (as Jewes) but to his desiples verse the third for hee taught them att that time [2] as Coming vnto him secretly; and it was a warning vnto them to be prepared before hand; and therfore to pray that theire fflight might not be in the winter nor on the sabbath day; for they must expect to be put to ffleight [3] and otherwise euilly Intreated for the Name of Christ as verse the third: 4: 9: 25: and 26 with luke the 22: 12:

2 in that our Sauiour saith pray yee makes it plaine that hee speakes of Christians

3 The time of his Sermon in which this warning and exhortation was Giuen: viz: it being Neare to his suffering att which time it is altogether vnlikely that he would prouide for the establishment of the Jewish Cerrimonyes * which ere longe were to be abollishment; it being one of the most waighty p^rticulars which Christ spake of which there were many that hee vttered a little before his suffering and therfore exhorts them to pray that theire ffleight might not be in the winter nor in the sabbath day as that which would be Most sad to be soe disturbed; when [4] and att such time as appointed for theire Religious exercyses they should be Constrained to ffly;

* on the sabbath obserued by the Jewes

Now to proue this first day and our Lords day: viz: [5] our Christian Sabbath to be off [6] Gods Institution wee must first doe it by the

[1] Here the letters "ord" are crossed out.
[2] Altered from "times."
[3] Here the words "and otherwise" are crossed out.
[4] Perhaps "wher."
[5] Here the words "To be allowed" are crossed out.
[6] Apparently altered from "after."

Great workes of Christ Concerning Mans Redemption; for as God when hee had ffinished his Great [54] work of Creation in six dayes Rested the seauenth and sanctifyed it as to be a Sabbath; soe in Allusion heervnto it is that the auther to the heb: 4: 10: saith that Christ Rested from his worke: viz: of our Redempsion as God did from his;

2 That day Christ by his Resurrection from the dead is declared to be the head of his Church yee the Cheiffe stone of the Corner; salm 118: 22: 23: It being the day the lord hath made verse 24:

3 The frequent Assemblyes of the saints for Religiouse exercises on the [1] first day of the week as actes 20th: 7: 1 Cor: 12: 2: Reuel: 1: 10: Pathmosse did noe more [2] denote a pr̃ticulare and knowne Iland and John a Certain and knowne pr̃son then did the lords day a Certaine and Knowne day especially vnto Christians to whom the Apostle wrote; for if it had the Name of the day from the vision then appeering to him and of the speciall manifestation of Gods mind and of Gods Coming in vnto him on that behalf; how should the seauen Churches of Asia Clearly distinguish of the time according to Johns Intension by telling them hee was Rauished in speritt on the lords day these pr̃ticulars Considered wee Conclude that the Lords day soe called Rev: 1: 12 is the same with the first day of the week being the day the Lord hath made and appointed to be obserued by vs Christians;

This day wee proue was kept and obserued by the Apostles of Christ and Imployed in a speciall pr̃te of theire Masters busines; Now whatsoeur they Receiued by way of Comision from) the Lord they haue deliuered vnto vs and wee bound to obserue but the Apostle Paule 1 Cor: 16: 2 by Apostollycall Comaund Injoynes the Contribution for the poor saints in Siria euen as hee apointed in other Churches to be on that day therfore &c:

If this pr̃ticular Respecting Contribution must be obserued by Apostollicall Comaund much more the time for that and all other publicke and Religious exerises ought to be by Apostollicall Comaund obserued as [3] is appointed in the fore quoted [4] place; 1 Cor: 16: 2:

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[1] Here "Lords" is crossed out.
[2] Here a word, perhaps "denote," is crossed out.
[3] Here a word, perhaps "is," is crossed out.
[4] Written above "goeing," crossed out.

Wee proue this day to be obserued Sabbattically by Apostolicall Comaund[1] because that it was Neuer lawfull nor in the power of any Church or people to sett apart a day to bind all[2] mens Consiences to the obseruation therof which; if not Graunted Respecting the Lords day wee ezely see what will follow if that day be att our Christian libertie as some say then it will follow that it being att the libertie of a Church to make Choics of the first day for theire sollome Meetinges; and if any other societie will mak Choise of the fift sixt or seauenth: which they may by like libertie that the former made Choise of the first;

And hence it will follow that a societie acteing to this[3] supposed libertie, that which is euery ones libertie the Generall Can not take from the p^rticulars, Therfore if one two fiue or more think it Not Good to keep such a day theire Consiences are not bound they may vse another day if it suits beter with them and theire occations and soe it is ezely descerned That if wee had Not a time by Gods Appointment that this pretended libertie of a day to be Arbetrary att Mens Choise for Religious worshipp will Neuer satisfye a Consiensous Christian that is Grounded on the Scriptures of truth;

But besides this vnauoidable Confusion of Leaueing such time Arbetrary to the will of man to bind Consience to the obseruance of it soe as the seauenth day of old and the first day of the weeke Now is more then God allowed to any people In keeping of the first day or any other by vertue of our owne appointment Meerly is superstition and Papisticall and Parralell: with the feast that Jeraboam in the eight month and the fifteenth day therof kept of which wee Read 1 kinges 12:32:33: which was lik that which was obserued in Judah which hee is Charged to hau deuised it of his owne hart; thus men may keep a day which is Really the Lords day but if they obserue it as Arbetrary att theire owne[4] wills it may be but a deuise of theire owne harts; [55]

Wee Read of dayes in Scripture appointed to be obserued by the Comaund; of God; And wee Read of dayes on some accompt wee ought to keep by Christian libertie as wee haue oppertunitie such a

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[1] Here a word is crossed out.
[2] Here "menss" is crossed out.
[3] Here a word is crossed out.
[4] Here something is crossed out.

Good day Esra 9:17:18:19 soe answarable amongst Christians now when God Calles to sollem humilliation and thanksgiueing the same may and ought to be kept: euen such dayes when Called therto[1] yett those are not holy dayes It is popery for men to putt soe much vpon the day Butt that time wee Call[2] the Lords day or sabbath it is a holy day sett apart by God and that makes it holy Now to Cleare vp our meaning heerin take Notice of these three p^r^ticulars

This will shew a vast difference betwixt observeing a day by Gods Comaund and such as are agreed on by Christians either in whole or p^r^te; 1 deputation 2 dedication 3 sanctification

first wee may depute such a time or such a place to spend an houre or two to heare a Sermon and yett this time place or &c: is not made holy by it it is deputed but Not made holy Now a Creature is Not made holy meerly by being made vse of att an holy exercyse; as suppose I Goe to Read the holy Scripture I make vse of a Candle to Read it by I doe not Make the Candle holy by it because I make vse of it; if the makeing vse of a Creature in a holy duty did make the Creature holy then it would follow Generally in all dutyes I make vse of the light and aire when I am Reading and speaking holy things in publick Assemblyes I doe not make them holy soe I make vse of this houre to preach in though I make vse of in a holy duty I make it noe further holy then[3] a man doth his spectacles hee vseth to Read the Scriptures by; Now deputation is puting a part of such a time for such a worke; and thus farr Goe they whoe obserue a day by theire libertie

2condly dedication that is when I Giue a thinge out of my owne proper for a Piouse vse that I can not make vse therof againe for an other end as when a man hath Giuen soe much of his estate to such or such pious vses hee hath devoted it to such an end and soe that hee Can not make vse of it (without sin) to another end;[4] wee doe not soe by setting a part a time for preaching soe as wee can not without sin make vse of it to another end; and soe if a people sett apart a time for humilliation; it may fall out that the time may be sett apart for thanksgiueing if Gods prouidence Change[5] and that without

[1] Altered from "theire."
[2] Apparently altered from "Called."
[3] Here "he" is crossed out.
[4] Here some words are crossed out.
[5] Perhaps "Charge."

sin and soe for preaching wee may alter the time from twelue to three;[1] and soe further if wee Attend noe[2] houre that day to heare a Sermon if occations Calls men[3] otherwaies; but if wee haue dedicated or Giuen out of our owne power It Can not be Changed by vs; this is beyond the other yett Not sanctifying

Now Sanctifycation is when any Creature or time is soe sett apart for holy thinges as it must not be vsed in Any thinge but that which is holy; and though the same holy actions be don att[4] another time they shall not be[5] accoumpted soe holy as att this time This is proper sanctification; and the setting appart of any day thus[6] that is such a day as God Giues mee to make vse of for my occations if I shall sett it apart for such a busines and put more holines in the actions then p^r^formed then the same actions pformed att an other time I sanctify time to my selfe; but thus wee Can not doe without sin:

Now these two thinges are in our Lords day of Gods appointment [56] and Indeed in all thinges that are accompted holy by God

1 It is a sin to make vse of that any otherwise then God hath appointed it

2 The actions done then are more acceptable then if the same thinges had bin done att another time yee wee shall find it soe spoken Concerning the day of Attonment which was a day appointed of God if they had fasted vpon another day it was Not soe acceptable because that day was Gods appointment;[7] By this you may see that wee put a vast difference between a day of Gods appointment and what man appoints; and soe for the Change of the day from the seauenth to the first Changable by the law Giuer whoe was Lord of the sabbath; The Christian primitiue patteren by Comaund from Christ and his holy Apostles the Master builders of his Church whom following in this and other p^r^tes of our Christian profession wee shall haue wherwith to satisfy our Consiences being p^r^swaded that as it is onely in the power of God and his son Christ to appoint

[1] Here some words are crossed out.
[2] Here "hour" is crossed out.
[3] Here "away" is crossed out.
[4] Here "any" is crossed out.
[5] Here the words "Called holy" are crossed out.
[6] Here some words are crossed out.
[7] Here some words, perhaps "and what man appoints," are crossed out.

what day hee will to be obserued as a sabbath soe it is too much boldnes in any man to say either to Christ in Comaunding or to any Christian in practiceing wherfore doest thou thus;

And soe I haue Issued Matters Relateing to these Queries and Answares; this poor vnsettled man fell yett further and further, and att last became a qvaker; and about the Indian warr time hee died.

I may not omitt to [1] Insert somthing in this place before I draw towards a Conclusion Concerning that worthy servant of Jesus Christ mr John [2] Reyner somtimes Teacher of this Church haueing touched somthing Concerning him before

hee serued Christ in the office of Teacher about eighten yeers being Assisted therin by mr Tho: Cushman Elder in Great faithfulnes and with much Industry being largely Indowed with Gifts suitable to soe worthy a worke; and might haue Continewed [3] much longer therin to the Glory of Christ and Comfort of the saints had not sin and Sathans mallice hindered The vnhappy difference that fell out in the Church of Barnstable had such an ill Influence into the Church of Plymouth as that it; Together with the vnsettlednes of the Church and Going away of diuers of this Church yee of the eminentest of them was a meanes of vnsettlement to this holy man of God and althoe much blame may bee Layed to the people about his Removall yett himselfe Can not be wholy excused But the breach was soe Great by the leaueing of the Church as it is to be feared will neuer be made vp againe especially Considering the Insensible ffraun [4] att that time on those whoe were Concerned therin; both in Respect of sin that caused it, and in Respect of our losse of him which ought to haue bin more layed to hart then it [5] was; hee left Plymouth in the month of Nouember 1654: and went to Boston where hee Continewed that winter and Came the springe following in a way of visitt and would haue bin ezely pr swaded to Come againe if the people would haue Condecended to a proposition [6] made by him; But they then

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[1] Here the letters "spea" are crossed out.
[2] Here a word is crossed out.
[3] Here "therein" is crossed out.
[4] This word is uncertain.
[5] Here a word is crossed out.
[6] Here some words are crossed out.

haueing aprise had[1] not a hart but aded to former sin by theire Neglect of this tender of Mercye[2] being diuers of them Tainted with the then epidemicall deseas of som p^rte of the Country about that time; viz a slight esteem of an able minnestry; the Summer following hee was Invited to douer on Pascattaqva River and thither went and was Called to minnesteriall office there wherin hee Continewed vntil his death; hee was an able faithfull laboriouse preacher of the Gospell; and a wise orderer of the affaires of the Church hee was singularly Indowed with a Gift and propence vpon his speritt to traine vp children in a Cattikettical way in the Grounds of Christian Religion; soe that by losse of him Ignorance Inseued in the Towne of Plymouth amongst the; voulgare and alsoe much lysensiousnes and prophanes amongst[3] the younger sort, in a word this worthy leader was Richly accomplished with such Gifts and qvallifications as were befiting his place being wise faithfull Graue sober a louer of Good men Not Greedy of the matters of the world Armed with much faith patience[4] and meeknes mixed with Currage for the cause of God; hee finished his Course att douer aforsaid and was there honorably buried in the month of Aprill in[5] the yeer[6] 1669: Whoe is; that ffaithfull and wise Steward whom his Lord when hee Cometh shall find soe doeing; Mat: 24: 46: [57]

Before I passe on to Contract matters ymeadiatly Relateing to the Church of Christ att Plymouth, lett mee Craue leaue a little to digresse; and breifley to memorise somthing Concerning that worthy Church of Christ att Bridgwater whoe in a second Respect alsoe sprange out of the Church of Plymouth being first of duxburrow; and seated themselues att about 20 miles from thence att the place where they now are and doe Carry on in a way of peace holines and Good Gospell order soe as is exemplary to the saints and Churches Round about them being Garnished with Comly ornaments of able Graue and faithfull officers and liuely holy and well Improued members haueing for theire Pastour Mr James Keith who Came by the

of Bridgwater

[1] Written above a word crossed out.
[2] Here the words "by the" are crossed out.
[3] Here "amongst" is crossed out.
[4] Here "and" is crossed out.
[5] Written above "and," crossed out.
[6] Here the words "of Aprill" are crossed out.

wise disposing hand of God out of Scotland [1] whom the said Church Chose to be theire Pastour being acompanied [2] with a fellow healper in the Eldershipp named mr Willam Brett a Gaue and Godly man; and haueing A goodman and one that hath approued himself faithfull in the office of a deacon; Named John Willis; whoe Notwithstanding some Interuption that befell them some smale time before the pening heerof yett goe on in peace and with Comfort; with some mixture of sadnes as fearing the effect of theire beloued Pastour forenamed; his being in weaknes of body; wherby hee is disabled in his publick adminnestrations for prsent;

But to Return where wee left on the othersyde, with the departure of Good mr Rayner by death

Soon after whose departure to douer and noe hopes of his Returne to take place amongst; this poor forlorne fflock of Christ Groning vnder the want of Gospell ordinances wee made many tryalls for a supply Improueing therin the healpe of the Reuernd Elders of the churches of Christ in the Massachusetts Bay; and by diuers sollisitations att sundry times [3] seuerll Messengers were sent to them and the said Church Craueing theire best healp for a supply; but Could not obtaine any healp Notwithstanding theire said Indeauers which [4] alsoe were accompanied with fasting and prayer frequently; Continueing in this Condition for the space of about nine yeers; yett it is to be Remembred with thankefullnes vnto the lord both by vs surviveing and others of this Race that may [5] surviue that the lord did not wholly desert his Church but vpheld them in a Constant way of [6] publick worship euery lords day soe as to my Remembrance there did not one sabbath pas without two publick meetings in which the word of God was dispenced either by some of the Naighboring Minnesters; or and that more frequently and Constantly by [7] our beloued Elder mr Thomas Cushman and some other brethern; the prenciple wherof were our then Surviueing and much honored Gour: mr Willam Bradford and his son in law Captaine

[1] Here "and" is crossed out.
[2] Written above a word crossed out.
[3] Here some words are crossed out.
[4] Written above a word crossed out.
[5] Written above "doe," crossed out.
[6] Here the letter "w" is crossed out.
[7] Here the words "some for" are crossed out.

Thomas Southworth a man Rarely Indowed both in Sacred and Ciuill Respects; and haueing Named him; and haueing alsoe spoken formerly Competently of the worth of that worthy servant of Christ forenamed: viz: m^r Willam Bradford[1] I shall stepp aside a little to Informe the Reader in the worth of this blessed saint whoe ended his life in the yeer 1669 after a longe time of[2] affliction vnder which hee Carryed with much patience and Cherefullnes; hee was largly Indowed with a qvick apprehension and Good expression and of a Cherfull fram of speritt and loueing vnto all with humillitie and familliaritie as occation was towards all sorts of p^rsons but principally loued the saints; but more especially those that were most eminent in Grace; and Reuerenced and delighted in a Godly able minnestry hee had Attained to a Great Measure of vnderstanding in the Mistery of Jesus Christ of ffaith in him and liueing vp vnto him; and the Lord was pleased a little before his death to speake much peace to his soule in assureance of his loue through Christ Jesus; hee delighted in Cenceritie and was of an vnbiased Justice in all his actinges especially as to Majestraticall Respects; hee was not eger to seeke Great thinges for himself; hee was Instrumentall to both Court Church and Towne in which Respects all will dearly want him; haueing a Good abillitie to teach publickly hee was frequently Improued on that service; and the last time hee was att the publicke meeting on the lords day; hee exercised out of the 18th of Genesis 19:[3] and finished his Course with much peace and Joy in beleiueing on the 8th of december 1669 [58]

1680

But to Returne;

It pleased the Lord to mix much Mercye with[4] our affliction in the time of our vacancye of Minnestry not onely to healp vs to Carry on the worship of God but to healp vs alsoe to Conflict with some Considerable opposition; not onely from those whoe were of our owne before Named but in that time alsoe the p^rnisious sect of those Called Quakers arose whoe seuerall times Came to our Towne; and had speech with seuerall of vs and endeauored to broach theire

[1] Here "fornamed" is crossed out.
[2] Here a letter is crossed out.
[3] Here a figure is crossed out or blotted.
[4] Here "with" is crossed out.

Cursed oppinions amongst vs; yett soe Graciously it pleased our Good God to dispose that although wee were destitute of any officially, to oppose these Gainsaiers yett of his Grace, soe to healp vs by his holy speritt to vnderstand and Improue his Good word; that none of vs were leauened with theire fixions or fantacyes; noe not soe much as any of our Towne (saue one family) which I desire may frequently be Remembred with humble thanksgiueing vnto the Lord by our selues and by others of the saints in our behalfe;

But as before expressed It pleased the Lord in that time of our soe Great and sperituall wants to hold vp our harts in an earnest desire of Minnestry and to put forth in Answarable Indeauors to procure the same; and wee had some answare and obtained some healp somtimes in preaching the word amongst vs p^r^tely by one Mr James Williams; whoe was an able Gospell preacher; wee had hopes att his first Coming of his Continuance amonst vs; but hee soon left vs and went for England; In like manor m^r^ Willam Brinsmead a well accomplished servant of Christ Came to vs and was with vs one winter but att last saw Cause alsoe to leaue vs; and soe as yett wee Remained as sheep without a Shepard vntill att Length It pleased the Lord to send amonst vs m^r^ John Cotton the son of m^r^ John Cotton that famouth Gospell Preacher; somtimes Teacher of the first Church of Christ att Boston; the said m^r^ Cotton Juni^r^ was a man of stronge p^r^tes and Good Abillities to preach the word of God; whoe after some time spent amongst vs was Chosen our Pastour and hath Continewed in that place amonst vs for the space of ten yeers and vpwards att the writing heerof; from whom wee haue Receiued many very proffitable truthes; and whoe ought to be the subject of our prayers that the Lord would Inspire him more and more with his holy speritt soe as hee may be an Instrument of his praise that soe by soundnes of doctrine and Cenceritie of Conversation hee may be Inabled Instrumentally to saue his owne soule and the soules of those that haue or may heare him;

Robert ffinney and Ephraim Morton deacons

And now lett the Reader take Notice. that the lord hath built this Church and preserued it [1] in Gospell order and holy proffession of his truth this threescore and twelue yeers; twelue yeers in holland and threescore yeers in New England and hath Carryed it through

[1] Here "and" is crossed out.

many daingers sorrowes p^r^secutions and oppositions; soe as it Remaines althoe (much Inferiour to its first[1] begining) yett a church of Jesus Christ; haueing many Names in it whoe haue Not defiled theire Garments whoe Noe doubt butt will walk with Christ in white Rayment for they are worthy Reuelati 3:4: yee the Lord In former times hath made it an Insightment and directory vnto others both in this Collonie and other Collonies in this land blessed be his holy name for the same The Consideration wherof Induceth mee to leaue a few words of exhortation first to such of the Riseing Generation as are Related to the Church that they would make Good theire leaders Ground by followeing theire stepps in the wayes of Christ in an holy and vnblamable life and Conversation and to
luke 1: 6: Indeauor to walke in all the wayes and ordinances of God without Reproffe [59]

And the Rather lett this exhortation be Considered because soe many of the Rising Generation walk off from God and Neglect the Couenant which theire fathers made with him[2] there seemes to be such a declinsion from the wayes of God appeering as wee Read of Judges 2:10: speaking of Israell; "and soe all the Generation was Gathered vnto theire fathers; and another Generation arosse after them which neither knew the lord; nor the workes which hee had don for Israell" &c:

2 Forasmuch as there seemes to appeer such a darke Cloud[3] ouer the Christian world;[4] which p^r^tends a day of trouble and p^r^secution for the Name of Christ; that soe wee would walk in following the lord fully in an Constant holy and vnblamable proffession of his Gospell; keeping the word of his Patience that soe wee may be kept from the hour of temptation which is probably Coming vpon all the world Reue:3:10: And soe Induring to the end wee may be saued:24:[5] mat:13:

Zach: 6: 12:13 Now vnto him that hath built and p^r^serued this Church and all the Churches in this Land and through out the world; though in troblesom times whoe[6] is the man that is Called the branch; whoe

[1] Here "beging" is crossed out.
[2] Here "thinges" is crossed out.
[3] Here "of" is crossed out.
[4] Here some words are crossed out.
[5] This figure has been altered.
[6] Here "hath" is crossed out.

hath doth and will build[1] the Temple of the Lord and hee shall beare the Glory Daniel: 9: 24 25

Now vnto him be Glory in the Church throuout all Ages world without end Amen

My earnest Request to those that shall Succeed both the Elders and Bretheren of this Church that they would be Carefull to Comitt to writing such future passages of Gods dispensations, as shall in the visissitude of his Good Prouidence Come to pas in succeeding times of and Conserning eclesiasticall Considerations in speciall that soe theire May be a succession of Renewed and various occations of praiseing God and the following Generations may haue the vse and benifitt of the; same the Good Lord be[2] pleased to speritt one or other of his servants for this soe Good a worke

Lett the Reader take Notice that att the writing of this smale history there are fourscore Churches in Gospell order in New England Magar the Mallice of men and diuells; soe Greatly is the honor of the King of kinges our Lord Jesus advanced by the Multitude of his subjects[3] in New England & wee doubt not but there are Many Blessed saints in the Land which are fitt to be layed and placed in the Lords building the Lord adde vnto his Churches from day to day such as shalbe Saued; [60[4]] [61]

Godly and Consiencious Reader

Itt is a Great part of the happines of heauen that the saints in Celestiall Glory are and shalbe all of one mind; and it is Not vnprobably Gathered by the Learned that when the Lord shalbe one and his Name one; there shalbe a Joynt Concurrence of the saints, in and about the matters of God; in the mean time it is Noe smale Greiffe to euery modest Moderate minded Christian; to see such discord amongst the best of saints, wheras if the Ground of the difference were somtimes well Scaned, it would appeer to be more in Cercomstance then in substance; more Nominall or Respecting Names or abusiue Names Giuen; then in substantial Reallities; Reuerend m^r Manton in his Sermon before the honorable house of Comons; Zache: 14: 9

[1] Here "Jerusalem" is crossed out.
[2] Here some letters are crossed out.
[3] Here "and" is crossed out.
[4] Page [60] is blank.

saith the diuill geteth Great advantages by Names amongst vs[1] Christia[ns] as Lutherans Caluenists Presbeterians Independants Inventing (saith hee) either such as may[2] tend to Contempt or derision as of old Christians of Late puritans; or to tumult and deuision as those Names amongst vs, vnder which the Members of Christ sadly Gather in to bodyes and p^rties Lett mee adde heervnto; That the mischiffe of this alsoe appeered when light sprange out of darknes of Popery; Then the Godly were forced to sustaine the Name of Puritanes and the Nicke Name of Brownests soe as many of the Godly in our Nation Lay in obscuritie vnder Contempt of those Names; and afterwards as Light appeered Notwithstanding became one in the profession & practice of the truth, Respecting the Kingly office of Christ wherin they seemingly differed; but a little before; both in New England and in old England But yett soe as som estrangednes Remaines amongst those although that in the maine and substance of things they are of one mind and with onenes of hart and mouth doe serue the Lord; and doe agree in and about the matters of the Kingdome of Christ on earth; yee and I doubt not but som such of them as were of[3] the eminentest on both sydes whoe are now departed this life doe agree and haue sweet Comunion with each other in theire more Nobleer p^rte in Glory; I haue lately mett with a plaine Well Composed and vsefull dialogue; Pened by that honored Pateren of Piety Willam Bradford Esqr: late Gou^r of the Jurisdiction of New Plymouth Collonie which occationally treats som thing of this Mater together with and In defence of such as I may without Just offence tearme martires of Jesus; and In defence of the Cause they suffered for; it being noe other in effect but what our Church and the Churches of Christ[4] in New England doe both professe and practice I will not defend[5] Neither doth hee all the words that might fall from those blessed soules in defence of the truth whoe suffered soe bitterly as they did from such as ere while; if I mistake Not, were forced to ffly into Germany for the Cause of God in Queen Maryes dayes and

these differences were p^rtely blowne vp amongst these Christians by the Names of Brownest and Puritans

[1] This word is perhaps crossed out.
[2] Here "Giue" is crossed out.
[3] This word is perhaps crossed out.
[4] Here "do" is crossed out.
[5] Here "a" is crossed out.

Returned againe in the happy Raigne of Queen Elizabeth and turned Prelates and bitter p^r^secutors, this thinge Considered,[1] and other thinges; alsoe if some passages that fell from them [2] might haue bin spared; yett in Many thinges wee all offend, and oppression will make a wise man madd saith Sollomon such Cercomstantiall weaknes will not vnsaint a Christian; Nor Render him noe Martire; if his Cause be Good, as you will find it to be by the P^r^useing of this dialogue I doubt not; but lett it speake for it self; Gentle Reader I hope thou wilt obtaine a Cleare Resolution about diuers things whereof Posibly thou wert In doubt of formerly Respecting the p^r^mises; In the Transcribing wherof I haue taken the best Care I Could to preuent offence and to procure acceptance if any [5] good Comes therof lett God haue all the praise [62]

m^r^ henery Barrow m^r^ John Greenwood m^r^ John Penery [m]^r^ Willam denis Coppin;[3] and Elias [4] and seuerall others that suffered much tho not put to death

A Dialogue [6]
or the sume of a Conference between som younge
men borne in New England and sundery
Ancient men that came out of holland
and old England Ann°
dom̄ 1648

Gentlemen you were pleased to appoint vs this time to Confer with you and to propound such questians as might Giue vs satisfaction in some thinges wherin wee Are Ignorant or att least further light to som thinges that are more obscure vnto vs our first Request therfore is to know youer minds Concerning the true and simple Meaning of those of the separation as they are tearmed; when they say the Church of England is noe Church or noe true Church;

Young men

ffor Answare heervnto first you must know that they speak of it as it then was vnder the hirarcicicall prelacye which since haue bin put downe by the State, and not as it is Now vnsettled;

Ancient men

2 They noe where say that wee Remember that they are noe

[1] Here a word is crossed out.
[2] Here "which" is crossed out.
[3] John Coppin: see p. 123, below.
[4] Elias Thacker: see p. 123, below.
[5] Here "Good" is crossed out.
[6] This Dialogue, together with Morton's preface, is printed in Young's Chronicles of the Pilgrim Fathers, pp. 411–457.

Church; att Least they are not soe to be vnderstood; for they often say the Contrary;

3 When they say it is noe true Church of Christ they doe not att all mean as they are the elect of God or a p^rte of the Catholique Church or of the misticall body of Christ or visible Christians professing faith and holines (as most men vnderstand the Church) for which purpose hear what m^r Robinson in his Apollogye[1] page 58: if by the Church saith hee) be vnderstood the Catholique dispersed vpon the face of the whole earth; wee doe willingly acknowlidg that a singulare p^rte therof and the same visible and Conspicuous is to be found in the land; and with it doe professe and practice what in vs lyes Comunion in all things in themselues Lawfull and don in Right order;

4ly Therfore they meane it is not a true Church as it is a Nationall Church Combined together of all in the land promisiquously vnd the hirarchicall Gou^rment of archbisshopps theire Courts and Canons soe farr differing from the primetiue patteren; in the Gospell

Young men Wherin doe they differ then from the Judgment or practice of our churches heer in New England;

Ansient men Truly for matter of practice Nothing att all that is in any thinge materiall these being Rather more strict and Ridged in some proceedings about admission of Members and things of such Nature then the other; and for matter of Judgment it is more (as wee Conceiue in words and tearmes then matter of any Great substance; for the Churches and Cheiffe of the minnesters heer hold that the Nationall Church soe Constituted and Gou^rned as before is said, is not allowable[2] according to the p^rmitiue order of the Gospell; but that there are some Parrish Assemblyes that are true Churches by vertue of an Implissed Couenant amongst them selues in which Regard the Church of England may be held and Called a true Church;

Answare Wher any such are euident (wee suppose the other will not disagree about an Implised Couenant if they mean by an Implissed Couenant that which hath the substance of a Couenant in it some way descernable though it be Not soe formall or orderly as it should be But such an Implised as is Noe way explised is Noe better

[1] Apologia Ivsta, et Necessaria . . . Qvorvndam Christianorum, . . . dictorum Brownistarum sive Barrowistarum, etc., 1619. Printed in English in 1625.

[2] Here "acknow" is crossed out.

then a popish Impliced faith (as some of vs Conceiue) and a meer fixion or as that which should be a Marriage Couenant; which is noe way explissed [63]

Wherin standeth the difference between the Ridged Brownists and Separatist and others as wee obserue our Minnesters in theire writings and Sermons to distinguish them; Young men

The Name of Brownists is but a Nicke Name as Puritant and hugonite &c: and therfore; they doe Not amise to decline the odivm of it in what they may but by the Ridgednes of Separation they doe not soe much meane the difference for our Churches heer in New England doe the same thinge vnder the Name of Sessetion from the Corruptions found amongst them as the other did vnder the Name or tearme of separation from them; onely this declines the odivm the better; see Reuerend mr Cottons Answare[1] to mr Bayley page the 14; Ancient men

As that some which were tearmed Separatists out of some mistake and heate of Zeale forbore Comunion in lawfull thinges with[2] other Godly prsons as prayer and hearing of the word as may be seen in what that worthy man Mr Robinson hath published in dislike therof;

Wee are well satisfyed in what you haue said but they differ alsoe about Sinods Younge men

It is true wee doe not know that euer they had any sollomne Sinodicall Assembly and the Reason may be that those in England liueing dispersed and Could not meet in theire ordinary meetings without danger much lesse in[3] Synods neither in holland where they might haue more libertie were they of any Considerable Number being but those two Churches That of Amsterdam and that of Leyden; yett some of vs know that the Church sent Messengers to those of Amsterdam; att the Request of some of the Cheiffe of them both Elders and bretheren,* *When in theire desentions they had deposed mr Ainsworth and some other both of theire elders & bretheren mr Robins: being the Cheiffe of the messengers sent which had that good effect as that they Revoaked the said deposition and Confessed theire Rashnes and errour and liued together in peace some good Ancient men

[1] The Way of Congregational Churches Cleared: In two Treatises, etc., 1648.

[2] Written above "which," crossed out.

[3] Here "Sinods" is crossed out.

time after[1] but when the Churches want Neither peace Nor light to exercise the power[2] which the Lord hath Giuen them Christ doth not direct them to Gather into Synods for Chassicall meetings for Remoueing of knowne offences either in doctrine Nor manors; but onely sendeth to the Pastours or presbiters of each Church to Reforme within themselues what is Amongst them Reuelation Chapt: 2cond and Chapi 3: a Plaine Patteren saith mr Cotton in his Answare to mr Bayley page 95 in Case of publick offences tollerated in Naighbour Churches; Not forth with to Gather into a Synod (for Classicall meeting for Redresse therof but by letters and messengers to Admonish one another of what is behooffull vnlesse vpon such admonishion they Refusse to harken to the wholsom Councell of theire bretheren; and of this matter mr Robinson thus writeth in his book Justi: page 200:[3] The officers of one or many Churches may meet together to discusse and Consider of matters for the Good of the Church or Churches; and soe be Called a Church Synod; or the like soe they Infringe Noe order of Christ or libertie of the bretheren; not differing heerin from mr Dauenport and the principall of our Minnesters;

inge men Butt they seem to differ about the exercise of Prophesye that is that men out of office haueing Gifts may vpon occasion edify the Church publickly and oppenly and applying the Scriptures which seemes to be a New practice;

ient men 1 It doeth but seem soe as many thinges else doe that haue by vserpation growne out of vse, But that it hath bine an ancient practice of the people of God besides the Grounds of Scripture wee will Giue an Instance or two; Wee find in the Ancient Eclesiasticall history of Eusebious libr: 6 Chap 19 how demetrius Bishop of Allexandrya; being pricked with Envie against origin[4] Complaineth in his Letters that there was Neuer such a practice heard of nor noe presedent to be found that lay men in prsence of Bishopps haue taught in the Church; But is thus Answared by the Bishopp of Jerusalem, [64] Jurusalem and the Bishopp of Cesaria; wee Know not say they

[1] The words beginning "*When in" and ending with "good time after" are written in the margin.

[2] Here "with" is crossed out.

[3] A Ivstification of Separation from the Church of England. Against Mr. Richard Bernard his invective, Intitvled; The Separatists schisme, etc., 1610.

[4] Here the letters "Ch" are crossed out.

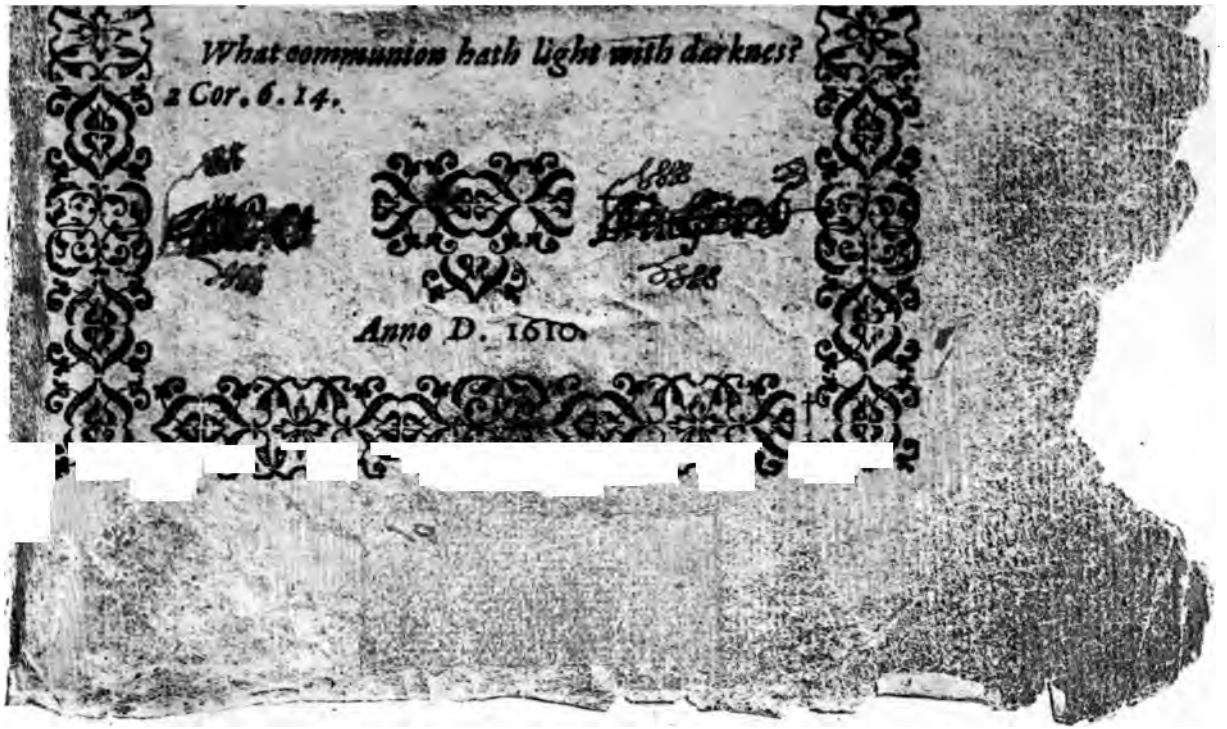
Belonging to the Church of England

A IVSTIFICATION OF SEPARATION from the Church of England.

Against Mr Richard Bernard his invective, INTITVLED; The Separatists schisme.

William Bradford

By *John Robinson.*



What communion hath light with darknes?
2 Cor. 6. 14.

Anno D. 1610.

Engraved for The Colonial Society of Massachusetts

why hee Reporteth a manifest vntruth when as there may be found such as in open assemblyes haue taught the people; yee when as there were p^r^sent Learned men that Could profitt the people and moreouer holy bishopps whoe att that time exhorted them [1] to preach; for example att Laranda Euelptas was Requested of Neon att Iconiam Paulinnus was Requested by Celsus of Synada theodorus was Requested by Atticus; whoe wer Godly Bretheren &c:

see doctor ffulke [2] alsoe on Romans the eleuenth In Answare to the Remists

2 The second Instance is out of Speeds Cloud of witnesses page 71 saith hee Rambam or Maymon Records that in the Sinnagogues 1 onely a Leuitt must offer Sacrifice 2condly but any in Israell might expound the Law, thirdly the exponder must be an eminent man and must haue leaue from the master of the Sinagoge; and soe Concluds [3] that Christ Luke the 4th:16: Taught as any of Israell might haue don as well as the Leuites and the like did Paul & Barnabas Acts 13:15:

If any out of weaknes haue abused Att any time theire Libertie it is theire p^r^sonall fayleing [4] as somtimes weake Minnesters may theire office and yett the ordinance Good and lawfull *

*3 And the Cheife of our minnesters in New England agree therin see m^r^ Cottons Answare to Bayley page the 27:2 part Though Neither all (saith hee) nor most of the brethern of a Church haue ordinarily Receiued a Gift of publick Prophesyeing, or Preaching; yett in defect of publick Minnestry, It is Not an vnheard of Nouelty that God should Inlarge private men with publick Gifts and to despence them to edifycation for wee Read that when the Church att Jerusalem were all Scattered abroad except the Apostles; yett they that were scattered went euery where preaching the word; Actes 8:5:& 11:19:20:21 [5]

Mr Robinson alsoe in his Apollogye page 50: Chap: 8: to take of the aspersion Charged on them as if all the members of a Church were to Prophesye publickly: Answares it comes within the Compas but of a few of the Multitude happily two or three in a Church soe to doe;

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[1] Here a word, perhaps "Cheifly," is crossed out.

[2] William Fulke, The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes, etc., 1589.

[3] Perhaps "Contends."

[4] Here the letters "fayli" are crossed out.

[5] See p. 120 note 4, below.

and touching[1] prophesying saith hee wee think the very same that the Synod att Emden held 1571 and decreed in these words; first in all Churches whether springing vp or Growing to some Ripnes lett the order of Phrophesying be obserued according to Paules Institution[2]

2 Into the fellowshipp of this work are to be admitted Not onely the minnesters but the Teacher[3] as alsoe of the deacons yee alsoe of the Multitude which are willing to Confer theire Gift Receiued of God to the Comon vtillitie of the Church but soe as they first be allowed by the Judgment of the minnesters & others soe wee beleiue and practice with the Belgick Churches &c: see more in the emediatte following page[4]

Younge men

Wee Can not but Maruell that in soe few yeers theire should be soe Great a Change That they whoe[5] were soe hotly p^r^secuted by the prelates but alsoe opposed by the better sort of Minnesters not onely m^r^ Gifford m^r^ Barnard and and other such like but many of the most eminent both for Learning and Godlynes and yett Now Not onely these famous men and Churches in New England soe fully to Close with them in practice but all the Godly p^r^tye in the Land to Stand for the same way vnder the New name of Independants put vpon them;

Ancient men

It is the Lords doeing and it ought to be Marueilous in our eyes and the Rather because Mr Barnard in his booke[6] made theire smale Encrease in a few yeers one and the Cheiffe Argument against the way it selfe To which Mr Robinson Answared that Religion is not alwayes sowne and Reaped in one age; and that John husse and Jerome of Prague finished theire Course a hundred yeers before Luther; and Wickliffee as Longe before them and yett Neither the one Nor the[7] other with like succes as Luther; and yett saith hee

[1] Here some words are crossed out.

[2] See note 4, below.

[3] Here a word is crossed out.

[4] The three paragraphs beginning "*3 And the Cheife" and ending with the words "following page" are written on a small sheet of paper pasted to p. [64] of the text. The verso of the sheet is blank. The page measures 5 inches in height by 5⅞ inches in width.

[5] Here "soe" is crossed out.

[6] Richard Bernard, Christian Advertisements and Counsels of Peace. Also Disuasions from the Separatists schisme, commonly called Brownisme, etc., 1608.

[7] Altered from "theire."

Many are alreddy Gathered into the kingdom of Christ; and the Nearnes of many more throughout the whole land for the Regions are white vnto the haruest and doe promise within lesse then an hundred yeer; if our sines and theires make vs not vnworthy of his Mercye a very plentuous haruest[1] Justi folio (62) as if hee had Prophesied of these times yee some of vs haue oftens heard him say that euen those minesters and other Godly p^r^sons that did then most sharply oppose them; if they might Come to be from vnder the Bishopps and liue in a place of Rest and peace whear they might Comfortably subsist they would practice the same thinges which they now did; and truely many of vs haue seen this aboundantly verifyed; Not onely in these latter times but formerly doctor Amesse was estranged from and opposed Mr Robinson and yett afterwards there was loueing Complyance and Neare agreement between them; and which is more strange m^r^ Johnson himself whoe was afterwards Pastour of the Church of God att Amsterdam; was a preacher to the Companie of English of the Staple att Middlebery at Zealand and had Great and sertaine maintainance[2] allowed him by them and 200l p^r^ anum was highly Respected of them and soe Zealous against this way [65] way as that m^r^ Barrowes and m^r^[3] Greenwoods Refutation of Gifford[4] was privately in Printing in this Cittey hee Not onely was a Meanes to discouer it but was made the Ambassadors Instrument to Intercept them att the presse and see them burnt, the which Charge hee did soe well p^r^forme as hee lett them Goe on vntill they were wholly ffinished; and then surprised the whole Impression Not suffering any to escape; and then by the Majestrates Authoritie Caused them all to be openly burnt himselfe standing by vntill they were all Consumed to Ashes onely hee took vp two of them; one to keep in his owne Studdy that hee might see theire errours and the other to bestow on a speciall ffrind for the like vse; But Marke the Sequell; when hee had don this worke; hee went home and being sett downe in his Studdy; hee began to turne ouer some pages of this book; and Superficially to Read some

[1] Here "Justi" is crossed out.
[2] Written above a word crossed out.
[3] Here "Greenoods" is crossed out.
[4] A plaine Refutation of M. Giffard's booke, intituled A short Treatise against the Donatistes of England, etc., 1605.

thinges heer and there as his fancy led him; att length hee mett with somthing that began to work vpon his sperit which soe wrought with him as drew him to this Resolution seriously to Read[1] ouer the whole book the which hee did once and againe, In the end hee was soe taken and his Consience[2] was troubled soe as hee could haue Noe Rest in him self vntill hee Crosed the seas and Came to London to Confer with the Authers whoe[3] were then in prison and shortly after executed; after which Conferrence; hee was soe satisfyed and Confeirmed in the truth as hee Neuer Returned to his place any more at Middleburrow but adjoyned himself to theire societie att London and was afterwards Comitted to prison and then banished; and In Conclusion Comeing to Liue att Amsterdam hee Caused the same bookes which hee had bin an Instrument to burne to be New printed and sett out att his owne Charge; and some of vs heer p^r^sent Testify this to be a[4] true Relation which was heard from his owne Mouth before many witnesses;

Young men

Wee haue seen a book of m^r^ Robert Bayleys[5] a Scotchman wherin hee seemeth to take Notice of the spreading of the truth vnder the Notion of error and Casts all the disgraces hee Can on it and Rankes it with others the foulest errors of the time and Indeauors to shew how like a small Sparke it Reviued out of the ashes and was brought from Leyden ouer the seas into New England and there Nurrished with much silence vntill it spread to other places in the Countrey[6] and by eminent hands from thence into old England

Ancient men

As wee dare say m^r^ Bayley Intends noe honor to the p^r^sons by what hee sayes either to those heer or from whence they Came soe are they farr from seekeing any to themselues but Rather are ashamed that theire weake wakeing[7] hath brought noe more Glory to God; and if in any thinge God hath made any of them Instruments for the Good of his people; in any measure they desire hee onely may haue the Glory and whereas Mr Bayley affeirmeth that howeuer it was

[1] Here "ouer" is crossed out.
[2] Here a word is crossed out.
[3] Here the letters "we" are crossed out.
[4] Here a word, perhaps "truth," is crossed out.
[5] A Dissuasive from the Errours of the Time; wherein the Tenets of the Principall Sects, especially of the Independents, are drawn together in a map, 1645–6.
[6] Here the words "in the Countrey" are crossed out.
[7] Perhaps "workeing."

in a few yeers the most whoe settled in the land did agree to modle themselues after m^r Robinsons[1] Patteren;

Wee agree with Reuerend Mr Cotton that "there was Noe agreement by any sollemne or Comon Consultation but that it is true they did, as if they had agreed by the same speritt of truth and vnity sett vp by the healp of Christ; The same modle of Churches one like another; and if they of Plymouth haue helped any of the first Comers in theire Theory by hearing[2] and descerning theire practices, therin the Scriptures, fulfilled that the Kingdom of heauen is like vnto Leauen which a woman took and hid in three measures of meale vntill all was Leauened mat: 13:3" Answare to m^r Bayley Page 17 [66]

Wee desire to know how many haue bin put to death for this Cause and what manor of p^rsons they were and what occations were taken against them by bringing them to theire end Young men

Wee know Certainly of six that were publickly executed besides such as died in prisons Ancient men

M^r henery Barrow } These suffered at Tyburne
Mr Greenwood }

Mr Penery att St Thomas a Waterings by London

M^r Wiłłam[3] dennis att Thetford in Norffolke

Two others att Saint Edmonds in Suffolke whose Names were Coppin[4] and Elias[5] These two last mensioned were Condemned by Crewell Judge Popham Whose Countenance and Carriage was very Rough and seuere toward them with many sharp menasses but God Gaue them Curriage to bear it and to make this Answare;

> My Lord youer face wee feare not
> And for youer threats wee Care not
> And to Come to youer Read seruice wee dare not

these two last named were put to death for dispersing of books

ffor m^r dennis hee was a Godly man and faithfull in his place but

[1] Here a word is crossed out.

[2] Here some words, perhaps "by hearing," are crossed out.

[3] Here "denis" is crossed out.

[4] John Coppin (Copping) was hanged in 1583. Sketches of Henry Barrow, John Coppin, John Greenwood, and John Penry will be found in the Dictionary of National Biography.

[5] This was Elias Thacker, who was hanged in 1583: see Stow, Annales, or Generall Chronicle of England (1615), p. 696.

what occation was taken against him wee know not more then the Comon cause;

ffor m^r^ Penery how vnjustly hee was Charged him self hath made manifest to the world in his bookes and that declaration which hee made a little before his suffering all which are extant in print, with some of his Godly letters

As ffor m^r^ Barrow and m^r^ Greenwood it alsoe appeers by theire owne writings how those Satutes formerly made against the Papists were wrested [1] against them and they Condemned thervpon; as may be seen by theire examinations

Young men

But these were Ridged Brownist and lye vnder much Aspersion and theire Names much blemished and beclouded Not onely by enimies but euen by Godly and very Reuerend men;

Ancient men

They Can noe more Justly be Called Brownests then the desiples might haue bin Called Judasitts *

*ffor they did as much abhor Brownes Apostacye and prophane Course and his [2] defection as the disiples and other Christians did Judas Treachery

And for theire Ridged and Roughnes of Speritt as some of them especially m^r^ Barrows is Taxed it may be Considered they were very Ridgedly and Roughly dealt with not onely by [3] the Lords enimies and theire enimies but by some Godly p^r^sons of those times differing in opinnions from them which makes some of vs Call to mind what one doctor Tayler hath written in a late booke in these Stirring times "such an eminent man (saith hee) hath had the Good happ to be Reputed orthodox by Posteritie and to Condemne such a man or such an oppinion; and yett him selfe to haue erred in as Considerable matters but meeting with better Naighbours in his life time and a more Charritable Posteritie after his death; hath his memory preserued in honor and the others Name suffers without Cause;" of which hee Giues Instances in his book Intitled the libertie of Prophesying Page 33 & following; [67]

Wee Refer you to m^r^ Robinson answare [4] to m^r^ Barnard where hee Charges him with Blesphemy Railing Scoffing [5] &c

[1] Here some words, perhaps "were wrested," are crossed out.
[2] Written above "theire," crossed out.
[3] Here "Go" is crossed out.
[4] Written above a word crossed out.
[5] Here "and" is crossed out.

"ffor mr Barrow saith mr Robinson; as I say with mr Ainsworth that I will Not Justify all the words of another man nor yett my owne soe say I alsoe with mr Smith that because I know not by what prticular motion of the speritt hee[1] was Guided to write those Phraises I dare not Censure him as you doe especially Considering with what fiery Zeale the Lord hath furnished such his servants att all times as hee hath stered vp for speciall Reformation; lett the example of Luther alone suffice who into what tearmes his zeale Carryed him his writings testify and yett both in him and mr Barrow there might be with true sperituall Zeale ffleshly Indignation Intermixed" Answare to m Barnard folio 84 And further in Paged 86 hee saith that "such harsh Tearmes wherwith hee Entertaines such prsons & thinges in the Church as Carry with them[2] most appeerance of holines, they are to be Interpreted according to his meaning with[3] this distinction that mr Barrow speaks not of these prsons and thinges simply but in Respect soe and soe Considered, and soe Noe one tearme Giuen by mr Barrow but May att the least be tollerated;"

But diuers Reuerend men haue expressed Concerning this matter that God is not wont to make Choice of men Infamous for Grosse sinnes and vices before theire Callinge to make them any Instruments of Reformation[4] after theire Calling and proceeds to declare that mr Barrow was a Great Gamster and a dicer when hee liued in Court, and Giting much by play would bost of[5] losse spending it with Curtezences &ci Young men

Truely with due Respect to such Reuerend men be it spoken those things might well haue bin spared from puting in print especially soe longe after his death when not onely hee but all his frinds are taken out of the world that might vindecate his Name that hee was tainted with vices att the Court before his Conversion and Calling it is Not very strange and if hee had liued and died in that Condition; It is like hee might haue Gon out of the world without any publick brand on his Name and haue pased for a tollerable Christian and Member of the Church; hee had hurt enough don him whiles hee Ancient men

[1] Here a word, perhaps "seak," is crossed out.
[2] Here the words "with them" are crossed out.
[3] Here "this" is crossed out.
[4] Here "soe" or "for" is crossed out.
[5] Here "those" is crossed out.

liued by euill and Crewell enimies; why should Godly men by prejudicated to him after his death in his Name was not the Apostle Paule a p^r^secuter of Gods saints vnto death and doth Not the same Apostle [1] speakeing of Scandulas and Laciuious p^r^sons say and such were some of you but you are washed but yee are sanctifyed, but yee are Justifyed in the Name of the lord Jesus and by the speritt of our God 1 Cor. 6:11:

And if histories deceiue vs not was Not Ciprian a Magition before his Conversion and Augustine a Manachean; and when it was said vnto him in the voyce hee heard tolle & lege hee was directed to that place of Scripture not in Gotteny nor [2] drunkenes Nor in Chambering and wantones nor in striffe and envying but put on the Lord Jesus Christ and take noe thought of the fflesh to fulfill the lusts of it Rom:13:13: by which it may seem that if God doe not make Choise of such men as haue bin Infamous for Grosse vices before theire Calling; yett somtimes hee is wont to doe it and is free to Chose [3] whome hee pleaseth for Notable Instruments for his owne worke; as for other thinges that haue bin spoken of him and m^r^ Greenwood and m^r^ Penery wee leaue them as they are; But some of vs haue Reason to think there are some mistakes in the Relations of those thinges; onely wee shall adde other publick Testimonies Concerning them from witnesses of very worthy Creditt which are alsoe in print,

from m^r^ Phillipps a famous and Godly Preacher haueing heard and seen m^r^ Barrow his holy speeches and preparations for death said Barrow Barrow my soule be [68] be with thyne; The same Auther alsoe Reports that Queen Elizabeth asked Learned doctor Reynalds what hee thought of those two men m^r^ Barrow and Mr Greenwood; and hee answered her Matie that it could Not availe any thinge to shew his Judgment Concerning them seeing they were put to death, and being loth to speake his mind further her Matie Charged him vpon his allegience to speak whervpon hee answared that hee was p^r^swaded if they had liued they would haue bin two as worthy Instruments for the Church of God as hath bin Raised vp in this age &c: her Matie sighed and said no more But after that

[1] Here "an" is crossed out.
[2] Written above "and," crossed out.
[3] Here the words "and is free to Choose" are crossed out.

Ryding to a Parke by the place where they were executed and being willing to take further Information Concerning them) demaunded of the Right honorable Earle of Comberland) that was p^r^sent when they suffered what end they made hee answared a very Godly end and prayed for youer Matie and the State &c: wee may alsoe adde what some of vs haue heard by Credible Information; that the Queen demanded of the Archbishopp what hee thought of them in his Consience hee Answared hee thought they were the servants of God; But dangerous to the State; alas said shee shall wee put the servants of God to death, and this was the true Cause why noe more of them were put to death in her dayes;

did any of you know m^r^ Barrow if wee may be soe bold to aske for wee would willingly know what his life and Conversation because some wee p^r^seiue haue him in p^r^esious esteem; and others Can scarce name him without some Note of oblique and dislike; Young men

Wee haue Not seen his p^r^son but some of vs haue bin well acquainted with those that knew him familliarly both before and after his Conversion and one of vs hath had Conference with one that was his domestick servant and tended vpon him both before and some while after the same; hee was a Gentleman of good worth and a ffloriishing Courtier in his time and as appeers in his owne Answares to the archbishopp and doctor Cousens that hee was somtime a Student att Cambridge and the Inns of Court and accomplished with strong p^r^tes; Ancient men;

Wee haue heard his Conversation to be on this wise, walking in London one Lords day with one of his Companions, hee heard a preacher att his Sermon very Loud as they passed by the Church vpon which m^r^ Barrow said vnto his Consort Lett vs Goe in and heare what this man saith that is thus earnest Tush saith the other what shall wee goe to hear a man talk &c: But in hee went and sate downe; and the minnester was vehement[1] in Reproueing sin and sharply applyed the Judgments of God against the same; and it should seem touched him to the quick in such thinges as hee was Gilty off soe as God sett it home to his soule and began to worke his Repentance and Conversion therby, for hee was soe striken as hee Could not be quiett vntill by Conference with Godly men and further hearing of the word with dilligent Reading and meditation

[1] Here "a" is crossed out.

God brought peace to his soule and Consience after much humilliation of hart and Reformation of life; soe as hee left the Court; and Retired him selfe to a private life some time in the Country and somtime in the Cittey Giueing him selfe to studdy and Reading of the Scriptures and other Good workes very dilligently and being mist att Court by his Consorts and acquaintance it was quickly bruited abroad That Barrow was turned Puritan; what his Course was after wards his writings shew as alsoe his sufferings and Conference with men of all sorts doe declare vntill his life was taken from him;

And thus much wee Can further affeirme from those that well knew him that hee was very Comfortable to the poor and those in distresse in theire sufferings, and when hee saw hee must die hee Gaue a stocke for the Relieffe of the poor of the Church; which was a Good [69] healp to them in theire banished Condition afterwards; yee and that which some will hardly beleiue hee did much p^r^swade them to peace and Composed many differences that were Growne amongst them whiles hee liued, and would haue it is Like preuented more that after fell out; if hee had Continewed;

Younge men — Wee thanke you for youer paines wee hope it will extend further then our satisfaction wee Can not but maruell that such a man should be by soe many aspersed;

Ancient men — It is Not much to be Maruelled att for hee was most plaine in discouering the Crewellty fraud and hipocresy of the enimies of the truth and serching into the Corruptions of the time which made him abhored of them; and p^r^adventure somthinge to harsh against the haltinges of diuers of the preachers and professors that hee had to deale with in those times whoe out of feare or weaknes did not come soe Close vp to the truth in theire practice as theire doctrines and Grounds seemed to hold forth; which makes vs Remember; what was the Answare of Erasmus to the duke of[1] Saxony when hee asked his opinnion whether[2] Luther had erred hee answared his opinnions were Good but wished hee would moderate his style which stired him vp the more Enimies; noe doubt;

Young men — Wee find in the writings of some such whoe were very eminent in theire times for piety and Learning; that those of the Separation

[1] Here a word is crossed out.

[2] Written above "of," crossed out.

COMMENTARII

Succincti & Dilucidi

IN

PROVERBIA SALOMONIS.

AVTHORE

THOMA CARTWRIGHTO

SS. Theologiæ in Academia CANTABRIGIENSI *quondam*

Professore.

Quibus adhibita est Præfatio clarissimi viri

Engraved for The Colonial Society of Massachusetts

found more fauor in our Natiue Country then those whoe are Reproched by the Name of puritans and after much discourse therabouts; Come to this Conclusion; That Noe Comparison will hold from the separatists to them in theire sufferings but a[1] Minori[2]) and then they Goe on and say; what a Compulsary Banishment haue bin put vpon those blessed and Glorious Lights m^r Cartwright m^r Parker docter Ames &c

ffarr be it from[3] any of vs to detract from or to extenuate the Sufferings of any[4] of the servants of God; much lesse; from those worthyes fore Named, or any others afterwards mensioned; yett vnder fauor wee Craue p^rdon if wee Can not Consent to the Judgment of such eminent ones for pietie and Learning aboue hinted; Ancient men

Wee doubt not but doe ezely Graunt that the sufferings of those Reproached by the Name of Puritans were Great especially some of them & were better knowne to those pious and Learned first aboue Intimated, then the sufferings of those that are Reproached by the Name of Brownests, and Separatists; But wee shall Giue you some Instances, and leaue it to you and some others to Consider off;

1 Though Noe more were publickly executed yett sundry more were Condemned and brought to the Galloes and Assended the Ladder Not knowing but they should die and haue bin Repreiued and after banished some of which wee haue knowne and oftens[5] spoken with;

2 others haue not onely bin fforced into voulentary Banishment by Great Numbers to avoid further Crewelty but diuers after Longe and sore Imprisoment haue bin fforced to abjure the land by oath neuer to Returne without Leaue in Ann°[6] 1604 four p^rsons att once were fforced to doe soe att a publick sessions in London[7] or else vpon Refusall they were to be hanged; this theire abjuration was[8] done on the Statute of the 35 of Queen Elizabeth, some of these wee haue alsoe Knowne

3 Wee find mension in a printed book of 17 or eighteen that haue

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[1] Here "minnory" is crossed out.
[2] This word is underscored three times.
[3] Here "vs" is crossed out.
[4] Here some words are crossed out.
[5] Written above "after," crossed out.
[6] Here "164" is crossed out.
[7] Here some words are crossed out.
[8] Here "on" is crossed out.

growne extream low in estate or the Groweth of theire Godlines was Come to a very low ebbe [71]

Ancient men The truth is theire Condition for the most p^r^te (was for some time) very low and hard it was with them as if it should be Related would hardly be beleiued and noe Maruell for many of them had lien Longe in prisons and then were banished into Newfoundland; where they were abused and att Last Came into the Lowcountryes and wanting mony trades frinds or acquaintances and Languages to[1] healp themselues how Could it be otherwise The Report of m^r^ Ainsworth[2] was Neare those times when hee was Newly Come out of Ireland with others poore and being a single younge man and very Studious was Content with a little and yett to take of the Aspersion from the people in that p^r^ticulare[3] The Cheiffe and true Reason therof is Mistaken for hee was a very Modest & bashfull man and Concealed his wants from others vntill some suspected how it was with him; and prest him to see how it was and after it was knowne such as were able mended his Condition and when hee was Married afterwards hee and his family were Comfortable[4] prouided for; But wee haue said enough of these thinges; they had few frinds to Comfort them nor any Arme of fflesh to support them and if in some things they were to Ridged they are Rather to be pittied Considering theire times and sufferings then to be blasted with Reproach to posteritie;

Young men Was that Browne that fell away and[5] Made Apostacye the first Inventor and beginer of this waye

Ancient men Noe verily for as one answares this questian very well in a printed book almost forty yeers agoe; that the prophetts apostles and euangelests haue in theire Authentick writings layed downe the Ground therof; and vpon that Ground is theire building Reared vp and surely settled morouer many of the Martires both former and latter haue Maintained it as is to be seen in the acts and Monuments of the Church; alsoe in the dayes of Queen Elizabeth there was a Separated Church wherof m^r^ ffitts was Pastour; and another before that in the time of Queen Mary of which m^r^ Rough was Pastour or

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[1] Here the letters "th" are crossed out.
[2] Here a word is crossed out.
[3] Here "m^r^" is crossed out.
[4] Here "and" is crossed out.
[5] Here something is crossed out.

Teacher and Cudbert Simson a deacon whoe exercised amongst themselues as other ordinances soe Church sensures as excomunication &c: and professed and practised that Cause before m^r Browne wrote for it; But hee being one that afterwards wrote for it They that first hatched the Name of Puritans[1] and bestowed it on the Godly professors that desired Reformation they likewise out of the same store house would Needs bestow this New Liuery vpon others that Neuer would owne it, Nor had Reason soe to doe m^r Cotton likewise in his[2] in his Answare to Mr Bayley page four; shewes how in the yeer[3] 1567[4] there were an hundred p^rsons whoe Refused the Comon littergye and the Congregations attending thervnto and vsed prayers and preaching and the[5] Sacrements amongst them selues wherof 14 or: 15: were sent to prison of whom the Cheiffest was m^r Smith m^r Nixon James Ireland Robert hawkens Thomas Bowland[6] and Richard Morecrofft; and these pleaded their Separation before the Lord Mayor Bishop Sands and other Comissioners[7] on June 20 1567 about 80 yeers agon being Many yeers before Brown* [72]

* diuers other Instance might be Giuen;

But if wee mistake Not m^r Browne is accoumpted by some of Good Note to be the Inventor of that way which is Called Brownisme from whom the sect took it[s] Name more ouer it is said by such of Note as aforsaid; That it is not Gods vsual Man[or] of dealing to leaue any of the first publishers or Restorers of any truth of his to such fearfull Apostacye

Young men

Posibly this spech might arise from a Comon Receiued opinion But Reuerend m^r Cotton in his Answare to m^r Bayley, saith the Backslideing of Browne from that way of Separation is a Just Reason why the Separatists may disclaime denomination from him and Refuse to be Called Brownest after his Name, and to speake with Reason (saith hee) if any be Justly to be Called Brownes[t] it is[8]

Ancient men

[1] Referring to the year 1564, Fuller said: "The English Bishops . . . began . . . urging the Clergy . . . to subscribe to the Liturgie, Ceremonies, and Discipline of the Church, and such as refused . . . were branded with the odious name of Puritanes, a name which in this notion first began in this year" (Church History, ix. i. § 66).

[2] Here the word "book" is interlined and crossed out.

[3] Here "16" is crossed out.

[4] This date is underscored twice.

[5] Here "Sacrem" is crossed out.

[6] Neal (History of the Puritans, 1754, i. 164) gives this name as "Rowland."

[7] Here the words "and other Commissioners" are crossed out.

[8] Here "owne" is crossed out.

onely such as Revoult from separation to formallitie and from thence to Prophanes Page: 5: *[1]

* To which wee may adde that it is very Injurious to Call those after his Name whos[e] p^r^son they Neuer knew and whose writings (few if any of them) euer saw and whose errors and Backeslideings they haue Constantly borne witnes against and what truthes they haue Receiued haue bin from the Light of Gods Sacred word Conveye[d] by other Godly Instruments vnto them though Browne may sometime haue professed some of the same thinges and Now fallen from the same as Many others haue done

Young men

Seing wee haue presumed thus farr to enquire into these ancienter times (of you) and of the sufferings of the aforsaid p^r^sons wee would likewise Intreat you; tho neuer soe breiffly to tell vs somthing of the p^r^sons and Carriages of other emine[nt] men about those times or Imediately after as m^r^ ffrancis Johnson m^r^ henery Ainswor[th] m^r^ John Smith m^r^ John Robinson m^r^ Richard Clifton;

Ancient men

heer are some in the Companie that knew them all familliarly whom wee shall desire to satisfy youer Request;

Those answared; wee shall doe it most willingly; for wee Can not but honour the memor[y] of the men for the Good that Not onely many others but wee our selues haue Receiued by them and theire Minnestry for wee haue heard them all and liued vnder the minnestry of diuers of them for some yeers wee shall therfore speake of them in order breifly;

Mr Johnson of whom somthing was spoken before; was Pastour of the Church of God att Amsterdam; a very Graue man hee was and an able Teacher; and was the most sollemme in all his adminnestrations that wee haue seen any and especially in dispenceing the seales of the Couenant both baptismee and the Lords supper; and a Good disputant hee was wee heard m^r^ Smith vpon occation say that hee was p^r^swaded noe men liueing were able to maintaine a Cause against those two men; meaning m^r^ Johnson and m^r^ Ainsworth if they h[ad] not the truth on theire side; hee by Reason of many desentions that fell out in the Church and the subtilty of one of the Elders of the same) Came after Many yeer[s] to alter his Judgment about the Gou^r^ment of the Church and his practice thervpon which Caused a deuision amongst them but hee liued not

[1] Here a line and a half is crossed out.

many yeers after and died att Amsterdam after his Returne from Emden;

But hee is much spoken against for excomunicateing his brother and his owne father and maintaineing his wifes Cause whoe was by his brother and others Reproued for her pride in Aparrell; Young men

himself hath often made his owne defence; and others for him the Church did oftens after longe patience towards them and much paines taken with them [73] them excomunicated them for theire vnreasonable and endles opposition and such thinges as did accompanie the same, and such was the Justice therof as hee could not but Consent therto; In our time; his wife was a Graue Matron and very modest both in her apparell and all her demenior; Reddy to any Good worke in her place and healpfull to many especially the poor; and an ornament to his calling Shee was a younge widdow when hee Married her and had bin a marchants wife by whom hee had a Good estate and was a Godly woman and because shee wore such apparrell as shee had bin formerly vsed, too; which were Neither excessive nor Imodist, for theire Cheiffest exceptions were against her wearing of some whalbone in the bodies & sleiues of her Gowne Corked shooes and other such like thinges as the Citizens of her Ranke then vsed to were; and although for offence sake shee and hee[1] were willing to Reforme the ffashions of them soe farr as might be without spoyling of theire Garments yett it would not Content them, except they Came full vp to theire sise such was the strictnes or Ridgednes (as now the tearme Goes of some in those times as wee Can by experience and of our owne knowlidge shew in other Instances wee shall for breiuity sake onely shew one; Ancient men

Wee were in the Companie of a Godly man that had bin a longe time prisoner att Norwich (for this Cause) and was by Judge Cooke sett att libertie[2] after Goeing into the Country hee viseted his ffrinds; and Returning that way againe to Goe into the low Countries by shipp att yarmouth and soe desired some of vs to turne in with him to the house of an ancient woman in the Citty whoe had bin very kind and healpfull to him in his sufferings shee knowing his voyce made him very welcome and those with him; but after some time of theire entertainment being Reddy to depart shee Came vp

[1] Here a word is crossed out.

[2] Here the words "by Judge Cooke sett at" are crossed out.

to him and felt of his band for her eyes were dim with age and p^r^seiuing it was somthing stiffened with starch; shee was much displeased and Reproued him very sharply, fearing God would not prosper his Journey; yett the man was a plaine Country man Clad in Gray Russed without either welt or Gaurd (as the prouerbe is) and the band hee wore scarce worth thripence made of theire owne home spining; and hee was Godly and humble as hee was plaine what would such professors if they were Now liueing say to the excesse of our times;

Mr Henery Ainsworth

A man of a Thousand was Teacher of this Church of Amsterdam att the same time when m^r^ Johnson was Pastour; two worthy men they were and of exelent p^r^tes; hee Continewed Constant in his Judgment and practice vnto his end in those thinges about the Church Gou^r^ment from which m^r^ Johnson swarued and fell; hee euer maintained Good Correspondence with m^r^ Robinson att Leyden and would Consult with him in all matters of waight both in theire differences and afterwards; A very learned man hee was and a Close student which much Impaired his health wee haue heard some eminent in the knowlidge of the Tounges of the vniversitie of Leyden say that they thought hee had not his better for the hebrew toungve[1] in the vniversitie Nor scarce in Europa hee was a man very Modest Amiable and sociable in his ordinary Course and Carriage of an Inocent and vnblamable life and Conversation of a meeke speritt and a Calme temper void of Pasion and Not ezely [74] and not ezely prouoked and yett hee would be somthing Smarte in his[2] style to his opposers in his publicke writings; att which wee that haue seen his Constant Carriage both in publicke desputes; and the Mannageing of all Church affaires and such like occurrances haue somtimes Marueled; hee had an exelent Gift of teaching and opening the Scriptures and thinges did fflow from him with that ffacillitie plaines and sweetnes as did much affect the hearers; hee was powerfull and profound in doctrine although his voyce was not stronge; and had this exelencye aboue many that hee was most Reddy and pregnant in the Scriptures as if the booke of God had

[1] Perhaps "tongves."
[2] Here "stil" is crossed out.

bin written in his hart; being as Reddy in his quotations; without tosing and turning his booke as if they had lyen open before his eyes and Celdome mising a word in the Citeing of any place; Teaching not onely the word and doctrine of God but in the words of God; and for the most pʳte in a Continewed Phraise and words of Scripture; hee vsed Great dexteritie and was Reddy in Comparing Scripture with Scripture with one an other; In a word the times and place in which hee liued were not worthy of [1] such a man;

but wee find that hee is taxed in a book writt by George Johnson with apostacye and to be a man pleaser &c Younge men

whoe Can escape the Scorge of tongues Christ himself Could not doe it when hee was heer vpon earth although there was noe Guile found in his mouth; Nor Moses although hee was the Meekest man in the earth; for man pleasing they that taxe him because hee Concurred against theire violent and endles decentions about the former matters and for his appostacye this was all the Matter when hee was a younge Man before hee Came out of England hee att the pʳswation of some of his Godly frinds went once or twise to heare a Godly Minnester preach and this was the Great matter of Apostacye for which [2] those violent men thought him worthy to be deposed from his place and for which they thus Charge him; and truly heerin they may worthyly beare the Name of Ridged &c: Ancient men

Mʳ John Smith

Was an eminent Man [3] in his time and a Good preacher and of other good pʳtes but his Inconstancy and vnstable Judgment and being soe suddainly Carryed away with thinges did soone ouer throw him; yett wee haue some of vs heard him vse this speech (truely said hee) wee being Now Come into a place of libertie are in Great danger if wee look not [4] well to our wayes, for wee are like men sett vpon the Iyce and therfore may ezely slyde and fall; But in this example it appeers it is an ezier matter to Giue Good Councell then to follow it; to foresee danger then to preuent it which made the prophett to say *o Lord the way of a man is Not in himself Neither*

[1] Here "him" is crossed out.
[2] Here a word is crossed out.
[3] Here the words "was an eminent man" are crossed out.
[4] Here the words "to it" are crossed out.

is it in man to walk; and to direct his stepps Jeremiah 10: 23: hee was sometimes Pastour to a Companie of honest & Godly men which Came with him out of England and pitched att Amsterdam hee first fell into some errours about the Scriptures, and soe into some opposition with m^r^ Johnson whoe had bine his tutor and the Church there; but hee was Convinced of them by the paines and faithfulnes of m^r^ Johnson and m^r^ Ainsworth and Revoaked them but afterwards was drawne away by some of the [1] duch Annabaptists whoe finding him to be a good Scoller and vnsettled they ezely misled [2] the most of his people and other of them Scattered away hee liued Not many yeers after but died there of a Consumption to which hee was Inclined before hee Came out of England; his and his peoples Condition may be an object of pitty for after times; [75]

Mr John Robinson

Was Pastour of that famous Church of Leyden in holland a man not ezely to be parraleeled for all things whose singular vertues; wee shall not take vpon vs heer to describe neither Need wee for they soe well are knowne both by frinds and enimises, as hee was a man learned and of a solled Judgment and of a quick and sharp witt; soe was hee alsoe of a tender Consience and very Cinceire in all his wayes a hater of hipocresie and desimulation and would be very plaine with his best frinds hee was very Curteous affible and sociable in his Conversation and towards his owne people especially; hee was an accute and exact disputant very quick and Reddy, and had much bickering with the Arminnians whoe stood more in feare of him then any of the vniversitie hee was Neuer satisfyed in himself vntill hee had serched any Cause or argument hee had to deale in thoroughly and to the botome; and wee haue heard him somtimes say to his familliars that many times both in writing and disputation hee knew hee had sufficiently answered [3] others but many times not himself and was euer desirous of any light and the more able Learned and holy the p^r^sons were the more hee desired to Confer and Reason with them; hee was very [4] profittable in his minnestry and Comfortable

[1] Here "Church" is crossed out.
[2] Here "him" is crossed out.
[3] Here "answered" is crossed out.
[4] Here the words "Learned in" are crossed out.

to his people hee was much beloued of them and as loueing was hee vnto them; and Intirely sought theire good for soule and body; In a word hee was much esteemed and Reuerenced of all that knew him and his abillities both of frinds and strangers; but wee Resolued to be breife in this matter; leaueing you to better and more Large Information heerin from others

Mr Richard Clifton

Was a Graue and fatherly old man when hee Came first into holland haueing a Great white beard and pitty it was that such a Reuerend old man should be forced to leaue his Country and att those yeers to Goe into exile but it was his Lott and hee bore it patiently much good had hee done in the Country where hee liued and Converted many to God by his faithfull and painfull minnestry both in preaching and Cattechising sound and orthodox hee alwaies was and soe Continewed to his end; hee belonged to the Church att Leyden but being setled att Amsterdam and thus aged hee was loth to Remoue any more; and soe when they Remoued hee was dismised to them there and there Remained vntill hee died; thus wee haue breifly satisfyed youer desire;

Young men

Wee are very thankefull to you for youer paines wee pr̃seiue God Raiseth vp exelent Instruments in all ages to Carry on his owne worke and the best of men haue theire fayleings somtimes as wee see in these our times and that there is noe new thinge vnder the sun; but before wee end this mater we desire you would say somthing of those two Churches that were soe longe in exile of whose Guids wee haue alreddy heard:

Ancient men

Truly there were in them many worthy men and if you had seen them in theire bewty and order as wee haue don, you would haue bin much affected therwith wee dare say; Att Amsterdam; before theire deuision and breach they were about three hundred Comunicants and they had for theire Pastour and Teacher those two eminent men before named and in our time four Graue men for Ruleing elders and three able and Godly men for deacons, one ancient widdow for a deacones whoe did them seruice many yeers though shee was sixty yeers of age when shee was Chosen shee honored her place and was an ornament to the Congregation shee vsually sate in a Convenient place in the Congregation; with a little birchen Rode in her hand;

and kept little Children in Great awe from disturbing the Congregation shee did frequently visitt the sicke and weake especially weomen and as there was need Called out maids and younge weomen to watch and doe them other healpes [76] as theire Nessesitie did Require and if they were poor shee would Gather Releiffe for them, of those that were able; or acquaint the deacons and shee was obeyed as a mother in Israell and an officer of Christ [1]

And for the Church of Leyden they were some times not much fewer in Number nor att all Inferior in able men though they had not soe many officers as the other for they had but one Ruling elder with theire Pastour, a man well approued and of Great Integritie alsoe they had three able men for deacons; and that which was a Crowne vnto them they liued together in loue and peace all theire dayes without any Considerable differences or any disturbance that Grew therby but such as was easely healed in loue; and soe they Continewed vntil with mutuall Consent they Remoued into New England; and what theire Condition hath bine since some of you that are of theire Children doe see and Can tell many worthy and able men there were in both places whoe liued and died in obscuritie in Respect of the world as priuate Christians yett were they precious in the eyes of the Lord and alsoe in the eyes of such as knew them whose vertues wee wish such of you as are theire Children doe follow and Imitate

Young men

If wee may not be to tedious wee would Request to know one thinge More It is Comonly said that those of the separation hold none to be true Churches but theire owne and Condemne all the Churches in the world besides which lyeth as a fowle blott vpon them yee euen by some heer in New England except they Can Remoue it;

Ancient men

It is a manifest Slaunder laid vpon them; for they hold all the Reformed Churches to be true Churches and euen the most Ridged of them haue euer don soe as appeers by theire apollogyes and other writings and wee our selues some of vs know of much entercomunion that diuers haue held with them Recipprocally not onely with the duch and french but euen with the scotch whoe are not of the best mould yee and with the Lutherens alsoe; and wee beleiue they haue Gon as farr heerin; both in Judgment and practice as any of the Churches in New England doe or Can doe to deale faithfully and

[1] Here something is crossed out.

beare witnes against theire Corruptions; haueing thus farr satisfyed all youer demaunds wee shall heer break of this Conference for this time desireing the Lord to make you to Grow[1] vp in Grace and wisdom and the true feare of God that in all faithfulnes and humillitie you may serue him in youer Generations

Gentlemen wee humbly thank you for youer paines with vs and Respect vnto vs, and doe further Craue that vpon any fitt occations wee may haue accesse vnto you for any further Information and heerwith also humbly take our leaue; Young men

Finis[2]

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[1] Here "vp" is crossed out.

[2] The verso of p. [76] is blank. This is the end of Morton's entries, except a few words found on a later page: see p. 247, below.

PLYMOUTH CHURCH RECORDS

VOLUME I

PART II[1]

[1r] A further account of matters in & relating to the church at Plymouth from the yeare 1667: untill 1697, inclusively.

It being desired in page 59:[2] in the conclusion of the Eclesiaticall History of this church, by that Godly Brother, Mr Nathaniel Morton, that Elders & Bretheren suceeding would be carefull to commit to writing what might occurre in their day for the Glory of God & good of after times, these following Pages[4] shall truly & faithfully upon certaine knowledge declare what was transacted in this chh[5] for the space of about thirty yeares soe far as may be Judged meet for edification.

Mr Morton in his foregoing Narrative truly declares, that after

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[1] Part ii contains 18 leaves, or 36 pages, of which two (the verso of pp. [31] and [34]) are blank. The pages measure 11¼ inches in height by 7½ inches in width. Like Parts i, iii, and iv, Part ii is a portion of the original vellum-covered volume, the leaves being the same size and the watermark identical.

Pp. [1–29] of the text, or pp. 142–184 of this volume, are wholly in the hand of the Rev. John Cotton, except three marginal entries — one on p. [8] of the text, the other two on p. [20] of the text: see pp. 152 note 3, 170 note 1, 170 note 2, of this volume. Pp. [30–34], in an unknown hand, were originally not numbered, but page-numbers have been inserted in a later hand in pencil.

Mr. Cotton's account was written about 1697 or 1698: see pp. 174, 181, below.

Part ii is printed in the Mayflower Descendant, iv. 212–217, v. 214–217, viii. 214–217, xii. 26–28, xiii. 72–75, 152–158, xiv. 101–106, 188–192, xv. 21–23, 223–227, xvi. 53–57.

[2] The upper corners of pp. [1–29] of the text are in places worn away, leaving the page-numbers in some cases obscure.

[3] The reference is to p. [59] of the text of Part i, or p. 113 of this volume.

[4] Here something is crossed out. The reference is to pp. [1–29] of the text, or pp. 142–184 of this volume.

[5] Mr. Cotton almost invariably writes "chh" for "church," but the word is always here printed "chh."

HANDWRITING OF JOHN COTTON

ENGRAVED FOR THE COLONIAL SOCIETY OF MASSACHUSETTS

from the yeare 1667. untill 1697. inclusively.

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Mr. Morton in his foregoing Narrative truly declares, that after the departure of that blessed man of God Mr. Reyner from them whom he had faithfully served for the space of about eighteen yeares in the office of a Teacher, & the chh remaining sundry yeares destitute of a Teaching Elder looking up to God constantly in ordinary & extraordinary prayer to send in a suitable supply for their soules, in which time sundry desireable ministers spent some time successively in preaching the word of God to them, but divine providence favoured not the settlement of any one of them, It pleased God soe to dispose September in 1666, that the church gave a call to Mr. John Cotton to come & preach to them, who by reason of his then engagement to another people, could not at present accept of that call, but the chh continuing destitute of setled ministry, they did in the yeare following in July, renew their former call to him, to which He gave his consent & accordingly removed himselfe & family to Plymouth, where they arrived on November, 30. 1667.

1667. There were then resident in the Place forty seven chh-membe[illegible] [illegible] besides divers that were removed to other [illegible]

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1667. There were then resident in the Place forty seven chh-members ... besides divers that were removed to other

HANDWRITING OF JOHN COTTON

ENGRAVED FOR THE COLONIAL SOCIETY OF MASSACHUSETTS

the departure of that blessed Man of God Mr Reyner from them whom he had faithfully served[1] for the space of about eighteen yeares in the office of a Teacher, & the chh remaining sundry yeares destitute of a Teaching Elder looking up to God constantly in ordinary & extraordinary prayer to send in a sutable supply for their soules, in which time sundry desireable ministers spent some time successively in preaching the word of God to them, but divine providence favoured not the setlement of any one of them, It pleased God soe to dispose[2] in September[3] 1666, that the church gave a call to Mr John Cotton to come & preach to them, who by reason of his then engagement to another people, could not at present accept of that call, but the chh continuing destitute of setled ministry, they did in the yeare following in July, renew their former call to him, to which He gave his consent & accordingly removed himselfe & family to Plymouth, where they arrived on November, 30: 1667:

There were then resident in the Place forty seven chh-membe[rs] 1667: in full communion, besides divers that were removed to other places, who upon the setlement of the ministry were called upon by the Elders to take their dismissions respectively to the severall ches where their setled abode was, this chh declaring it to be the duty of christians to be under the watch of those ches where they live, this motion was readily complyed with by all concerned.

Now inasmuch as the death of saints is pretious in the eyes of God, & God hath said, the Righteous shall be had in everlasting remembrance an account shall be given of the deaths of such espetially who were of good esteem in the chh of God:

The first breach God made in the chh within the time above said was the death of Gabriel Fallowell, aged above 80 yeares, a very pretious, lively christian, one who maintained much communion with God day & night, he dyed, December, 28: 1667.[4]

In 1668: two members were admitted into the chh: & all that was 1668: transacted in the chh in this yeare was their discourse & conclusion to[5] renew their call of Mr Cotton & to declare to him their purpose

[1] Here a word, perhaps "for," is crossed out.
[2] Here a word is crossed out.
[3] Here "September" is crossed out.
[4] The third figure in this date has been altered.
[5] Here a word is crossed out.

to establish him in office in the spring, the Lord disposing all our hearts to unite therein.

1669 on the first of march dyed, John Dunham, the godly & well esteemed Deacon of the chh, one of 80 yeares old.

In this April dyed blessed Mr Reyner then Pastor of the chh at Dover [1]

The chh appointed, April, 7: 1669: & kept it as a day of Fasting & Prayer, wherein to beg Gods prescence to be with them in directing to & in the choice of their Teaching officer.

Immediately after which the church voted to set apart a day to elect & ordaine Mr Cotton to be their Pastor, & agreed that June, 30: should be the day, which was attended, He being dismissed from Boston old [2] church & Joyned to this [3] chh some weekes before;

The ches present at this ordination (by the desire of this chh) by the[ir] Elders & messengers were Barnstable, Marshfeild, Weymouth & Duxbu[ry:] Elder Thomas Cushman gave the charge & the aged m^r [2] John Howland was appointed by the chh to Joyne in imposition of hands; the Reverend m^r Walley made a solemne Prayer before ordination & the Revd Mr Torrey gave the right hand of fellowship in the Name of the ches, after.

The Ruling Elder with the Pastor made it their first spetiall worke together to passe through the whole towne from [4] family to family to enquire into the state of soules & according as they found the frames either of the children of the chh or others, soe they applyed counsells, admonitions, exhortations & incouragements, which service was attended with a blessing, for in divers with whom God had begun his work, it prevailed to stirre them up to lay hold of the covenant, & others were awakened more seriously to attend upon the meanes of grace & to minde the concernments of their soules, & practice family-prayer more constantly, the work of God seemed in those dayes to have a considerable reviving.

The chh having not then a Deacon, the Elders called upon them to choose some to that office; Accordingly, after a chh-meeting in Private some being Nominated, every brother speaking his minde

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[1] This sentence is written in the margin.
[2] Here a word is crossed out.
[3] Altered trom "the."
[4] Here "place" is crossed out.

man by man, on August, 1: Robert Finney & Ephraim Morton were chosen Deacons in the publick Assembly on the Sabbath, & then ordained by the Elders.

In January, the chh agreed to begin monethly church-meetings for conference, which were constantly attended for many yeares, & much good attended that exercise; Also in November, began the Catechizing of the children by the Pastor, (the Elder also accompanying him therein constantly) once a fortnight, the males at one time & the females at the other: the catechisme then used was Mr Perkins.

The members admitted to full Communion in this yeare were twenty & seven; the practice was for men[1] orally to make confession of faith & a declaration of their experiences of a worke of grace in the prescence of the whole congregation, having bin examined & heard before by the Elders in private & then stood propounded in publick for 2 or 3 weekes ordinarily; & the relations of the woemen being written in private from their mouths, were read in publick by the Pastor & the Elders gave Testimony that their knowledge was competent, this was the ordinary way of Admission of members at their first entrance, but if any members came from other places & had letters of Dismission they were accepted by us upon that Testimoniall & nothing further required of them.

The Lords supper was administred 4 times in this yeare, the first of which was on August, 29:

The children Baptised this yeare, 48:

It pleased God heavily to afflict this chh & people by the Death of Capt Thomas Southworth, of whom Honourable mention is made in the foregoing Narrative, & that most deservedly; He was a great Pillar in this chh, & in the dayes of blessed mr Reyner, after the death of Elder Brewster (whose Name is here very[2] pretious & ever will be soe) [3] when the chh had agitations about the choice of a Ruling Elder, this Mr Southworth was Judged by many of the chh a very sutable man for that place, yet it was wisely foreseen by Govr Bradford that the necessity of the Commonwealth would doubtlesse call for the improvement of his Talent in the magistracy, & soe it prooved, for immediately upon the death of that Honourable Govr,

[1] Here some words, perhaps "to make," are crossed out.
[2] Written above "soe," crossed out.

he was chosen a magistrate & soe continued to his death, There were other Bretheren that did exercise their gifts for ædification of the chh in the vacancy of the ministry, yet such was the desireablenesse & excelling of his Gifts & graces that for divers yeares together he was expetially singled out by the chh to carry on the publick worship, one part of the Sabbath, Elder Cushman ordinarily spending the forenoone & Mr Southworth [1] the afternoone; His Death was on December 8: (about 53 yeares old) after a moneths sicknesse; His death was much lamented & is to this day, he was loved & feared & of such a conversation as commanded both. The chh kept a day of prayer for his life, Dec. 1: but his time was come to dye.

1670 In 1670 fourteen members were admitted into the chh, 39 children were baptized, & the Lords supper was 8 times.

In the spring the chh set apart & observed a day of Thanksgiving for the setlement of Gods ordinances after soe long a vacancy, & the good successe of the Gospel amongst the[m.]

A child of this chh who had bin here baptized, removing to Swanzey was rebaptized by the Pastor there, which the chh being informed of, did unanimously declare it to be matter of offence, & sent letters to those concerned in that action to signify that such a practice would be a barre to our Eclesiasticall communion & desired they would doe soe noe more.

Some persons, a brother & 2 sisters that had formerly walked with this chh being now removed & not owning their chh-relation, the chh agreed & it was openly declared by the Elder in the name of the chh, that wee esteemed them noe longer to be members of us.

In this yeare, 70: m^r Richard Bourne of Sandwich sent to the chh for messengers to take notice of the fitnesse of sundry Indians to gather into a chh at Mashpau, the Pastor, Elder & Secretary Morton were sent thither, Elders & messengers of many other ches were there also, the Indians after confessions etc were gathered into a chh, Mr Bourne chosen & ordained their Pastor, all the ches present approoveing thereoff. old mr Eliot & our Pastor laid on hands.[2]

1671 In 1671 seventeen members were admitted, 25 children baptized, the Lords supper was 10 times.

Some viz. a brother & sister having sold liquors to the Indians

[1] Here "in" is crossed out.

[2] This paragraph is written in the margin.

were Admonished, & also a child of the chh for morall scandall, this chh ever practising discipline to the chh-seed when adult.

In 1672, six members were admitted, 13 children Baptized, the 1672
Lords supper was 8 times.

on February, 24: dyed Mr John Howland in his eightieth yeare, he was a good old disciple, & had bin sometime a magistrate here, a plaine-hearted christian

In 1673; was a very awfull frowne of God upon this chh & colony 1673
in the death of m^r Thomas Prince the Governour in the 73d yeare of his Age: when this colony was in a hazardous condition upon the death of Govr Bradford, the lott was cast upon m^r Princ[e] [4] to be his successour, God made him a repairer of breaches & a meanes to setle those shakings that were then threatning, he was excellently qualifyed for the office of a Governour, he had a countenance full of majesty & therein as well as otherwise was a Terrour to evill doers, he was very amiable & pleasant in his whole conversation & highly esteemed of the saints & acknowledged by all; In the time of his sicknesse the chh sought God by Fasting & Prayer, but God would not be intreated any longer to spare him, but he dyed on March, 29: & was honourably interred, April, 8:

Six more chh-members dyed in this yeare.[1]

The Lords supper in this yeare was seven times, but one member admitted, 14 children baptized.

In 1674: the Lords supper was 11 times, one member admitted, 1674
17 children baptized:

Discipline viz Admonition was administred to a chh-child for sin & two [2] in full communion upon confession of what was offensive were forgiven without any censure.

In March, 1675: the church of Eastham sent to our chh for mes- 1675
sengers to be with them at their ordination of Mr Samuel Treat to be their Pastor, the chh sent the Pastor, Elder & Deacon Finney, who attended that service, March, 17:

Lords supper was six times; 8 children were baptized.

Warr with the Indians breaking forth, the chh set apart July, 21: to be kept as a day of Humiliation, Another on January, 5: Another, February, 2: because of war & sicknesse. .

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[1] These words are written in the margin.

[2] Written above "one," crossed out.

1676 In 1676: the Lords supper was six times, five members were admitted, 24 children were baptized.

The war continuing & also sickness, the chh set apart April, 19: for fasting & prayer, & also May, 30: for the same grounds.

The Generall Court in June, being sensible of the heavy hand of God upon the country in the continuance of war with the heathen appointed a day of Humiliation to be kept, 22 day of it & added thereto a solemne motion to all our ches to renew a covenant engagement to God for Reformation of all provoking evills. The chh attended that day of Prayer & then the Elders appointed a chh-meeting to be on June, 29: The church then all met; our chh meetings were ever begun & ended[1] with prayer, (the Pastor ordinarily beginning & the Elder concluding therewith) After Prayer for Gods direction & blessing in soe solemne a matter, A church-covenant was read, & the chh voted that it should be left upon record as that which they did owne to be the substance of that Covenant which their Fathers entered into at the first gathering of the church, which was in these words following, [5]

In the Name of our Lord Jesus Christ & in obedience to his holy will & divine ordinances.

Wee being by the most wise & good providence of God brought together in this place & desirous to unite our selves into one congregation or church under the Lord Jesus Christ our Head, that it may be in such sort as becometh all those whom He hath redeemed & sanctifyed to himselfe, wee doe hereby solemnly & religiously (as in his most holy prescence) avouch the Lord Jehovah the only true God to be our God & the God of ours & doe promise & binde ourselves to walke in all our wayes according to the Rule of the Gospel & in all sincere conformity to His holy ordinances & in mutuall love to & watchfullnesse over one another, depending wholy & only upon the Lord our God to enable us by his grace hereunto.

Then serious Enquiry was made, in what particulars there might be found amongst us a violation of this holy covenant & any[2] unanswerable walking thereunto?

Then followed a Proposall, whether wee were all willing to renew our Covenant for Reformation?

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[1] Altered from "attended."

[2] Here a word is crossed out.

The Aged, godly Elder spake his minde particularly to these things, & then the Pastor (whom the Elder had before desired to draw up an Instrument sutable to the purpose) read a paper [1] in which were mentioned, wherein our violations of covenant had bin & our Engagement for Reformation was contained, which the whole chh did well approove of, & concluded as soone as wee could conveniently to appoint a day of Humiliation wherein to attend Renewall of Covenant; Further, appointing July, 10: for all the children of the chh to come together before the Elders on that account, which they very readily & universally did at the time appointed; The Elders then asked them, 1: whether they did owne their interest in the covenant of their fathers? to which, they all freely answered in the Affirmative. 2: Whether they would indeavour to stirre up themselves in the use of all due meanes for obtaining the good & blessings of that covenant? then the Pastor read a Paper, containing many evils the guilt of which might be found amongst them & also their desires & promise of Reformation to be visibly manifested, they all manifested a compliance therewith, & the compleating of the matter was reserved till the day of Humiliation. The chh set apart July, 18: for this service; the morning was spent in prayer & preaching by the Pastor, whose Text was in Psal: 56: 12: 13: in the Afternoone the Elder began with Prayer & was large in it, then wee proceeded to a renewall of Covenant, first the Paper was read that concerned the members in full communion, in these words following. [6]

Whereas the Holy & Righteous God hath many wayes in yeares lately past changed the course of his favourable dispensations towards us & manifested sad signes of his displeasure against us, wee desire to be deeply humbled in his sight under his mighty hand & to reflect upon our owne hearts & ways with serious Consideration, whereby wee see abundant cause to judge our selves as being guilty of many evills for which the Lord may Justly be provoked to avenge the quarrell of his Covenant upon us. In particular, Wee doe acknowledge wee have greatly lost our first love to & pretious esteem [2] of the Gospel & ordinances of the Lord Jesus, which hath too evidently appeared, partly in our remisnesse in coming to ordinances, partly in our listlesse & sluggish attendance upon them, as also by our barrenesse & unfruitfullnesse under meanes of grace, neither have wee maintained & kept up the life & power of

[1] Here a word, doubtless "where," is crossed out.

[2] Altered from "esteam."

Godlynesse as wee ought to have done, wee have also polluted the Holy Sabbaths of the Lord our God, as other wayes, soe very much by impertinent communication thereupon, yea the loosnesse of our conversations soe unbecoming the Gospel of Christ is a Testimony against us that wee have backslidden from the Lord, wee have sadly mispent our pretious time & omitted our Duty to God & to our relations by frequenting such places & companyes not becoming christians to delight in, wee have too much allowed our selves in unbrotherly chidings & contendings one with another & have let the sun goe downe too often upon our wrath, wee have bin too unfaithfull in our words & promises & ingagements one unto another, having not considered one another to provoke to love & good workes, nor watched over the soules one of another, in faithfull reproofes for sin as ought to have bin & in the use of all other meanes for our mutuall ædification in faith & holinesse; Wee have also too much set our hearts upon the world & creature-comforts & vanities & have too much conformed to the world; wee have also bin too remisse in family-instruction & government, not minding the good of the soules of those committed to our charge as wee ought to have done; And although God hath greatly afflicted us for our many swervings from him, yet wee have not bin soe affected with his heavy hand as to reforme those evills for which he hath bin contending with us.

For these & other evills that might be mentioned, wee desire to lye in the dust before God & to abhorre our selves & unfeignedly to repent in his sight & humbly to acknowledge that God is Just & righteous in all the evills wee have bin visited with, yea that He hath punished us far lesse then our iniquities doe deserve; And wee doe in the presence of God & of his Holy Angels professe our sincere desires that these & all other evills in our hearts & lives may be reformed, And doe therefore renew an holy covenant with the Lord our God & one with another this day, hereby solemnly engaging our selves in the strength of divine grace (without which [7] wee can doe nothing) to put forth our utmost endeavors for a thorough Reformation of evill both in our selves & others in our severall capacities according to the relations that are upon us towards God & one unto another, & also to walke together before God in a professed subiection to all his holy ordinances according to the Rule of the Gospel & in Brotherly love & holy watchfullnesse to the mutuall succour & building up of one another in the faith & fellowship of the Lord Jesus.

This being read, the church was called upon to manifest their consent thereunto by standing up, which all both Elders & Bretheren & sisters did.

The Pastor then immediately spake to all the children of this chh (& also of any other ches that were living among us) & read a Paper unto them, which here followeth.

Seeing the Providence of God is soe afflicting at this day, & the weight of Gods anger falls most heavily upon those of our generation, many young persons falling by the rage of the enemy & by the immediate hand of God in sicknesse, Wee have therefore great cause to Judge our selves as being guilty of many evills whereby wee have provoked the Lord God of our Fathers to write bitter things against us & make us possesse the iniquities of our youth, & doe owne that wee by our sins have had a deep hand in procuring these calamities & bringing downe the Judgments of God upon the land: In particular Wee have violated the holy covenant that God gratiously made with us in our parents, & was sealed to us in Baptisme, in that wee have not hearkned to the voice of the Lord Jesus Christ calling upon us according to the termes of the Gospel to embrace him as our only Lord & saviour, but have stood at a distance from the son of God & refused to give him our hearts & affections which He alone is most worthy of, thereby greiving & vexing his Holy spirit & provoking him to turne our enemy & fight against us; Wee have also bin guilty of many transgressions of the holy & righteous law of God, wee have not acknowledged the Lord God of our Fathers by walking in those good wayes wherein our fathers walked, wee are, though descended of a noble vine, yet become the degenerate plant of a strange vine unto God; wee have bin a proud generation, though wee are the sons & daughters of Zion, yet wee have bin haughty in spirit, in countenance, in garbe & fashion & have too much delighted to follow the vaine & sinfull customes of an evill world; wee have bin stubborne & rebellious against God & disobedient to our parents & too soone weary of the yoke of family-government which God hath set us under & ready to cast it off; wee have too much omitted & neglected to attend upon God in publick ordinances & have bin very dull & sloathfull & irreverent in the time of his worship & have profaned his holy Sabbaths by vaine & sinfull communication & many other wayes: [8] wee have bin unfaithfull to God & those he hath set over us, mispending much of our pretious time in idleness & sensuality;

And sundry of us whom God hath made heads of families, wee have not had that care & conscience to sanctify the Name of God in the duties of family-worship as wee ought to have done, neither have wee bin diligent in instructing & training up our children in the knowledge & feare of God, nor set before them such examples of holinesse, sobriety & temperance as wee should have done, but have suffered the interest of

religion which our fathers came into this wildernesse for, greatly to decline in our hands. For these & many other evills that might be mentioned, wee desire to judge our selves before the Lord that wee may not be Judged of him, & to acknowledge that He is righteous in all the evills He hath brought upon us, & that it would be Just with God for our walking unworthy of his grace to discovenant us & cast us off from being his people; yet wee doe desire this day that all the evils of our hearts & wayes may be reformed, & doe solemnly in the presence of God & of his holy Angels, owne our interest in the covenant of the Lord God of our Fathers, & doe acknowledge that wee are bound & ingaged to serve him & him alone, & doe therefore desire humbly to looke up unto him & to implore his spetiall grace & the Asistance of his Holy Spirit to enable us to endeavour a thorough reformation of all our personall & family-evills, & to cause us to walke stedfastly in that good old way wherein alone wee may finde rest unto our soules.

This being read the Pastor called upon all the Adult children of the chh to manifest their consent thereunto, which they readily did all of them [1] both males & females by standing up.

These things are here recorded to be a standing witnesse that wee & our children have chosen the Lord to be our God.

This was the transaction of this chh & all the ches in this colony of New Plymouth did in solemne [2] manner about this time renew their covenant with God on a day of Humiliation, & it is never to be forgotten, how ready God was to heare the cry of his poore people in the day of trouble & save them, for immediately upon this motion from authority & the ches hearkning thereunto, God turned his hand against our Heathen-enemies & subdued them wonderfully, & within a moneth after our solemne day, the great Head of all the mischeife, Philip, was slaine, & the Governour & magistrates the week before his death sent an order to all our ches to keep August, 12: as a day of publick Thanksgiving [3] for the beginning of revenge upon the

[1] Here a word is crossed out.

[2] Apparently altered from "solomne."

[3] The words "August 12: as a day of publick Thanksgiving" are underscored in red ink, an asterisk is inserted after "August," and in the margin is written in red ink: "*Qu. as to the correctness of this date. Saturday, *August 12th* was the day on which *Philip* was slain; and we learn from the co-temporary historians, *I. Mather & Hubbard*, that the Thanksgiving was on Thursday the 17th of that month. J. D." This marginal entry is presumably in the hand of John Davis (1761–1847; H. C. 1781).

enemy, & on that very day, soone after the publick worship was ended, his Head was brought into Plymouth in great triumph, he being slaine 2 or 3 dayes before, soe that in the day of our praises our eyes saw the salvation of God, a strong engagement to us to be carefull to pay our vowes made to the most High in the days of distre[ss.] [9]

The chh set apart September, 14: for Humiliation on account of the great sicknesse & mortality in this towne & many other places & to intreat Gods perfecting the mercy in deliverance from the heathen.

A child of the chh having fallen into sin & not manifesting Repentance but the contrary was cut off from his relation, which God blessed for good to his soule & he was afterward admitted into full communion with the chh:

The chh appointed & kept January, 31: in Fasting & Prayer on [1] the account of sicknesses & for other weighty causes.

January, 28: the Sabbath before this Fast, the Elders desired the chh to stay after the publick worship was ended & told them, there were rumors as if some of the bretheren walked disorderly, in sitting too long together in publick houses & with vaine company & drinking, it was therefore propounded in order to the healing of that evill & unanimously consented to by the whole chh, that they would all take themselves bound in case they saw or heard of any such carriage in any of the chh for the future, to demand a reason of the party why he soe did, & that wee would satisfy the demands of each other in such a case, & if any did not give satisfying answers to such sober, christian demands, it should be accounted Just matter of offence; The elders also then propounded that due care might be taken of the children of the chh, that they may not transgresse in this kinde.

Seven chh-members dyed this yeare, all sisters, one of them was aged Katherine Fallowell, the Relict of Gabriel, a very pretious saint, fourescore yeares old, a widow indeed.[2]

In 1677: the Lords supper was 11 times, three members were admitted, 14 children were baptized. 1677:

The chh set apart April, 26: to be kept as a day of Thanksgiving for peace, health, supplyes of corne & provision by contribution from Connecticott & from Dublin in Ireland.

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[1] Apparently altered from "for."

[2] This sentence is written in the margin.

A Brother was laid under the highest censure, & upon his repentance was againe reconciled to the chh the yeare afte[r.]

August, 8: the chh condescended soe far as to take in private the relation of Samuel Cutbert, & the Elder the ne[xt] Sabbath declaring some part of it in the publick congregation, he was admitted to full communion.

At the same chh-meeting, it was agreed to renew the monethly chh-conference meetings, which by reason of the late wars had bin laid aside, that exercise began Aug. 30:

1678: In 1678: Lords supper was 9 times, one member was admitted, 11 children baptized:

A Brother dealt with for inordinate walking, did humble himselfe, & was rebuked & soe it was passed over.

The chh set apart March, 27: as a day of Fasting & prayer for continuance of peace healing the small pox, & for sundry of our ministers that were languishing & for other mercies.

September, 11: was kept on the same account, & also for saints under persecution, espetially then in Scotland, & that God would poure out a spirit of converting grace upon the rising generation.[10]

The chh kept November, 6: a day of publick Thanksgiving, for continuance of our Gospel & civill liberties, for preserving this place from the small pox, for a good harvest & peace as to the heathen:

A chh-child was at a private chh-meeting admonished for sin.

Catechizing was againe begun, December 4: in the Assemblies Catechisme.

Dec: 19: our brother Mr Samuel Fuller being called to preach at Midlebury did aske counsell of the chh, which motion they tooke into serious consideration till the next chh-meeting, which was on Jan: 16:[1] & then the chh did unanimously advise & encourage him to attend preaching to them as oft as he could, but not yet to remove his family, but waite a while to see what further encouragement God might give for his more setled attendance upon that service there.

A chh-child for evill words & carriages was then Admonished, who had formerly bin reprooved by the Elders more privately.

January, 12: the Pastor desired all the chh-seed who were heads of families to come to his house on Jan: 19: which they generally did & He then gave them sundry questions for them each man severally

[1] Perhaps "18."

to returne answers unto out of the scriptures; Hereby might be discerned what knowledge they had of Gods word; This Exercise was to be attended once in two moneths, & soe it was for divers yeares, not without a blessing & some good successe, for men of 30, 40, 50 yeares of age did attend & give their answers to those Divinity Questions in writing, then the Pastor having read all their answers, gave his owne to each Ques: & preached thereupon, the Elder always present & making the concluding prayer, & ordinarily many if not most of the chh were then present also.

In 1679: the Lords supper was 9 times, five members were admitted, 19 children Baptized. 1679

April, 16: was appointed by the chh for Fasting & Prayer for the rising generation & other mercies.

A sister publickly rebuked, humbling herselfe was pardoned, with solemn warning.

The chh of Rehoboth sent to us for messengers to attend their ordination of mr Samuel Angier to be their Pastor, october, 15: the Pastor, Elder, mr Fuller & Bro: Thomas Cushman were chosen & did attend that service.

The chh set apart February, 25: to be kept as a day of Thanksgiving publickly for all the mercies of the yeare, spirituall & temporall.

In 1680: Lords supper was 9 times, two members were admitted, 5 children baptized: 1680:

At a private chh-meeting, April 5: the chh voted that all the contribution of strangers should by the Deacons be given to the Pastor, & as a Testimony of their Love to him gave him six pounds & six shillings out of the Treasury of the chh: The chh gave twenty shillings out of Capt Willets legacy to the chh, to Elder Cushman.

Two of our members who lived at Swanzey sent to us to desire their dismissions to the chh there, the chh met Nov: 18: & agreed the Elders should in their name returne answer in the Negative, because the bretheren of Swanzey renounced communion with us or soe much as to be present when wee administred Infant-Baptisme & did rebaptize our chh-seed.

The chh of Duxbury sent to us to be present by our messengers at their ordination of mr Ichabod Wiswall to be their Pastor, on November, 24: the Pastor, Ruling Elder, Deacon Finney & Deac: Morton were chosen & then present.

A chh-meeting was called by the Elders to be on February, 10: It was then moved to the chh by the Elder, that wee should doe well to set apart a day yea dayes for Humiliation for sundry weighty causes then named, the chh manifested their readynesse to comply therewith.

At this meeting the Elders told the chh, a Brother earnestly desired the Psalmes might be read in publick worship, because else he was incapable of practising that ordinance; The matter was much agitated, the Elder propounded to the chh to speake man by man, whether they Judged reading the Psalmes in order to singing was lawfull & that they could rest in the practice of it? The issue of the meeting was, the chh desired the Pastor that he would in his publick Preaching hold [11] forth from scripture the lawfullnesse & necessity of reading the Psalmes, which he exprest his willingnesse & purpose to doe, & till then the practise of reading might be [1] deferred.

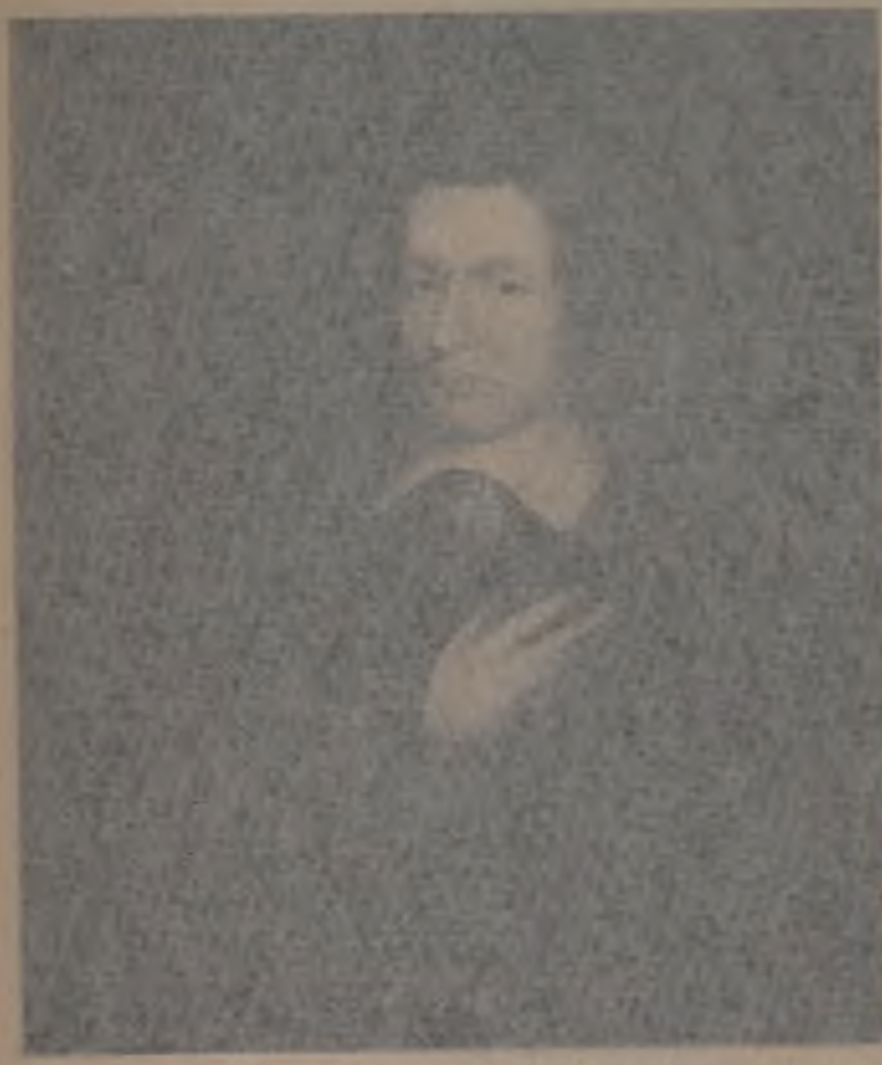
1681: In 1681: the Lords supper was 9 times, one member admitted, 20 children baptized.

By reason of the death of the Honourable Governour, m^r Josiah Winslow on December, 18: preceeding, the Deputy Govr & magistrates being met at court appointed a Fast to be kept while they were sitting, March, 4: in our meeting house, they being present it was attended & carryed on by Mr Shove praying & preaching in the forenoone, m^r Arnold, m^r Wiswall & the Pastor praying afternoone.

A sister having sundry ill reports concerning her & also giving Just matter of offence to another sister of the chh, the Elders desired the chh after Lecture July, 13: to repaire to the Pastors house, where matters were discoursed upon, & not being issued the chh was desired that day fortnight at the conference meeting to attend that matter, the sabbath before which meeting the Pastor propounded to the chh in publick, that seeing the matter to be discoursed on the wednesday following was weighty & some danger lest the peace of the chh might be interrupted in our agitations, that therefore as many of the chh as could, would come together on the meeting-day morning & spend some houres in prayer for divine guidance & helpe, that the peace & holinesse of the chh might be preserved.

July, 27: many of the chh came together at the Pastors house in the morning, The Pastor & 4 bretheren prayed, then the conference-

[1] Here a word, perhaps "respited," is crossed out.



Josiah Nuchland

Josiah Winslow

Engraved for The Colonial Society of Massachusetts from the painting attributed to Robert Walker

worke as at other times was attended, then the matters of offence were[1] declared by the Person offended, & duly prooved, there was in this meeting a very gratious appearance of God in answer to our prayers, not one harsh word in any of the chh one to another but a sweet & pleasant agreement from first to last: The Issue was, the offending sister manifesting (then & doing more the sabbath after) sorrow for what was amisse, the whole matter was satisfyingly issued.

September, 18: the Pastor from col: 3: 16: in preaching showed the lawfullnesse & necessity of reading the Psalmes in the congregation in order to singing;

october, 2: the Elders stayed the chh & desired to know their mindes, some of the bretheren rather desired the old custome of not reading might be continued, but the body of the chh declared for the lawfullnesse of reading & all would rest in the practice of it, Accordingly october, 9: the Elder began to read the Psalmes, & the Elder desiring the Pastor to expound the Psalme before singing, the Pastor did from that time constantly attend Exposition throughout the whole booke of Psalmes.

December 1: the chh kept publickly as a day of Thanksgiving for all the mercies of the yeare.

A brother formerly failing by intemperance was againe overtaken in the same kinde, he not attending the chh that Sabbath the Elders ordered him, he was appointed to come to a private chh-meeting, his expressions & behaviours were offensive to the chh then, soe they were the Sabbath after; He was then bidden to come the next Sabbath but he absented; The chh met in private & he not humbling himselfe, yet exercised patience towards him for 2 Sabbaths more, at the Sabbath when he was expected He came not to meeting & though sent for came not, for all which He was by the Elder in the name of the chh excommunicated, & within 2 years after upon his manifestation of repentance was reconciled to the chh:

A chh-child was admonished for selling liquors to the Indians.

The chh kept a publick Fast on Dec. 28: for persecuted saints in France.

A brother & sister were excommunicated for morall scandall & about a yeare after reconciled:

The chh kept a Fast at the Pastors house to humble ourselves for

[1] Written above a word crossed out.

outbreaking of sins among us, the Pastor prayed & preached, then Mr Fuller prayed in the forenoon; the Elder prayed & preached in the afternoone, then Secretary Morton prayed, & the Pastor concluded with prayer. [12]

while the chh was together in this day of Prayer, it was propounded to the chh, that wee should put up a Petition to the next court of Assistants to suppresse soe much selling of strong drinke & lessen the number of ordinaryes etc [1] the whole chh readily voted that the Petition prepared by the Elders & then read to them should be subscribed by the Elders in their Name & presented to the court, as the request of the chh for suppression of sensuality, which they did.

1682: In 1682: the Lords supper was ten times, nine members were admitted, 24 children baptized.

A sister recommended to us from another chh, yet was not accepted to our communion, till some offence was removed betwixt her & a brother, which upon hearing by some Godly wise was comfortably issued, & she was accepted by the chh.

1683: In 1683: the Lords supper was 9 times, six [2] members were admitted, sixteen children were baptized.

Two chh-children were publickly admonished for sin. Also a child of the chh now living in another towne fallen into sinne the church agreed to send an Admonition to her which the Elders did in the name of the chh:

July, 15: the Elders propounded to the chh for a day of Fasting & prayer with reference to the drought, but before the day was fixed God sent a plentifull raine, & the chh kept July, 26: as a day of publick Thanksgiving for soe seasonable a mercy.

The chh of Barnstable sent to us for messengers to be present at the ordination of Mr Jonathan Russell to be their Pastor, on September, 19: because the Elder could not goe, the Pastor only & Capt Joseph Howland were sent & attended that service; the Pastor gave an account to the chh in publick of the carrying on of that affaire, & it was the constant practice in this chh, that their messengers to any other chh when returned gave an account of matters, though it is not often exprest in this Narrative.

The chh kept october, 18: a Fast, on account of the troubles of

[1] Perhaps "&."

[2] Here "times" is crossed out.

Gods people in England, & blastings with meldews here & in severall places great drought & floods that destroyed much of the harvest.

In 1684: the Lords supper was six times, two members were ad- 1684:
mitted, sixteen children baptized:

Satan is always busy to make divisions in the ches, some differences fell out about this time in the chh, after some discourses wee agreed to call in helpe by way of councill from the ches of Taunton, Marshfeild, Duxbury, Bridgewater & Barnstable; the week before they came to us a day of Fasting & Prayer was kept at the Pastors house by the members of the chh. (though all could not then attend it) The councill met, March, 18: & saw with their eyes Gods blessing accompanying their endeavours to a gratious healing of his people & ending all matters of difference,

The chh set apart May, 2: to humble ourselves for any error in the late day of temptation, the Pastor in the forenoone prayed & preached then m^r Fuller prayed, in the afternoone the Elder prayed, Secretary Morton, Deacon Finney & Thomas Faunce: then letters were read from a chh-child to whom the chh had the yeare before sent an Admonition, manifesting her repentance, which the chh well accepted: Deacon Morton spake against the intemperance & long sitting at ordinaryes of some belonging to us, the Elders & bretheren gave their full Testimony against such irregularities with serious [13] warnings & desires that God would helpe us all to more care & watchfullnesse in our whole conversation: The 122 Psalme was then sung, the Pastor concluded all with Prayer, this was a very comfortable day of peace & love with unity among us.

June, 25: the Elder propounded to the chh, whether they would deale with offending chh-seed in private only? the answer of the bretheren generally was, that if the sin were publick they would continue their former practice in publick dealing for it.

This chh never allowed the Blessing to be dispensed at the conclusion of the publick worship on a sacrament morning till after the Lords supper was administred, some without were dissatisfyed at it, the Elder therefore at this meeting desired the chh to expresse their mindes about it there appeared noe forwardnesse to alter the custom, & some bretheren scrupled the lawfullnesse of it, soe there was then noe further discourse of that matter; but some time after it was consented to & practised.

A chh-child was publickly admonished for sin he then manifesting noe sense of it but too much of the contrary; but afterward God melted his heart & he became a profitable member of the chh:

Letters from the chh at the North river in Scittuate were sent to us for[1] messengers to be at the ordination of Mr Thomas Mighil whom they had chosen to be their Pastour; Elder Cushman & m^r Joseph Bradford were sent with the Pastour & were present at that solemnity, october, 15:

1685: In 1685: the Lords supper was ten times, 13 children were baptized.

May, 17: the Elders stayed the chh after the publick worship was ended & moved to sing Psal: 130: in another Translation, because in Mr Ainsworths Translation which wee sang, the tune was soe difficult few could follow it, the chh readily consented thereunto.

June, 28: dyed our Brother, Mr Nathaniel Morton in the 73^d year of his age, he was a sincere christian, very religiously tender & carefull in his observation of the sabbath day & of speaking truth, he had divers times spoken in publick to ædification in the absence of the minister & vacancy of the ministry; he took much paines to record the Dispensations of God as appeares in the former part of this book

A chh-child was admonished for scandalous words.

The chh kept November, 11, a publick Thanksgiving for this yeares mercies.

1686: In 1686: the Lords supper was 8 times, 14 members were admitted, 22 children baptized:

A sister of the chh upon her confession of some failings the chh was satisfyed with her; A child of the chh related to her, to whom the Elder spake some serious words brake forth into Passion & spake evill words reflecting upon the chh, at which the chh was offended with him, but for some weighty cause suspended any prosecution of him for the present for that offence.

Deacon Morton, November, 28: propounded to the chh the need of another Deacon, because old age with its sicknesses & infirmities had disenabled Deacon Finney from coming abroad or any further attendance upon that office, the Elders accepted the motion & desired the chh to ripen their thoughts for the next Sabbath; on December, 5: the church was stayed after publick worship; the Pastor

[1] Here "their" is crossed out.

prayed, then the Elders & bretheren man by man generally nominated for choice, the major part of the then voters were for Thomas Faunce [14] but divers of the bretheren being then absent the compleating of the Election was deferred till ther mindes also should be knowne.

Dec: 19: the chh was detained, & those bretheren before absent or who had not voted were called upon to nominate their choice for a Deacon, which they did & the major part was for Tho: Faunce, It was then declared, that if any Brother had ought to object why he should not be established in the office of a Deacon, they had their liberty to speake, not one objecting, it appeared, the chh was very unanimous in this motion, the Pastor then signifyed, they would proceed to his ordination the next comfortable Sabbath.

on December, 26: Bro: Thomas Faunce was ordained a Deacon of this church, the Pastor & Elder laid on hands, the Pastor then prayed & gave the charge & then the Elder prayed: His charge was given in these following words, which are inserted, because it may be of some use in like case in after times.

Since the Lord & this his chh have chosen you our Brother T: F: to the office of a Deacon in his house, wee doe therefore in the Name of the Lord Jesus Christ, the Head of the chh, whom God the Father hath established to be his King in Zion, ordaine & set you apart to that spetiall office & imployment of a Deacon in this chh of God, & as from the Lord wee charge you to use the office of a Deacon well, & that you give diligent heed to all those rules in the Holy Word of God which set before you the nature & bounds of this your office & worke; And in particular, the Lord requireth of you, that you receive the offerings of the chh & congregation, & that you therewith conscionably serve all the Tables of the chh, distributing the offerings made to the Lord with Gospel-simplicity, not only to the ministry of this chh, but also with cheerfullnesse showing mercy to [1] the Lords poore among us as they may have need thereoff, according to what you are betrusted withall for such ends & purposes; Wee charge you in the Name of the Lord to be Faithfull herein, that you may stand in the great day of the appearing of the Lord Jesus, who will then before Angels and men call you to give an account of this your stewardship; And wee doe further from the Lord charge you, that you labour for the growth & exercise of all those graces that are requisite to furnish you with ability for a regular discharge of this weighty worke, which God now calles you unto, namely, wise-

[1] Here three or four words are crossed out.

dome, gravity, sincerity, freedome from guile, sobriety, spirituall & heavenly-mindednesse, not inordinately reaching after the things of the world, & that in your whole conversation you endeavour to be found blamelesse, exersising yourselfe alwayes to have a conscience void of offence towards God & [1] man, providing for honest things not only in the sight of the Lord, but also in the sight of men & that you rule your owne family well in the feare of God, & that you hold the mystery of the faith of the Gospel in a pure conscience; All which, if in the uprightness of your heart you labour in & for, you will then purchase unto your selfe [15] a good degree, & great boldnesse in the faith which is in Christ Jesus, which the Lord grant unto you for his mercies sake in Christ, who is our Lord & life, And for which great & gratious blessings let us further call upon the Holy Name of God.

Much of this charge was given in the ordination of the 2 former Deacons, Bro: Finney & Bro: Ephraim Morton, August, 1: 1669: but here are severall additions upon second thoughts.

1687: In 1687: the Lords supper was 9 times, five members were admitted, 23 children were baptized

March, 30: the chh set apart for fasting & prayer, on account of last yeares drought, uncomfortable winter, Epidemicall coughs & colds, the small pox in some places, & for all the mercies of the yeare etc.

The chh of Taunton sent letters to desire us to come to the ordination of m^r Samuel Danforth to be their Pastor; the Elder could not goe, the church chose & sent Bro: George Bonum & Bro: Nathaniel Wood to attend the Pastor to that solemnity, who did soe, September, 21:

The chh set apart october, 26: for a day of Thanksgiving for the mercies of the yeare, & for liberty to Gods people in O: E: by the Kings Proclamation. Deacon Finney dyed January, 7: being eighty yeares of age, a good old man.

1688: In 1688: the Lords supper was ten times, eleven members were admitted, 21 children were baptized.

The chh set apart, March, 7: a day of Fasting & prayer, on account of the measles in the winter & for the mercies of the yeare, & for continuance of & Gods blessing upon the meanes of grace.

A chh-child was admonished for sinne.

[1] Here "towards" is crossed out.

The chh set apart May, 3: as a Fast because of great drought, great[1] raine came that very day & after, soe ready is God to heare the prayers of his people.

June, 17: the Elders stayed the chh after the publick worship was ended & propounded to them, that seeing divers men who offered themselves to chh-fellowship were bashfull & of low voices & therefore not able to speak in publick to the edification of the congregation, nor to the hearing of the whole chh who should be satisfyed before they vote for their Admission, it was expedient the bretheren should expresse what way they Judged best for helpe & satisfaction herein; the Elders & all the bretheren exprest themselves man by man & the generall conclusion of the body of the chh was, that those who could speak to hearing should soe doe in the whole congregation as formerly, but if the Elders Judged any man not capable thereof, they should call the chh together in private to heare such make their relations, but voting their Admission & covenanting with them should be deferred to be done in publick; sundry of the bretheren then desired that the Relations made by such might by the Elders be made knowne to the whole Congregation at their admission, as Judging it would be for the edification of others, which Proposall, though it was not opposed by any, yet was left undetermined, & as God directed in the particular cases, wee are to doe as should be Judged for the best.

June, 21: a private Fast was kept by about 50 of the chh on short warning, on behalfe of some of our bretheren & neighbours who were that day before the Councill at Boston, though not for evill doing, but by reason of an ill instrument, exposed to trouble. [16]

A child of the chh, living in another towne fallen into sin, the chh sent a letter of Admonition to her subscribed by the Elders in their Name.

The chh set apart october, 30: to be a fast, on account of the Easterne war with the heathen broken forth, great sicknesse at Boston, the troubles that day of our bretheren & neighbours at Boston-court.

In 1689:[2] eleven times the Lords supper was administred, five 1689:
members were admitted, & 27 children were baptized.

[1] Here a word or letter is crossed out.
[2] Here "were" is crossed out.

March, 7: was kept as a day of publick Thanksgiving for all the mercies of the yeare[1] past, & in spetiall for answers of prayer in Raine.

The chh appointed & kept April, 10: a fast for the mercies of the yeare.

A chh-child was admonished for sin.

At a chh-meeting July, 3: a chh-child having sent a letter to the chh manifesting her Repentance for the Evill they had admonished her for, the letter was read & accepted.

At[2] that meeting, a sister have given offence to another of the chh in words & actions, was sent for to come before the chh, matter of fact was made evident, & she carrying her selfe offensively the chh declared their offence at her, & that they expected she should give satisfaction by Repentance & ordered her to withdraw. A chh-child who had offended was then sent for, but he told the messengers he would not come, he had not nothing to say to us, nor would have any thing to doe with us; the chh then sent two[3] other bretheren to require him to attend the chh in publick assembly the next sabbath, but he came not, soe for his not hearing the chh added to his other offences, he was by the Elder in the name of the chh (who voted it should be soe) cutt off from his relation to the chh.

The chh appointed & kept July, 30: as a day of Fasting & prayer, on the account of drought, great sicknesse, war Eastward etc.

A Brother was dealt with & admonished for disorderly walking, who formerly had bin dealt with for like evills:

The chh kept Feb: 12: a day of Fasting & prayer for a blessing on the Agents[4] now in & going for O: E: to prevent spreading the small pox, & that God would put an end to the war with the Heathen, & that God would heale & spare the life of our aged Elder: God then restored him.

Feb: 9: the Pastour propounded that some Brother might read the Psalmes in the Elders absence, the chh voted that one of the Deacons should doe it. Deac: Morton excused him selfe because

[1] Altered from "yeares."

[2] Here a word is crossed out.

[3] Written above a word, apparently "to," crossed out.

[4] The agent from Plymouth Colony was the Rev. Ichabod Wiswall; the agents from Massachusetts were the Rev. Increase Mather, Elisha Cooke, and Thomas Oakes.

aged, upon which Deac: Faunce was desired to doe it, who did attend that service till the Elder returned.

This chh & people made a large contribution in the time of the first warrs for the reliefe of those impoverished at & about Rehoboth; The like they did also in these wars & sent it to the distressed Eastward; Also divers times for particular families whose houses were burnt, & for sundry persons brought low by sicknesse & long affliction; This may truly be left on record, That upon any motion from the Elders for a contribution on such accounts, there was a great readynesse in the people to hearken thereunto & give freely & abundantly, the Lord reward it.[1]

In 1690: the Lord supper was ten times, two members were admitted, & 19 children were baptized. 1690:

A brother being called before the chh for unsutable walking, the chh accepted his expressions of sorrow & forgave him.

The sister above mentioned manifested her Repentance before the chh for her irregular actings & the chh forgave her.

A child of the chh, living else where, had an Admonition sent her from the chh, as had bin to others in like case.

The brother above-mentioned, upon his Repentance was forgiven.

September, 24: was kept a Fast for the Canada-expedition. [17]

In 1691: the Lords supper was ten times, seven members were admitted & 34 children were baptized: 1691:

A chh-child made his relation in private at the Pastors house before the chh & was the same sabbath in publick admitted to full communion.

The chh of Barnstable[2] sent to our chh for messengers to asist in Councill in their troubles, but the season permitted not some who lived more remote to attend at the time appointed, the Pastor & Deacon Morton were chosen, but on that account went not.

It pleased God to seize upon our good Elder, m^r Thomas Cushman by sicknesse & in this yeare to take him from us, He was chosen & ordained Elder of this chh, April, 6: 1649: he was neere 43 yeares in his office, his sicknesse lasted about 11 weekes: he had bin a rich blessing to this chh scores of yeares. he was grave, sober, holy & temperate very studious & sollicitous for the peace & prosperity of

[1] This paragraph is written in the margin.

[2] Here a word is crossed out.

the chh & to prevent & heale all breaches; He dyed, December, 11: neere the end of the 84th yeare of his life: December, 16: was kept as a day of Humiliation for his death, the Pastor prayed & preached, mr Arnold & the Pastors 2 sons asisted in prayer; much of Gods prescence went away from this chh when this blessed Pillar was removed.

A liberall contribution was made that Fast day for the Elders widow as our acknowledgment of his great services to the chh whilst living.[1]

A chh-child was publickly admonished for sin.

seven members more dyed this yeare, some of them of the best.[2]

December, 27: the Pastor propounded to the chh to choose meet persons to be present with him in the private examination of persons in order to chh-fellowship, the two Deacons & any other Brother whom the Pastor might see reason to call to the worke, the chh voted their acceptance of.

Feb: 10: was kept as a day of Thanksgiving for the many mercies of this yeare.

1692: In 1692: the Lords supper was 11 times, 13 members were admitted & 31[3] children were baptized.

March, 16: the Pastor propounded to the chh to endeavour the worke of reformation in ourselves & families, & that the children of the chh should be more diligently watcht over, the chh voted to call all the Adult seed before them to apply sutable counsells & rebukes as there might be occasion;

April, 3: publick notice was given hereoff that all concerned might prepare themselves accordingly.

April, 24: the Pastor called the chh between the meetings to his house & moved them to renew a covenant for Reformation on the approaching day of Humiliation, & to quicken thereunto he read to them the record of what the Church had done in that kinde, 1676: as also two other papers, the one from the Elders of this Plymouth-Colony & the other from many Elders of Boston-Colony in which were counsells, exhortations & encouragements to a thorough Examination of our hearts & wayes & Reformation of heart & life, both

[1] This paragraph is written in the margin.
[2] This paragraph is written in the margin.
[3] Perhaps altered from "30."

which papers are here next written downe, concluding they may be of use to those that shall succeed in after-generations.[18]

The letter from the Elders of this Colony to the severall ches therein:

BRETHEREN & DEARLY BELOVED IN OUR LORD JESUS,

Wee acknowledge our selves to be under solemne & awfull bonds & obligations of Duty to God & to your selves, our Soveraigne Lord having placed us (how unworthy soever in our selves) as his watchmen, & therefore giving us in charge not to keep silence in a day of approaching danger & evill, but faithfully to admonish & give warning to all, that thereby impending wrath may be diverted, the soules of those committed to our charge may be preserved, & wee ourselves delivered from the guilt of the blood of soules; It being a duty incumbent not only upon us but upon every one to consider the words of the Lord & to regard the operation of his hands, wee cannot but minde ourselves & you, of the Lords walking towards us in the way of his Judgments, in particular, the sword of war is drawne in our land, it is now more than 3 yeares since the Heathen & Antichristian enemy hath been seeking & spilling the blood & consuming the habitations & estates of our country men in the Easterne parts of the country, which though remote from us, yet some of the bitter effects of it wee have felt & tasted, & verily the Holy God thereby saith, Except wee repent wee likewise shall perish; The Dreadfull Hand of God in blasting the designe against Canada, & the death of soe many hundreds occasioned thereby, & the great impoverishing of the country following thereupon is a very humbling stroak & not to be forgotten, Moreover those malignant feavors & burning agues (which God threatens to send upon his people for breaking his commandments) that have bin soe greivous & deadly among us, cry aloud in our eares, that God is very angry with us;

And as to our selves (not to omit the hitherto unsetled & doubtfull state of the whole country) wee in this colony are brought exceeding low as to our civill Government, many openly casting off the yoke of subiection to our civill rulers, & there being noe strong rod for a scepter to rule, whereby wee are in great danger of being given into the hands of strangers to manage us at their pleasure, & soe of loosing the liberty of those most pretious enjoyments for the sake of which our blessed fathers followed God into this wildernesse:

Upon these & many other affecting considerations that might be mentioned, wee the servants of God & of our Lord Jesus in the worke of the ministry, doe sincerely & affectionately commend[1] to all the churches

[1] Altered from "commended."

& people of God in this Colony, the serious meditation upon & laying to heart these things, And inasmuch as sinne is the procuring cause of all our troubles, our earnest desire & solemne Proposall is, that each church & congregation (as well as every particular person) would make diligent search into their owne hearts & wayes, & by the helpe & strength of God labour to the utmost for the finding out those provocations of Divine anger that are in the midst of us, & therein deale faithfully & impartially, as in the presence of the searcher of all our hearts (who hath knowne us above all the [19] families of the earth, & therefore will punish us for all our iniquities, if wee repent not) & that there be deep Humiliation for & unfeigned, pœnetentiall confession of all our guilt before the Lord, with a holy resolution & engagement by divine asistance to set upon & be thorough in the worke of Reformation, that magistrates & ministers & this whole people may be turned as one man unto the Lord, which if in good earnest wee engage in, who can tell but God will returne & yet leave a Blessing behind him, & revive his worke in the midst of us, & give us to rejoyce under the shadow of his wings as in the dayes of old, All which Grace the Lord grant to his poore people for his mercies sake in Jesus Christ;

wee subscribe our selves,
your friends & servants for Jesus sake

SAMUEL ARNOLD	JOHN COTTON
ICHABOD WISWALL	JAMES KEITH
SAMUEL TREAT	JONATHAN RUSSELL
JERIMIAH CUSHING	SAMUEL DANFORTH
SAMUEL ANGIER	

This following was sent to us from the ministers subscribed.

Cambridge, 6 d, 1 m, 1692:

Whereas the most heavy & wasting Judgments of Heaven upon our distressed land, loudly call upon us, noe longer to delay the taking of some hitherto untaken steps towards the Reformation of our provoking evills & the recovery of practicall Religion in our hearts & lives; Among expedients in order hereunto, wee cannot but Recommend it as adviseable, That the severall churches, having in an instrument proper for that purpose, made a catalogue of such things as can indisputably be found amisse among them, doe with all seriousnesse & solemnity passe their votes, That they count such things to be very offensive Evills, & that renouncing all dependance on their owne strength to avoyd such evills, they humbly aske the helpe of the Divine Grace to asist them in watching against the said evills both in themselves & in one another;

And that the Communicants doe often reflect upon these their Acknowledgments and Protestations as perpetuall monitors unto them, to prevent the miscarriages wherewith too many Professors are too easily overtaken.

Voted, That Letters be written unto the Elders of the other Associations to represent unto them our desire of their concurrence with us in what they shall Judge practicable & profitable as to this matter.

CHARLES MORTON	JAMES ALLEN
JOSHUA MOODEY	SAMUEL WILLARD
JABEZ FOX	NATHANIEL GOOKIN
COTTON MATHER	NEHEMIAH WALTER
JONATHAN PIERPONT	

[20]

These papers being read, the chh agreed that on April, 27: they would attend that duty, & that the Adult male-children of about 20 yeares old & upwards should come to the Pastors house on the morrow, & the Females on the Fast day betweene the meetings to heare what was desired & expected of them, of which the Pastor gave them publick notice in the congregation that afternoone. Accordingly, April, 25: there was a very great & generall appearance of all the male-children [1] of the chh (those very few absent being out of towne or necessarily hindred, not one refusing to owne his Covenant-relation to the chh) the Pastour spent neere 2 houres with them in prayers & solemn Exhortations, counsells & Admonitions to all sorts of them according to their particular circumstances & then read to them what they had many of them solemnly transacted before the Lord & his people, Anno, 1676: & asked them if they were now willing to acknowledge the Lord God of their Fathers, & in like manner on the approaching day of Prayer renew the Covenant for Reformation etc;

This they universally consented unto; it was observed by divers of the chh then present that many were much affected at what was spoken, neither did they spend that training-day evening as formerly too many of them used to doe.

April,[2] 27: the chh & congregation kept as a day of Fasting & Prayer; the morning was spent in Prayers & Preaching, between the meetings, the Female chh-children came to the Pastors house, a

[1] Altered from "males-children."

[2] A word, doubtless "on," is crossed out before "April."

great assembly of them, the Pastor prayed with them, exhorted etc about an houre & did all as with the young men 2 dayes before, & with like successe & issue: The Text in the forenoone was, in [1] Ezek: 9:3: for: part: in the Afternoone, Isa: 58: 1: [2] After which the Pastor stood up & having made some Preface grounded on Joshua, 24:15: etc he read those 2 Papers in the two pages immediately before this; [3] And then called upon all the members of the chh in full communion & desired them all both bretheren & sisters to manifest their consent in renewall of Covenant by standing up all the time the Paper was reading, the whole chh reverently then stood up, the Pastor then read the Paper containing the confessions of our particular sins & engagements for Reformation, the Paper was the same that on the like occasion had bin improoved, 1676: (recorded here, Pag: 6: & 7: [4]) only some further addition there was in the matter of our confession which our present condition called for, namely, our breach of promise in not performing our vowes to God in that covenant before renewed, Pride, increase of sensuality, too much neglect in the education of our children, not duly catechizing them, not calling upon them to remember at sermons, suffering them to play on Sabbath-evenings: Then the chh sat downe; the Pastour proceeded, & called upon all the children of the chh to stand up, which they universally did, whilst He read a paper unto them, the same before used on like occasion (here recorded [21] pag: 7:8: [5]) only with some addition as in the other; the whole solemnity was concluded with prayer; It was observed that many of all sorts were much affected in the time of this solemne transaction, the Good Lord accept us in

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[1] There is an asterisk before "Ezek:" and in the margin is written in a later hand (perhaps that of the Rev. Ephraim Little):

"1. *Fast Text* *And ye Glory of / G. of Israel was gone up fr. ye Cherub w^r upon he was to the Threshold of ye house. And he calld to / man clothed with Linnen, w^c had the writers inkhorn by his side — And ye L. s^d unto ⌣ go thro ye midst of / City, & set a mark on ye forheads of / men y^t sigh for all ye Abominations y^t be done in / midst thereof."

[2] The words "Isa: 58: 1:" are underscored, there is a dagger before "Isa:" and in the margin is written (in the same hand as the preceding marginal entry):

" † Cry aloud, spare not, lift up thy voice like a trumpet, & shew my people their transgression, & the house of Jacob their Sins."

[3] The reference is to pp. [18–19] of the text, or pp. 167–169 of this volume.

[4] The reference is to pp. [6–7] of the text, or pp. 149–150 of this volume.

[5] The reference is to pp. [7–8] of the text, or pp. 151–152 of this volume.

christ & enable us all by his Holy Spirit to performe our vowes & covenant-ingagements to him. Amen.

Letters came from the chh of Barnstable, renewing their desires that wee would attend in councill with other ches on May, 18: the chh sent the Pastor & Deacon Faunce, who went at the time appointed.

A sister, was admonished for sin, & the yeare after upon repentance, forgiven

June, 19: the Pastor stayed the chh after meeting & propounded, that seeing many of the Psalmes in m^r^ Ainsworths Translation which wee now sung, had such difficult tunes that none in the chh could sett, that the chh would consider of some way of Accomodation that wee might sing all the Psalmes, & left it to their consideration.

August, 7, at the conclusion of the sacrament, the Pastor called upon the chh to expresse their Judgments about this motion; the vote was this. when the tunes are difficult in the Translation wee use, wee will sing the Psalmes now used in our neighbor-ches in the Bay; not one brother opposed this conclusion; the sabbath following, Aug: 14: wee began to sing the Psalmes in course according to the vote of the chh[1]

September, 15: (some motion from some in Authority to the ministers inviting thereunto) the chh set apart & kept as a day of Fasting & prayer for the Army gone Eastward etc.

A chh-child was Admonished for intemperance, & soone after another for like offence.

Some of our chh & neighbours, living at a village in our Township, invited a Brother to carry on some worship among them on Sabbath dayes, which he did, not consulting the chh or Elder about it, Nov: 16: being sent to they were with the chh, & said they were sorry they had therein given offence to the chh, the chh then declared that they faulted not their soe meeting in short dayes & when the weather was unseasonable, but when seasons were comfortable for travelling they approved not their absenting from the publick worship with[2] the chh.

A chh-child, living out of towne, the chh sent an Admonition a

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[1] See The Psalmodies of Plymouth and Massachusetts, by S. L. Thorndike (Publications of the Colonial Society of Massachusetts, i. 228–238).

[2] Written above a word crossed out.

pœintentiall answer was soone returned to the chh, upon which the chh forgave the offender.

Another chh-child was Admonished for sinne.

A motion was made by the Pastor, that some other might be appointed to read the Psalmes when Deac: Faunce was sick (as he then was Sep: 11:) the answer was, that the Pastor might call any of the chh whom he had then nominated or any other of the bretheren that might be Judged meet for that service.

1693: In 1693: The Lords supper was ten times, seven members were admitted, 29 children were baptized.

April, 5: the chh set apart for a day of Thanksgiving, for the Preservation of King & Queen etc for our Gospel-mercies, health, harvest, destroying caterpillars last summer, saving ours in stormes checking the enemy at wells, returning Agents, & for that the Government over us is yet in the hands of saints. [22]

The chh set apart & kept, May, 24: a Fast, wherein to humble our selves for sin, to seeke mercy for the Army & that God would restore peace & give the blessings of the yeare, mercy to O: E: successe to the King etc.

The chh met, June: 11: in the Pastors house to take the relation of a man in order to chh-fellowship & accepted him according to their former vote.

Leiftenant Ephraim Morton, the Deacon dyed, october, 7: about 70 yeares of age, He was not only serviceable to the chh in that office, but usually a Select man, & principally imployed in the civill & military services of the towne for many yeares.

Two chh-children were together Admonished for sinne.

At a chh-meeting Feb: 4: the chh voted to sing the spirituall songs in scripture as translated into meeter in our new Psalm-booke the chh was then desired to warne their children & servants not to depart the assembly before the Blessing, as also to acquaint them, that the ordinance of catechizing them should shortly be revived, the chh unanimously agreed hereunto.

☞ It was then propounded, whether Parents not in full communion might without offence hold up their children to Baptisme? some spake for it, some said it was an indifferent thing, but generally the bretheren seemed not free to admit of it, but to continue the practice in that matter as formerly.

Letters came to us from the chh of Yarmouth to desire our presence & asistance at the ordination of m^r John Cotton Junior to be their Pastor on November, 22: the chh chose to accompany their Pastor two bretheren, Thomas Clarke & Samuel Sturtevant, who then attended that service.

In 1694: the Lords supper was ten times, foure members were admitted, & 37 children were baptized. 1694:

March, 7: was a chh meeting, which the sabbath before the chh had notice of & were then desired to prepare their thoughts to nominate some bretheren to serve in the office of Elders & Deacons: The chh spake man by man & all but 2 or 3 of the bretheren nominated Deacon Faunce & Bro: Isaac Cushman for Elders; And then each brother was called upon to nominate 3 for Deacons; many of the chh being absent the compleating of the Nomination was deferred till the next sabbath, the bretheren before absent nominated those for Elders above named, & for Deacons, Nathaniel Wood was highest in Nomination, George Morton & Thomas Clarke were æquall in the votes:

The Pastor on March, 25: stayed the chh & told them, he thought it best that the bretheren nominated for Elders should henceforward be accepted by him & improved with him in all actions that relate to the rule & government of the chh in a way of probation for a time with which the chh readily manifested their concurrence by a ready lifting up of their hands; accordingly the Pastor alwayes called those 2 bretheren to be with him in triall of persons that offered themselves to the fellowship of the chh, & in case of any offence, or to prepare any matter that was to be brought before the chh. [23] on this march, 25: the Pastor moved to know the mindes of the chh, whether they would have all the 3 that had most votes for Deacons or but 2 of them, many spake for 3 seeing 2 of them were æquall in votes, some thought 2 might suffice but would freely rest in the act of the chh whether it were for 2 or 3: the Pastor then put to vote, namely, If they did make choice of those 3 bretheren George Morton, Nathaniel Wood & Thomas Clarke to be Deacons of the chh they should manifest it by lifting up their hands, which they did very generally, & after the afternoon sermon the Pastor declared if any in the whole congregation had ought to say why the chh might not proceed to ordaine those 3 bretheren for Deacons, they had their

liberty to speak, none at all obiecting, the 3 bretheren were called forth to give their answer to the call of the chh, who did all modestly & humbly expresse their sense of their owne unfitnesse for the worke, their desires of our prayers etc the Pastor then called for the vote of the chh that Deac: Faunce & Bro: Isaac Cushman might Joyne with him in laying on hands in their ordination, to which the chh consented by a silentiall vote, then the Pastor prayed & He with those 2 bretheren laid on hands upon these 3 severally one after another, ordaining them to the office of a Deacon, & then the Pastor only once gave them all together their charge in the same words generally which were used in the ordination of Deac: Faunce (recorded here, pag: 14: 15:[1]) then againe the Pastor prayed, & wee concluded cheerfully singing, Psal: 133: & dismist the Assembly with a Blessing:

It may be minded in all the 30 yeares which this Narrative gives an account of, the Elders called for the votes of the chh, sometimes by lifting up of hands, sometimes by silence, sometimes calling upon every brother one after another to speak his minde, sometimes when divers had particularly spoken, asking if the rest were soe minded, they in a more generall[2] way assenting; any of these methods were attended as the Elders thought most expedient.

Minde also that in all chh affaires when the Elders called for the Vote of the bretheren, they never called for a negative or contrary vote as Judging it would be as the using of axe or hammer in Temple-worke; only care was taken before the vote was called for in any case to gaine the consent of every brother, & in case any could not actually vote, yet they expressing, that they could rest in the act of the chh, it was satisfying, & this was a great preservative of the peace of the chh.[3]

A chh-child was a second time laid under Admonition for intemperan[ce.]

The chh was at that time informed that another chh-child had bin overtaken, but it was the first time & he had not that naturall capacity & understanding that other young men had but was defective therein, the chh, voted that the Pastor & the 2 bretheren nominated for Elders should admonish him in private & they would rest

[1] The reference is to pp. [14–15] of the text, or pp. 161–162 of this volume.
[2] Altered from "generally."
[3] This paragraph is written in the margin.

satisfyed therewith, this was accordingly done at the Pastors house:

Notice being given of it, on May, 13: the Pastor began againe to catechise the children of the chh in the shorter catechisme of the Assembly of Divines, in the public meeting house between the morning & evening worship, the males one sabbath & the females another successively & then preached on each head of Divinity as they lye in order in that Catechisme; this course was constantly attended for more then 3 yeares, till August, 1697: from sabbath to sabbath, only on Sacrament dayes & in the short winter dayes & very unseasonable weather, there was a necessary omission thereoff. Many of the congregation did heare the sermons preached at the catechizing; & God strengthned & encouraged in the work [1] [24]

Our Brother Jonathan Dunham sent letters to the chh desiring our advice about gathering a chh at Edgartowne upon Martha's Vineyard, where he was imployed in Teaching the word, these letters were read to the chh, April, 8, & left to their consideration. Apr: 22: the Pastor having prepared an answer, read it to the chh, they approved of it, & voted it should be subscribed by those 2 bretheren with the Pastour & sent in their[2] name to Brother Dunham. Letters were sent to us from the bretheren of the vineyard & others who offered to joyne with them in that worke to desire us by our Pastor & messengers to be present & asist them to gather a chh & setle a Teaching officer, the chh agreed that either of the nominated Elders or of the Deacons or any other of the bretheren should accompany the Pastor in that service; the Pastor & mr Samuel Fuller went to the vineyard, the chh was gathered, mr Dunham was ordained Teacher, october, 11:

A chh-child fallen into sin, living else where the chh sent her a letter of Admonition, the yeare after she sent a letter testifying her Repentance which the chh accepted.

Letters from the chh of Rehoboth came to desire us to attend the ordination of mr Thomas Greenwood to be their Pastor on october, 24: the chh chose Bro: Thomas Cushman to goe along with the Pastor, they both went at the time.

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[1] Cf. Publications of the Colonial Society of Massachusetts, xxi. 262 and note.

[2] This word has been altered.

Letters from the chh at the North-river came to desire us to be with them at the ordination of m^r^ Deodat Lawson to be their Pastor on November, 14: the chh chose Deac: Faunce & Bro: Elkanan Cushman to goe along with the Pastor to that solemnity, who did all attend that service.

Letters came to us from the chh at Sandwich to desire us to asist them in the ordination of m^r^ Rowland Cotton to be their Pastor on November, 28: the church chose our bretheren, Deacon Nathaniel Wood & John Nelson [1] to accompany the Pastor thither, who did soe.

Divers of our bretheren at midlebury sent letters to us to desire our Counsell in [2] their gathering a chh & setling a Teaching officer with them, the chh tooke it into consideration & after some time manifested to them our consent to & approbation of their motion.

Then those bretheren & those of other ches & some others who offered to Joyne with them sent letters to desire our Pastor with other bretheren to helpe them in carrying on that worke on December, 26: the chh chose Deac: Faunce, Deac: George Morton, Bro: Eliezer Churchel & Bro: Ephraim Morton to accompany the Pastor thither on that occasion, & voted, that if God carryed on the worke, that wee dismisse our members, namely, five bretheren [25] & 4 sisters to be of that chh; the Pastor & those chh-messengers went at the time appointed, the chh was gathered, & then m^r^ Samuel Fuller was chosen & ordained to be their Teacher.

Five of our bretheren sent a letter to our chh to desire liberty to set up another meeting within the Township for publick worship because their habitations were soe remote from our place of worship that they could not without great difficulty come themselves & could not bring their families soe far, this was read & agitated at a private chh-meeting at the Pastors house January, 21: & at that time the chh were not willing to give approbation thereunto

1695: In 1695: the Lords supper was six times, six members were admitted & sixteen children were baptized.

A chh-child living else where, having sinned, the chh sent her a letter of Admonition, the next yeare she sent letters to us to testify her repentance & the Pastor of that chh where she lived wrote a good Testimony of her, with desires that wee would dismisse her to

[1] Here some words are crossed out.

[2] Altered from "about," or perhaps "about" altered from "in."

them, they being satisfyed as to her meetnesse for full communion, the chh dismissed her & that chh received her.

A chh-child made his Relation, March, 31: before the chh in the Pastors house of a worke of grace, the Pastor & bretheren present with him in his private examination testifyed to the chh the competency of his knowledge, with which the chh was satisfyed, & he was admitted in publick that day.

A brother was admonished for some failings at a chh-meeting in private, a while after he submitted to the chh & was forgiven.

At a chh-meeting[1] June, 16: the matter of Elders being named, & then nominated, desired to give their answer, Bro: Faunce declined a present acceptance of the call from sense of his owne unfitnesse, Bro: Isaac Cushman desired further time of consideration; In which time our bretheren engaged in promoting a new society in our westerne præcincts, gave Bro: Cushman an earnest call to teach the word of God to them & desired our chh to consent thereto, Also in this time Mr Samuel Fuller, the Teacher of the chh at Midlebury a sincere Godly man whom wee had the last yeare dismissed to that service dyed August, 24: being about 66 yeares old a great losse to that place: immediately upon which that chh & towne sent letters to our chh to desire our consent that Bro: Isaac Cushman might be their Teacher, upon all which accounts the chh was called to meet on September, 1: which they did, & the Pastor acquainted them with those 2 calls our Brother had; the chh manifested generally their good respect to him & desires not to part with him,[2] but that he should be an elder here in his blessed Fathers room, & desired him now to give his answer to that call, which accordingly he did: [26] That the[3] Providence of God was mysterious, but he apprehended he should rather accept the call of this chh to be Elder here because it was first given him before the other two calls: the chh acted noe further in that matter at that time, only voted, That it would be noe offence but acceptable to them, if Bro: Cushman did improove his gifts in teaching at Midlebury or any other place where the orderly providence of God should call him; God soe disposed that He hearkned to the call of our Bretheren & neighbours of the New

[1] Here "July" is crossed out.
[2] Altered from "them."
[3] Written above a word crossed out.

Society, where he now lives & constantly attends the worke of Preaching amongst them & is well accepted & acknowledged by them.

1696: In 1696: the Lords supper was administred nine times, two members were admitted & 26 children were Baptized.

June, 7: the Pastor read a letter to the chh from 7 bretheren of the new society, desiring leave of us to be a distinct chh: which he left with the chh seriously to consider of: The chh was appointed to meet, June, 18: which was a day of public Thanksgiving appointed by authority, After the publick worship was ended the chh repaired to the Pastors house & concluded it necessary at present not to give a full answer to their motion;

At that meeting it was moved; that divers of the chh had exprest their apprehensions, that it was inconvenient to use both the Psalmebookes, & therefore it was put to the vote in these words, If the chh see meet to leave it to the Pastor to fix upon the one of them to be used constantly, their silence should be taken for consent, & if any one Brother did obiect against it, He would not soe doe; there was an universall silence, not one obiecting, therefore from that time the new translation of the Psalmes was fixt upon & only sung, it being Judged most for ædification, because the former Translation had many difficult tunes that now wee could not sing.

July, 26: at the conclusion of the sacrament, the Pastor called upon the chh, desiring them after the example of Abraham, Gen: 18:19: to command their children etc to attend more upon & not neglect the ordinance of publick catechizing, wherein of late there had bin some remisnesse, upon which followed a Reformation in that respect.

It was then signified to the chh, that our bretheren of the new society were ready to attend the chh whenever they pleased to appoint a meeting for that end, the Pastor appointed the chh to meet on August, 19: at his house, which they did in the morning it being the Lecture day, before the Lecture, the Pastor & three of the bretheren spent the time in Prayer, after Lecture, there was a particular agitation of matters & the issue was satisfying & comfortable; The Bretheren of the new society professed their Judgments to be, that bretheren should have the advice & approbation of the chh whereto they belonged in setting up distinct worship by themselves & that

they apprehended the chh had by some former act of theirs consented they should soe doe, the chh hereupon declared themselves satisfyed with those bretheren, as to their carrying on the worship of God by themselves, their habitations being soe remote from us & that Brother Cushman might without any offence to us continue to dispense the word to them, & that nothing heretofore passed betwixt us in word or action of any kinde should hinder our communion together in sealing ordinances as heretofore: The whole chh & our Bretheren concerned (for ought appeared) did every one of us expresse our consent hereunto by an universall lifting up [27] of our hands, & this was declared to be a finall issue of this matter & all differences that had thereby bin occasioned amongst us, & the chh voted that Deac: Faunce, D: Wood & D: Clarke should joyne with the Pastor in subscribing their hands to this conclusion written & voted, which they did &[1] a copy thereoff soe subscribed was delivered to Bro: Isaac Cushman before they departed from the Pastors house; & as a Testimony of our Reconciliation one with another & mutuall forgivnesse of all past offences, Bro: Cushman himselfe & all our members of that society, both[2] bretheren & sisters (that were capable) came together & sat downe with us at the Lords Table on August, 30: following: this chh-meeting Aug: 19: was concluded with prayer & Thankfullnesse to God for that issue with our bretheren.

The chh set apart, September, 16: as a day of fasting & prayer for the Army abroad & that God would spare our Indian-harvest, God gratiously heard us in that respect & destroyed it not by frost among us as in the last yeare.

Letters from the chh at Marshfeild came to the chh to desire the[3] Pastor & some of the bretheren to attend & helpe them at the ordination of Mr Edward Thompson to be their Pastor on october, 14: the chh chose Deac: Faunce, Deac: Wood, Bro: Isaac Cushman, Bro: Eliezer Churchel & Bro: Shirtliffe to accompany the Pastor, who did all of them goe to that solemnity.

The Pastor propounding it, the chh set apart & kept, November, 18: as a day of publick Thanksgiving, for Gods gratious hearing our

[1] Here a word, perhaps "soe," is crossed out.
[2] Here a word or letter is crossed out.
[3] Altered from "their."

prayers on the late Fast, Sep: 16: giving that harvest, our health, preserving our souldiers & many other mercies.

Of the 178 members admitted in these 30 yeares, fifteen of them received Baptisme at their Admission.[1]

1697: In 1697: seven children were Baptized.

At a chh-meeting at the Pastors house, March, 31: before Lecture, Brother Isaac Cushman desired on behalfe of himselfe & the bretheren of that society, that the chh would dismisse them to gather a chh among themselves, but He not expecting or desiring a present answer at that meeting, it was left to the consideration of the chh.

April, 18: the Pastour propounded publickly to the chh to keep a day of Fasting & prayer, on account of the war, the Indians having lately killed & taken captive many at Haverhill, & that God would save from assaults of the enemy[2] who (wee heard) were designing against us by sea & land; & because there was much scarcity of bread in many places, that God would supply their wants, blesse the seed time & harvest of this yeare, heale sicknesse now in the towne etc & left fixing the time to their consideration till the next Sabbath Before which came an order from the Leiftenant Governour & Councill to observe such a day on May, 13: therefore the chh appointed noe other time, but fixt upon & attended the service on that day:

The aspect of providence from this time was such that made way for the Pastor & chh to part one from another without reflexion upon the chh his worke seeming now to be at an end; sundry chh-meetings wee had, one day of Fasting & prayer together in publick in which the 2 next neighbour-ministers were desired to asist in carrying on that worke who did soe & the bretheren after that kept some in one house, others in another, a day of prayer; the issue of all meetings & agitations was, a councill was called the chh from the ches of Weymouth, Duxbury, Bridgwater, Taunton & Barnstable, who met & Judged it best that the Pastor should cease his worke amongst them & the[3] chh dismisse him with such expressions of their love & charity as the Rule called for; He having resigned his office, the chh & towne in october invited Mr Ephraim Litle to preach to them,

[1] This sentence is written in the margin.
[2] Here a letter is crossed out.
[3] Here something is crossed out.

which he accepted & is yet with them this May, 1698: & the Lord increase his gifts & graces that He may be a rich blessing to them: there are at this time of men in full communion 42, in both societies, & of woemen 75, besides 7 or 8 removed to other townes not dismist from us.

The good Lord cover & wash away all our sins & imperfections in the blood of christ, & blesse this chh with peace & increase of grace & holinesse to all generations, Amen, Amen.

In these 30 yeares past were observed amongst us, many dayes of Humiliation & Thanksgiving ordered by Authority, which are not here particularly made mention of: And many members upon removall were dismissed to other ches.[1] [28]

It being Judged profitable to keep in minde the usuall way of proceeding in the Examination of persons by the Elders, as to the competency of their knowledge rendring them meet for full communion, hereto is therefore added an account of the Questions ordinarily propounded to persons in private, when they also made declaration of their experiences of a worke of grace upon their soules; The Elders allowed & encouraged any person to declare his confession of faith in his owne way & method, but if any persons through bashfullnesse or defect of memory chose to be asked, such questions as these were usually [2] put to them.

Q: what doe you beleve concerning God? unity of Essence & Trinity of Persons & some of his Attributes were usually given in answer, as also his workes of Creation & [3] Providence in both the Parts of it, preservation & gubernation.

Q: what ——— concerning man? The state in which He was created, & his Apostacy & the Tempter to it, & the sin itselfe & the Effects of it in the curse on himselfe & posterity, inward & outward, here & for ever, were here spoken to.

Q: what ——— concerning mans Recovery? by whom & how? Here the two[4] Natures of christ were asserted, & the reason, why God & why man? Also his three offices & the worke of each office.

Q: [5] what are the benefits of Christ? Answer being made Justifica-

[1] This paragraph is written in the margin.
[2] Here a word, perhaps "asked," is crossed out.
[3] Here a word or two are crossed out.
[4] The words "the two" are written over a word crossed out.
[5] Here two or three words are crossed out.

tion, Adoption, & Sanctification with æternall glory, they were asked to give a description of those [1] three spirituall benefits?

Q: How doe wee come to be made partakers of Christ & his benefits? the Answer being, by Faith, it was asked, what is faith? what are the ordinary meanes to beget faith? & what, to increase it? Also, what is it that makes the word effectuall to beget & increase Faith?

Q: How doth God prepare the hearts of sinners to beleive on Him? Answer being made, By working Repentance, Q: what is Repentance?

Q: what is a church? Q: what officers hath Christ appointed in his chh?

Q: what are the the ordinances of Gods house? Seales of the Covenant being named after others,

Q: what is the proper end & use of Baptisme?

Q: who are the subiects of Baptisme?

Q: what is the Lords supper? Q: For what end was it instituted? what signifies the Breaking of the bread & the pouring out of the wine? Q: what is required to the worthy receiving of the Lords supper? Q: what is the matter of selfe-examination, here wee expected the sacramentall Graces should be specifyed.

Q: How ought chh-members to carry it one towards another? The generall answer being, In brotherly love & holy watchfulnesse?

Q: How ought christians to act towards each other in case of sin & offence, If private, then the Rule, Matt: 18:15:16:17: was minded & lookt for, & the duty of the chh towards repenting offenders exprest.

Q: what doe you beleve concerning the state of man, at the end of, & after this life; Here death, resurrection, the day of Judgment, the Judge, the Persons to be Judged & for what, & the finall sentence pronounced upon the Elect & Reprobate, were spoken to, & the Execution of that sentence in Heaven & Hell.

I know not in these 30 yeares, that any person examined in private by the Elders but they did in some degree give some satisfying answer to these things though some much more fully then others, & though some did not presently give a direct & proper answer to the Question, yet in further discourse about it, it usually appeared, they competently understood the thing. [29]

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[1] Here something is crossed out.

Though wee did not limit our selves precisely to the same individuall words in covenanting with persons at their Admission to full communion, yet ever some of what followes was mentioned, & often all of it:

After the person was received by the vote of the chh, which in case of Admission was alwayes by Lifting up of the Hands.

The Elder, (whether Teaching or Ruling, ordinarily & most frequently it was the Ruling Elder) thus spake,

The chh hath readily received you to their Communion, if it were a child of the chh admitted, the word was, you are this day to *renew* that covenant with God & his people which was sealed to you in Baptisme; if it were a person that was not a chh-child, then the expression was, you are now to *enter into* covenant with God & his people, & thus was it often expressed.

The Covenant

Since it hath pleased God to move the hearts of the Bretheren to give you the right hand of Fellowship, you doe in the presence of God, his holy Angels & this solemne assembly, this day avouch the Lord Jehovah the only living & the true God to be your God & doe give up your selfe to Him alone, acknowledging God the Father to be your Father & Soveraigne, & giving your selfe unto the Lord Jesus as your only Priest & Attonement, as your onely Prophet & Guide, as your onely King & Lawgiver, & to the Holy Spirit of God as your Sanctifyer & comforter; And you doe give up your selfe to this church of the Lord Jesus & doe solemnly promise by the helpe of his grace to walke with God & this his chh in wayes of holy communion & due subiection to all his holy ordinances according to his will revealed in his holy word.

This you promise, the Party answering, yes, He proceeds, Then doe I promise to you in the name of this chh, That by the helpe of the same grace wee will walke towards you in brotherly love & holy watchfullnesse for our mutuall succour & ædification in the Lord Jesus.

Then followed a concluding Prayer, often thus begun,

Now the God of all Grace who keepes Covenant & mercy to a Thousand generations make us all faithfull herein to himselfe & one unto another for his Holy Names sake.

with other Petitions[1] sutable for the received & for the chh, as God directed his servants called thereunto[2] [30]

Att[3] A Church Meeting on the 5th of october 1697 The Church Then Made Choyce of Thomas ffavnce to be Moderator in sd Church & to act and to ade in all Church affaires & transactions vntill it shall please God to settle an officer ouer them att sd Chh Meeting The Church taking into their Consideration theire pastors manifestation of his desires That the Chh would Release him of office bonds To them as alsoe the advise of the honowered Counsel being Mett at plymouth on the 28 of September 1697 vpon the Church of plymouths Request to helpe sd Church in Counsel & advice what god Caled them to doe vnder theire afflicted and distressed Condition with Refferance to the troubles yt happened with Refferance to their pastor Wherein sd Counsel declared that it was our duty to dismis him from office Relation to sd Chh vpon which at this Chh meeting The Chh Manifested theire Compliance with the pastors desire and the Counsells advice to sd Church & did order the above Named Thomas ffavnce to declare to the pastor in their Name[4] Theire willingnes to Release him of that[5] office Relation he stood in to them vpon which the pastor being desired to Come To them to the Meeting house: he Came to the Chh then there mett together & then the said favnce did declare to the pastor in the Name of the Chh That they did Release him of his pastorall office bonds To them and for the future luck at him as fully Released from haveing aney office Relation vnto them

After This the Church sett apart a day of humiliation To humble Their soules befor god for their personal & Chh sins & to beg of god pity vnder their desolat Condition and that god would send a labourror into his harvest in this place; which god graciously answered by sending Mer Ephraim Little whose labours[6] in the ministrey was to grat sattisfaction to all generaly both Chh and town and after a

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[1] Here something is crossed out.

[2] Here end the entries in the hand of the Rev. John Cotton.

[3] The entries on pp. [30–34] of the text, or pp. 184–189 of this volume, are in an unknown hand. These pages were not originally numbered, but page-numbers have been inserted in a later hand in pencil.

[4] Here the words "their Names" are crossed out.

[5] This word has been altered.

[6] Here a word, perhaps "while," is interlined and crossed out.

little Time gave him a Cal to settle in s^d^ Town as the Minister of the Town and soe god provided for the poore Congregation very graciously That we were Not destitut of Ministerial help not a sabath for a yeare [1] together Except one & this we have Cause to Magnify the holy Name of God for as alsoe That he hath kept the Chh in peace [2] and hath Not suffered aney Contention amongst vs but There hath ben onenes of hart and affection in all Church transactions Though we were left as Sheepe that had noe shepard yet the god of our fathers & our god took the Care of vs ffor Euer praised be his holy Name [31]

Our breatheren of the vper sosiaty sending to the Church that they would grant them liberty to Enter into Church Couenant amongst them selves: the Church vpon serious deliberation and consideration of their motion Returned them this answer that they were willing to doe aney thing for them that god Cald them to doe that mite tend to his glory and the progres of ye worke [3] of his grace in their soules and that if they should be advised by 2 o^r^ 3 of the neigbouring Churchis to attend such a work: the Church then vpon Notice given then of the time fixed vpon by them to Imbody in Church Couenant that the Church then would apoint some one or More of the Church in their Name to signify their willingnes to grant them their dismision After which they haveing the Concorrance of severall Churches and a promis of theyr assistance in said work: our breatheren fixed on the 26th of october 1698 and sending to the Church for their helpe therein the Church Chose the deacons to attend them on the day apoynted and in theyr Name to signify that the Church diy frely Releas them from them to enter in to a distinct Church by them selves which the deacons some of them did attend but the day apointed being stormy and vncomfort[able] it was attended on october 27th and Then the Mesengers of the Chur[ch] did in the Churches Name signify to the Elders and mesengers of the Church then Mett that they did dismis those breatheren and sister[s] of the Church whoe were of that sosiety whoe had desired it and then they proceded to Enter in to a church Couenant amongst them selves And ordained M^er^ Isaac Cushman to be their teach[er]

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[1] Here "was" is crossed out.
[2] Here "and" is crossed out.
[3] Perhaps "workes."

The breatheren dismissed were	The sisters belonging To the Church dismised we[re]
Mr Isaac Cushman	Rebecca Cushman
Stephen Bryant	Persis Shaw
Jonathan Shaw	Anna Waterman
Joseph dunham	Abigail bryant
John Waterman	Elizabeth Cooke
John Rickard	Marsey Stirtevant
Samuel Stirtevant	Elizabeth king
	Mary Rickard
	Rebecca Rickard
	Suzanna Ransom
	Elizabeth Cannady [1]

[32]

Plimouth october 18th 1698

At a meeting of the Church of Ch: there appointed & attended for hearing w^t Mer Cotton desired to offer to them in persuance of ye advise given to them by the Counsel there Conveined in september 29th 1697 as sattisfaction for those offences he was then Convicted of He Made [2] a full and penetentiall Aknoledgment of those evels and desired forgivenes of god and the Church accordingly haveing Made his Confession to them they did Express & vote theire Ready and harty accepttance of his sattisfaction offered vnto them and theire ffull Reconsiliation vnto him as witnes our hands

THOMAS FFAUNCE
NATH: WOOD
THO: CLERKE
In the Name of the Church

Plimouth october 18 1698

At a meeting of the Church of Ch: there it was agreed and voted y^t Whereas M^er Cotton has of late had an Invitation to Remoue from hence & preach the gospel to a people at Corolina this Ch do in persuance of the advise given them by the Counsell heree Conveined in september 29 1697 dismiss him vnto what the providence of

[1] The verso of p. [31] is blank.

[2] Here two words, perhaps "a very," are crossed out.

god May orderly Call him vnto and that he May Joyne him self vnto such a Church of Cht as god shall give him opportunity for

Attests

THOMAS FFAVNCE
NATH: WOOD
THOMAS CLARKE
In the Name of the Church

[33]

on the third of Aprill the Church Met and it was proposed to the Church whether they thought god did not Call vs to labour after the settlement of His ordenances by giveing Mer Little a Call to take office work on him that soe we Mite be in a capasity to Enjoy[1] all the ordenance vpon which Motion the gratest part of the Church Expressed their grat forwardness to attend; only thought it our duty to set apart a day of Humilyation to beg pardon of god for those sins we were gilty of vnder former EnJoyments of gospell ordena[nce] which had provoked god to lay vs vnder such a frown as to tak his ordenances from vs the Church then fixed on Aprill 13th to be keept as a sollom day of humiliation which was attended and at the Close of sd Meeting the Church Appointed Aprill 25th 1699 for Meting which was attended and then the Church beng Mett did very Joyntly Expres them selves every Man then present which was the Major part of the Church being 25 bretheren[2] that they were very desiros to Endeavour the settlement of the orden[ances] of Ch: amongst vs and did then Express their desires to Mer Ephraim Little to take the office worke vpon him which he took into Consideration and to Return an an answer to the Chu: in Convenent Time At sd Meeting it was thought needful by the Church for their more Comfortable Carriing on in Church affaires To make Choyce of an Elder to be helpefull to Mer Ep Litle in the gouern of the Ch if god should Incline his hart to take the office work vpon him; soe the Church proceeded in their Choyce and the Lot fell on Thomas ffavnce he being there present it being publickly declared where the Choyce ffell sd favnce tuck it into Consideration and Soe the Meeting was dismised

[1] Here the words "all the" are crossed out.
[2] Here "did" is crossed out.

on June 12th 1699 The Chh Mett, they haveing Received Mer Littles Answer of the Chhes Call to Take the office work vpon him, which was of acceptance of the worke of god in the office Relation Also at this Meeting The Chh being vrgent with Tho: ffavnce to give his answer to the Motion Made by the Chh to him as aboue expressed To be helpfull To Mer Little in the goverment of the Chh he also accepted of the Chhes Call vpon which it was thought Need full by the Chh that there there should be a day of fasting & prayer sett Apart Earnistly to Seke the gracious presence of god to be with them in the worke the Lord by his Chh had Cald them too, which sd Motion was made to the whole Congregation the time fixed on for the attendance of the duty was on the 5th of July which was attended by the Congregation Generally [34]

The Chh Mett againe on the 17th of July 99 and sett appart october the 4[1] 99 to Elect & ordain Mer Ephraim Little to be their pastor & Thomas ffavnce to be their Elder & voted to send To 4 Chhes (viz) Weymouth Marshfeild duxburry & the Chh in the western precints of Plimouth for their assistance in the work on sd day which by the good hand of god to vs was Attended by severall of sd Chhes & the sd Mer Little was on sd day ordained pastor of the Chh to the sattisfaction both of Chh and Towne Generally but by Reason of some disApointments the Elder was not ordained on the day Afore Apointed[2] but the sabbath following the pastor stayed the Chh & desired them to fix on A day for the ordaining of him whome they had Chosen to the office of an Elder, The Church fixed on the 25th of october: 99: & the next sabbath it was Mentioned by the pastor to the whole Congregation that the day befor Mentioned mite be kept as A day of humiliation which was Attended by the whole Congregation Generally, the[3] pastor began[4] with prayer & then Tavght out of the 2d of Revelations 4 & 5 verses A very sutable subject the Lord grant it May be as profitabel to vs: as such an Exhortation was sutable for vs that we May Rember Repent & doe Mer Isaac Cushman Concluded the forenoone Exercises with prayer the after part of the day was spent in prayer & the worke of or-

[1] Apparently altered from "3d."
[2] Here something is crossed out.
[3] Here the letters "th" are crossed out.
[4] Altered from "begam."

dainnation of the Elder before chosen by the Chh The worke was Carried on by the pastor & M^er^ Cushman Teacher of our Neighbour Chh Who [1] did then ordaine Thomas ffavnce to the office of A Ruling Elder in sd Chh & soe the work of the day was Ended with singing the 122 ps: & the blesing [2]

[1] Here some words are crossed out.
[2] The verso of p. [34] is blank.

PLYMOUTH CHURCH RECORDS

VOLUME I

PART III[1]

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[1]

Some further Acc^{t} of passages Relating to the church of Christ in plimouth, from the year 1703. and so on 'till the year 1723.

In as much as it may be of considerable use to the church of God to have a book of remembrance written of what does occur in their day, and In as much, it hath been the desire and practice of those that been before mee in this church I shall apply my self from time to time to Record such Ecclesiastical transactions, and[2] Remarkable providences, as[3] may Occur from this Time;

And here it may not be Improper to Insert a Catalogue, of the Names and Number of communicants or members in this church at this time. viz march 10th 1703. wch take as followeth

1. The names of the Men.[4]

Ephraim Little. Pastor
Thomas Faunce. Ruling Elder
George morton. Deacon

---

[1] Part iii contains 23 leaves, or 46 pages. The pages measure 11¼ inches in height by 7½ inches in width. Like Parts i, ii, and iv, Part iii is a portion of the original vellum-covered volume, the leaves being the same size and the water-mark identical. Pages [23, 25, 27, 29] are blank; two pages (here numbered [18a] and [19a]) are not numbered; what ought to be page [22] was numbered [21], the error being continued to the end; and two pages here numbered [32a] and [33a] were misnumbered [32] and [33], thus causing a reduplication of two page-numbers.

Part iii is in the hand of the Rev. Ephraim Little, with the exception of two entries on pp. [33] and [41] : see pp. 217 note 2, 223 note 4, below.

[2] Here a word, perhaps "any," is crossed out.

[3] Written above "that," crossed out.

[4] In this list and in other similar lists, a name is preceded sometimes by an asterisk (or two asterisks), sometimes by a dagger (or two daggers), sometimes

(7)

Some further Acct. of passages Relating to the church of Christ in plimouth from the year 1703. and So on till the year 1723.

In as much as it may be of considerable use to the church of God to have a book of remembrance written of what does occur in their day, and In as much it hath been the desire and practice of those that been before mee in this church I shall apply my self from time to time to Record such Ecclesiastical transactions, and remarkable providences, that may Occur from this Time; —

And here it may not be Improper to Insert a Catalogue of the Names and Number of communicants or members in this church at this time. viz. march 10th 1703.

wch take as followeth.

1. The names of the Men.

Ephraim Little. Pastor.
Thomas Faunce. Ruling Elder.
George morton. Deacon.

HANDWRITING OF EPHRAIM LITTLE

Nathaniel Wood. Deacon
Thomas Clark. Deacon
Joseph Bradford
John Bradford dismist
Jacob Cooke dismist
Thomas Cushman dismis^{t}
Elkanan Cushman. dismist June 7th to y^{e} new society
Samuel king sen^{r} dyed, Augst
Samuel fuller, dismist to y^{e} new society
Joseph Howland, dyed January 170$\frac{4}{5}$
Caleb Cooke dyed[1] of y^{e} small pox feb^{r} 13. 172$\frac{1}{2}$ 70th year
Helkiah Tinkham
John Cobb
Samuel Dunham sen^{r} dead
William shertleff dismist to plymton
John Morton dyed in March 171$\frac{7}{8}$ at Middleburrô
Samuel King Junr now sen^{r}
George Bonum sen^{r} dyed april 28th 1704 95 years old [2]
Samuel Dunham Junr dyed 1717
Giles Rickard
Eliezer Churchell
John Churchell dyed Jun^{e} 13, 1723
Nathaniel Morton, dyed July 7th 1709
James Warren
Ephraim Morton
Sam^{ll} Rider
James Clarke Senr
John Pratt dismissed to plymton
Eliezer Dunham
Benoni Lucas, dismissed To plymton

added since Mr Little ordained

Eliezer Ring dismiss^{d} to plymton July 23, 1707[2]
Sam^{ll} king Junr
Joseph king Junr dismist wth his wife to ye new society Septembr. 5th 1703. since retur^{d} to us

In all 36 men

Nathan^{l} Thomas. dismist from Marshfeild to us
Isaac Doty
Eliez^{r} Rogers

---

by a cross (or two crosses), sometimes by special marks (as + +, etc.), and sometimes a short vertical mark is inserted between a christian name and a surname. As the meaning of these marks is nowhere explained, they are omitted in printing. In this list, as in all similar lists, superfluous punctuation and other marks are not reproduced in type.

[1] Written over a word erased.

[2] Perhaps "1717."

James Coles 80 years old. dyed Octob^{r} 4th 1709 in 85th year
humphry Turner: removed: & dead
Ebenez^{r} Eaton
hezekiah Bosworth
Richard seirs — removed
Abraham Jackson. Senr dead
Richard A negroe man
John Warshband dismist & made a deacon
Benjamin Warren
Willm Clark Junr remove^{d} to ye Vinyard
John faunce ye El^{rs} Son
John foster Deacon
John Atwood Deacon
Stephen Barnebe
Elisha Doten
Ephraim Cole
Josiah ffinney[1]
Abiel Shertleff
Thomas Clarke Deacons son
John faunce. Junr
Joseph faunce
Francis adams
John Morton
Ignatius Cushing
James Cob
Thomas harlow
Jabez Shurtleff
Ebenez^{r} Curtice vid p. 18[2] [3]

The names of the Women that are of the church this 10th of March 1703.

Jael Bradford, the wife of Joseph Bradford
Mercy Bradford, the wife of John Bradford
Lidea Cooke, The wife of Jacob Cooke
Abigail Cushman, The wife of Thomas Cushman
Elizabeth Howland, The wife of Joseph Howland
Joanna Grey The wife of John Grey
Sarah Dunham, The wife of Samuel dunham
Martha Cob The wife of John Cobb
patience Holmes Widdow
Sarah Tinkham The wife of Isaac Tinkham
patience Nelson, Widdow
Mehetabel Doten, the wife of John Doten
Mary Wood The wife of Deacon Nath^{ll} wood
Dorothy Clarke, the wife of Nath^{ll} Clarke
Mary Rickard, The wife of John Rickard, dead

[1] This name begins the second column.
[2] The reference is to p. [18] of the text, or p. 206 of this volume.

Rebecca Cole, The wife of Ephraim Cole
Susannah Shertleff, The wife of Willm Shertleff
Remember Jackson, the wife of Abraham Jackson Senr
Hannah Jacekson The wife of Eliezer Jackson
Hannah Cooper, The wife of Richard Cooper
Lidea Barrowe, The wife of Robert Barrowe[1]
Hannah Ring, The wife of Willm Ring
Mary Ring, the wife of Eliezer Ring, dismist[2]
Sarah Followell, Widdow
Bathshua Dunham, the wife of Eleizer dunham
Sarah King The wife of Sam^{ll} King Junr
Margarett Jackson, the wife of Abraham Jackson Junr [4]
Mary Carver the wife of John Carver[3]
Repentance Lucas, The wife of Benoni Lucas
Mercy King, The wife of Joseph king Junr dismist[4]
Susannah Cole, The wife of John Cole, dismist[5]
Martha Harlowe, The wife of Sam^{ll} Harlow
Mercy Holmes, The wife of Nath^{ll} Holmes sen^{r}
Judith Faunce, The wife of Joseph Faunce
Hannah Rickard, Widdow
Rebecca Morton, The wife of Eliezer Morton
Hannah Rickard The wife of Giles Rickard
Mary Jordan, Widdow
Jehoshabea Jordan alias Robbins, Widdow[6]
Mary Churchell, the wife of Eliezer Churchell[7]
Rebecca Churchell, the wife of John Churchell
Sarah Churchell, The wife of Joseph Churchell
Sarah Bartlett The wife of Robert Bartlett
Joanna Morton, The wife of Deacon George Morton
phebe finney, Widdow, Indeed
Jane Faunce The wife of Eld^{r} Thomas Faunce[8]
priscilla Warren, Widdow Indeed; dyed May 15. 1707
Hannah Morton The wife of Ephraim Morton
Susannah Clarke, The wife of Deacon Thomas Clarke

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[1] Here the words "Mary Morton, The wife of John Morton" are crossed out.
[2] This word precedes "Mary" and is perhaps erased.
[3] Here the words "Margarett Pratt, The wife of John Pratt" are crossed out.
[4] This word precedes "Mercy."
[5] This word precedes "Susannah."
[6] Here some figures are written:

$$\begin{array}{r} 74 \\ \underline{41} \\ 115 \end{array}$$

[7] Here some figures are written:

$$\begin{array}{r} 36 \\ \underline{67} \\ 103 \end{array}$$

[8] Here something is crossed out.

Lidia Rider, The wife of Sam^{ll} Rider
Abigail Clarke, The wife of James Clarke
Hannah Bartlett, The wife of Joseph Bartlett sen^{r}
Mehetabel Briant, The wife of Stephen Briant
Hannah ford, Widdow
Ruth Tinkham The wife of Helkiah Tinkham [5]
Mary pratt, The wife of Benaja pratt
Mary perry, The wife of henry perry
Jane Cooke The wife of Caleb Cooke
Hannah Bradford, The wife of Sam^{ll} Bradford dismist [1]
Lidia Harlow the wife of Willm Harlow Junr

Added since Mr Littles ordination

Hannah Sturtevant, The wife of John Sturtev[4]
Hannah Bradford, The wife of Elisha Bradford, ye Baptized [2]
Martha Howland, The wife of Nath^{ll} Howland, ye Baptized [3]
Joanna Howland, The wife of Thomas Howland, ye Baptized [4]
Mary Warshband, Virgin Since Mary^{d} To Danl pratt dyed Jany 12 1709/10

In all 67 [5] women, 67

The whole number of Communicants Just an hundred and three; the Lord add unto his Church such as shall be saved; 103 Communicants.

Since added.

Mary Churchell ye wife of henry Churchell
Mary Morton ye wife of John Morton
Mary Turner ye wife of humphry Turner
Mary [6] La barron ye wife of Francis Le barron
hannah ye wife of Ephraim Morton ye son of Decon George Morton
Sarah holmes ye wife of Elisha holmes. dead
Martha Doty ye wife of Isaac Doty
Ruhamah Rogers ye wife of Eliz^{r} Rogers
Mrs Martha Waite dismissed from boston to us
Mary palmer maiden dismissed
Mary barns the of John Barns
hannah Eaton ye wife Eben^{r} Eaton
Rebecca clarke ye wife of John Clarke
Bethiah Boswoth ye wife of hezekiah Bosworth
Annah Norcutt maiden ye baptized
Abigail Cole ye wife of James Cole

---

[1] This word precedes "Hannah."
[2] The words "ye Baptized" precede "Hannah."
[3] The words "ye Baptized" precede "Martha."
[4] The words "ye Baptized" precede "Joanna."
[5] This figure has been altered.
[6] Here a word or two are crossed out.

Alice Bradford maiden: since marry^{d} to Mr Edward mitchell of Bridgwat^{r} Lidia Warshband ye wife of John Washband vid p. 14th [1]

[6] Church Records anno 1703.

The Lords supper Administred, March 7: Aprill 18th June 6th July 18th August 22^{d} oCtober 3^{d}: 6 Times:

persons baptized

Benjamin ye Son of Joseph Faunce. April 11th Hannah daughter of John and Mary Carver may 2^{d} Rebecca ye daughter of William & Lidia harlow July 18th Bethiah ye daughter of Benoni & Repentance Lucas July 25th Samuel ye son of Sam^{ll} King Junr August 8th 1703. Abigail ye daughter of Benaja & mary pratt. September 5th Damaris & John (being twins) ye Children of Jacob Cooke octob^{r} 31st total 8.

Members admitted

Mary Churchell ye wife of henry Churchell July.[2] 4th Mary ye wife of John Morton. & Mary ye wife of humphry Turn^{r} Sep^{t} 26. Mary ye wife of francis Le barron october 17. 1703. Total 3.

In as much as the death of his Saints is pretious in y^{e} Eyes of God, an acc^{t} shall be given of the deaths of his people

Members dyed

April 9th 1703 dyed Joseph Bartlet Junr One tho' not In full Communion, yet a child of y^{e} church he lived desired and dyed Lamented; — In y^{e} 38th year of his age,

Jan 170$\frac{4}{5}$ dyed Capt Joseph howland

Feb. 20th 170$\frac{3}{4}$ dyed Major William Bradford in the 80th year of his age. he was the son of y^{e} honourable Governour Bradford, and did for many years sustaine the place of Leivtenant Govern^{r} of y^{e} Colony of New plimouth and did almost from his Youth serve God and his Generation in both Civill & military posts. he dyed in a good old age and went to his grave in peace

[7] Transactions 1703

at a church meeting at the pastors house March 5. 1703. the church called Upon Sam^{ll} dunham Junr to give Satisfaction for his unjust and false charging of Mary Jordan widdow, with stealing and lying, or In words to that purpose; the church having before heard

[1] The reference is to p. [14] of the text, or p. 203 of this volume.

[2] Altered from "June," or perhaps "June" altered from "July."

y^{m} s^{d} dismission, he & his wife Sent to this church, to send ye pastor & messengers to Joyn in Councill wch ye Elders ye Elders & messengers of ye Churches of weymouth bridgwater & taunton (whom he had sent to) to be attended octob^{r} 26. 1703. ye Church made Choice of or brother William shertleff & our brother Nathaniel Morton to Go wth ye pastor & Eld^{r} to y^{t} service. It must also be observed y^{t} ye sabbath before ye Councill, was to meet ye Church in Middleboro also sent Letters to us to be wth y^{m} (they Joyning wth Lev^{t} tomson[1] in Coun^{ll}) & sent also to ye chh^{s} of Barnstable & sandwitch. ye s^{d} Councill was attended on ye time abovs^{d} & Came to a result y^{t} Levtenant Tompson & his wife should make an acknouledgm^{t} for y^{r} Iregular withdrawing from ye Communion of ye church, and upon y^{t} ye church should give y^{m} a dismission to ye church in ye New society in plimouth wch were both Complyed wth and attended.

December 25 1703. it pleased God to Visit the pastor with very sore sickness wch was of Long Continuance upon the occasion of wch the church appointed a day of fasting & & prayer wch was attended by ye church & ye most of ye Congregation, it pleased God to hear ye prayers of his people & after 9 weeks Confinement, to restore him again to ye work of ye sanctuary. Lord make it profitable!

Feb 17 was attended by ye province as a day of humiliation.

[9] Church Records Anno 1704

The Lords supper administred. March 19th May 7th June 11th July 30. Octob^{r} 1st Novemb^{r} 19th: 6 Times.

Persons baptized

Thomas & Elizabeth ye Children of John & susanna Cole, (being twins) baptized march 19. Sarah ye daughter of Decon Clarke march 19. Joseph ye Son of Robert & Sarah Bartlett march 26. Mercy ye daughter of John & Joanna Grey April 2^{d} Deborah ye daughter of Elizr & hannah Jackson April 16th Thomas ye Son of John & margarett pratt may 21st Elizabeth ye daughter of Mehetable doty may 28th Rebecca ye daughter Eliez^{r} & Rebecca morton June 4. Saml & Elkanah ye sons of Ephraim & hannah Morton June 11th Ephraim humphry, Joseph Sarah & Mary ye children of humphry & mary Turner July 23^{d} Samuel ye son of William & susannah shertleff Sep^{ter} 3^{d} James, francis, & Lazarus ye sons of Mary La-Barron September. 24th 1704. Total. 20.

[1] This name is obscure.

Members admitted

hannah ye wife of Ephraim Morton ye Son of Deacon George Morton. June 4th Mr Nath^ll Thomas dismist from marshfeild chh admitt^d here July 30th 1704. Sarah ye wife of Elisha holmes septembr 3^d 3 in all

Members dyed

Aprill 28th 1704 dyed our broth^r George Bonham, he lived to a good old age, being about 95 years of age he was a man almost all men Spake well of & is gone to receve his Crown.

[10] Transactions 1704

at a Church meeting March 17th 1704. ye pastor moved to ye Church (y^t in as much as it was a day of Gods anger, very awfully manifested in Suffering ye french & Indians to do much mischeife in ye Eastern parts many being killed & Captived &c but more Especially relating to our Selves religion Seeming to be und^r such decaye [1] & ye work of God among us So much at a a stand So few of ye rising Generation, offering y^m Selves to God &c) whether they were willing to set apart a day to humble our Selves before God & seek his face upon y^se accounts, and also wheth^r they were willing on ye s^d day to Renew a Covenant for reformation? ye Church Generally Seem^d free to Comply wth ye motion, but one or two brethren Seem^d to Speak discouraging about it whereupon it was thought by ye paster & Eld^r most Expedient to referr ye matt^r to further Consideration.

May 18th was attended by this province as day of fasting & prayer. our souldiers being Just going out to port Royal und^r ye Conduct of Lev^t Coll. Benjamin Church.

July 13. the church kept a day of pray^r for Rain being a very dry time togeth^r with pray^rs for our army then abroad.

at a Chh meeting at ye pastors house Septemb^r 14th 1704 Jacob Cooke one of ye brethren of ye Church after having taken ye first & 2^d Step, of ye rule Laid before ye Chh matt^r of offence ag^st Maj^r John Bradford, one of ye brth. viz. That ye S^d maj^r Bradford, had Spoken falsly & Slandrd him In Saying That he ye S^d Cooke had Cutt 10^ll worth of wood off his Land, w^n ye Chh came to Consid^r ye charge, it was not Evident to them wheth^r ye S^d Bradford had positively charg^d him thus, or only had S^d that he beleivd he had

[1] Perhaps "decayes."

Cutt So much, Maj^{r} Bradford, made it Evident that S^{d} Cooke, or his man by his ord^{r} had Cut some Loads of wood upon his Land, but not 10^{li} worth, it was also Evident to ye church, (by two positive Evidences) That when ye S^{d} Cooke in taking ye 2^{d} Step of ye rule, took 2 brethren wth him, to treet wth S^{d} Bradford about ye matt^{r} of offence, y^{r} was then an Agreem^{t} made between y^{m} wch ye S^{d} Cooke, on his part had broken & fallen from: upon ye whole ye church came to this Conclusion in ye Case, that Maj^{r} Bradford, Should acknoledge his fault, that he had Spoken too Largly in Saying it was 10^{li} worth & y^{t} he had priz^{d} it too high, and that Jacob Cooke should acknowledge his fault in not Standing to his S^{d} Agreem^{t} upon wch Maj^{r} Bradford did Comply wth ye churches determination & acknowledge w^{t} was required on his part but Jacob Cooke could not be made Sensible he had broken any Agreem^{t} but was willing (upon ye pastors moving of it to him) to have a Little time of Consideration wch was Granted. ye meeting was Closed with some very serious Counsell given to y^{m} by ye Eld^{r} — and it must be observed y^{t} ye whole church (y^{t} were y^{n} present) unanimously agrd in y^{t} Opinion of ye Case. Nemine Contradicente

at a chh meeting Septemb^{r} 29th at ye pasters house Jacob Cooke made an acknowledgem^{t} Satisfactory to ye Church for ye Fault abovementiond

[11] Church Records Anno 1705

The Lords Supper Adminstred Aprill 8th May 27th July 8th Augst 26th October 7th Novemb^{r} 18. 6 Times.

persons baptized

Eliez^{r} ye Son of W^{m} and hannah Ring march 18th Mercy ye daughter of Capt Warren. April 1st — Elizabeth ye daughter of Isaac Doty. Aprill. 1st — Mehetabelle ye daughter of John & Margaret prat May. 27, Elisha, Joseph, Jabesh, Mercy & Elizabeth ye 5 children of Elisha and sarah holmes. May. 27 — Susanah y^{e} daughter of Eliez^{r} & Mary Ring June 3^{d} Nathl y^{e} Son of Nathl & Martha howland, July 8th — Benjamin y^{e} Son of Ephraim & hannah morton Novemb^{r} 4th Experience y^{e} daughter y^{e} Thomas & Joannah howland, Jan^{r} 13th 170$\frac{6}{7}$ Content y^{e} 7th daughter of Eliezer & hannah Jackson Jan^{r} 13. 170$\frac{6}{7}$ James y^{e} Son of Ephraim & Rebecca Cole and Thomas, Elizabeth and hannah y^{e} 3 children of Eliez^{r} & Ruhamah Rogers fb^{r} 17. 1705–6. In all. 18.

Members admitted

Isaac Doty and Martha his Wife march 18th Ruhamah Rogers ye wife of Eliezr Rogers. Septembr 30th Eliezer Rogers. febr 10th 1705–6. memdu. The first male yt was admid by a Relation in Writing. In all 4.

Members dyed. and dismissed

Samuel King Senr Aged upwards of 90. years. dyed. Augst

[12] Transactions 1705

Aprill ye 12th was by her majestyes Special Command, observed as day of General thanksgiving thrô out this province, upon ye Account of ye Signal Victory Obtained ye last fall, agst ye french & Bavarians [1] by her Majestyes forces undr ye Conduct of ye Duke of Marlborough; to wch ordr was added as a Supplemt, ye preservation of our Governour, Joseph Dudley Esqr from Shipwrecke, in a time of Very great danger, and ye Returne of our Army from Norrigswalke, ye Last winter as Mattr of praise. Or paster Taught from ye[2] 5 Judges. 1. 2. ye Lord make Queen Ann A Deborah and if it be his Will sell ye french Sisera into ye hands of a Woman. Amen

July 11th was kept by ye Church and Congregation as a day of fasting & prayr Upon ye Acct of ye drought togethr with other Occasions such as ye Warr & ye decay among us as to ye powr[3] of Godliness. &c. text. 1 Joel. 14.

Octobr ye 18th was a day of General thanksgiving. text. 147 psm 1. & on sd day 3lb 3s was Contributd for daniel pratt, — one of ye New Society his wife being then we believe [4] undr ye Doctrs hands in a miserable case. & aftr wards dyed.

At a chh meeting Novembr 20th it was By ye Elders Representd to ye Church that ye Obliging male persons at yr admission into ye church to make a personal & Oral Relation might be an hindrance to Some Gracious Soules & that it might hindr ye growth of ye Church ye Church Voted, that a Relation given in in writing, publiquely Readd & ye person Standing forth publiquely to Own it Should for ye future be as Satisfactory to ye Church as if deliverd Viva Voce. — at ye Same meeting ye pastr representd to ye church ye great neglect

[1] Here "and" is crossed out.
[2] Perhaps "yt."
[3] This word is obscure.
[4] The words "we believe" are uncertain.

Y^{t} had been in them as to y^{r} Sending y^{r} children to catachising & moved to y^{m} that they would in Convenient time give in to ye pastor ye names of their children Capable of Being Catachised that So Some more Effectual methods might be taken about it — ye motion as acceptable to y^{m} — it was also moved to Consideration wheth^{r} it might not be for Gods Glory and a meanes of Reformation and Edification if private meetings were more attend^{d} and in what method it were prop^{r} to attend, them. & ye meeting was closed wth pray^{r} By ye Eld^{r} as it was Opened by ye past^{r} & oh that God would Smile upon all Essayes for Good!

Jan^{r} 24th Was Atten^{dd} A day of Genral thanksgiving (for Marlbroughs Victory Last Summ^{r}) by her Majestyes Command, ye text 1. Chron. 16. 31. Contribution. for ye Widow patience holmes, her youngest Son George being visited wth a terrible Sore Legg. Shee had but part of it in 25th

[13] Church Records. Anno. 1706

Lords Supper Administrd March 17. May. 12. July. 7th Augst 11th Octob^{r} 6th — 5 Times

persons Baptised

Abigail ye daught^{r} of W^{m} and Susannah Shertleff and Elnathan ye Son of Elisha and Sarah holmes March 24th May 5th 1706. I Baptized at Situate Mary ye daughter of Job and mercy Otis. Peter the son of helkiah Tinkham June 2^{d} John William Seth Jonathan hannah Mary & Thankfull ye 7 children of John & mary Barnes & Ebenez^{r} [1] & Mercy ye 2 children of Ebenez^{r} & hannah Eaton all baptized August 18. — Nathaniel ye Son of Lt Nathan^{l} Morton Jan^{r} 12th. Totall. 14:

Members Admitted

June [2] 31th [3] James Cole being upwards of 80 years of age — humphry Turn^{r} and Mary palmar July. 14th Ebenez^{r} Eaton & hannah his wife & Mary ye wife John barnes — Augst 4th Rebecca Clarke ye wife of John clarke Sept. 29th Total. 7.

Members Dyed & Dismissed

March 10th Mrs Wait dismissed from Boston to us. Nov. 12. Sarah Dunham ye wife of Samuel dunham dyed suddenly

[1] Apparently altered from "Ebenenez^{r}."
[2] Here a word, perhaps "July," is crossed out.
[3] Perhaps "30th."

[14] Transactions (1706)

May 5th Wee had a Contribution for ye Island of St Christophers Who had been Lately Insulted & Ravaged by ye french. We gathd for them 6li 10sh 0d [1] ye Contribution was thrô out the province

Aprill 18. a General fast on wch Contributed for George holms 4li 10s 6d

Octobr 17th a General thanksgiving on wch contributd for Saml King Senr

Novembr 12. upon ye request of 3 of ye brethren in ye chh of Middleborô (viz. Saml Wood Abiel Wood and John cobb, wth ye advice and concurrence of Sundry Inhabitants of sd Town) this chh made choice of Majr Bradford and Capt Warren to accompany ye pastr and Eldr thithr to Joyn in councell wth ye Elders and Messengers of ye chhs of Bridgwatr Taunton and ye New Society to have their complaints agst mr Tho palmar ye pastor of ye church there relating to Intemperance and Exexsive drinking &c and upon a full hearing ye cases ye councell Judgd it provd that he was a man addicted to drinking &c, and thereupon disapproved of his continuance any Longr in ye exercise of ye Evangelical Minitry there, and advised him to make a peaceable and Ordely Secession yr from & ye Chh accordingly to Dismiss him wth Such expressions of Love and charity as became ye Gospl and to be waiting upon God by earnest Supplication for ye performance of that promise 3 Jer. 15 I will give ym pastors aftr mine own heart. Ld Make all ye pastors of thy flocks Such! Amen.

Memerdū [2] that Junè 11 1707: Some of ye chh of middleborô togethr wth Mr palmar being dissatisfyed wth wt ye formr councell had done, called a councell of 12 churches viz: Boston, Milton, plymth plymton Sandwich Barnstable harwich Taunton Bridgewater Bristol Reheboth & Rochester whens Elders and messengers Mett & gave a result Agreable to wt was given by ye former. sd result Signd by 12 pastors and 22 messengers.

1709

vid p: 5.[4] a Continuation of ye Catalogue of Women Added to ye Church

[1] Here something is crossed out.

[2] The words "July 24" are crossed out before this word.

[3] Perhaps "where."

[4] The reference is to p. [5] of the text, or p. 195 of this volume.

Mrs Sarah Little ye Pastors Wife then baptized also
abigail Faunce ye Wife of John faunce
hannah foster ye wife of John foster
Batheshua Nelson Wife of Saml Nelson, 1717. dyed
50 Sarah Atwood ye Wife of John Atwood
Hannah Morton the wife of Ebenezr Morton
Hannah Doten ye wife of Elisha Doten
Mary Eastland ye Wife of John Eastland
Elizabeth ye wife of Josiah ffinney
Experience ye wife of John holmes Senr — dismist To plymton
Mrs Mary Thomas ye wife of Mr N.[1] Thomas
Lydia Shertleff ye wife of Abial Sherleff
Hestr Cushman ye wife of Elkanan Cushman
Lydia Cushman ye wife of Job Cushman
Rebecca phillips ye wife of Thomas phillips
Hannah Curtice ye wife of Francis Curtice
Martha ye Wife of Thomas[2] Morton
Lydia the Wife of John faunce
Mary the wife of Thomas Clarke
Mercy Wife of Ignatius cushing dyed 1717
patience the wife of James cob v (next page)[3]

[15] Church Records Anno Domini. 1707

Lords Suppr Administred March. 16th May 25th July 20th Octbr 5th Novembr 16. 5 Times.

persons Baptized

Martha ye Daughtr of John & Rebecca Parke & hannah ye Daughtr of Natl & Martha howland. both May 4th 1707 July 6th baptized Delight ye Daughter of Joseph Otis Esqr at Scituate Augst 3d Annah Norcutt upon her admission into ye Church: Susannah ye daughter of Elizr & hannah Jackson Augst 31: Hannah ye Daughtr of hezekiah and Bethiah Bosworth Novr 16th Mary ye Daughtr of Capt James Warren and Thomas ye Son of Thomas Howland Jany 18th Sarah the daughter of John & Mehetabell doten febr 22. Nathll ye Son of Wm and susannah Shrtleft febr 29: total 10:

Members Admitted

Bethiah ye wife of hezekiah Bosworth. and Annah Norcutt. maiden. Augst 3d abigail Cole ye wife of Aged James Cole was admittd in her old Age Septr 28th hezekiah Bosworth Novembr 16th Richard Seirs febr 8th Total 5:

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[1] This letter is obscure.
[2] Here "Doty" or "Doten" is crossed out.
[3] The reference is to p. [15] of the text, or p. 205 of this volume.

members dyed. and Dismissed

May 15th dyed mrs Priscilla Warren Aged abt 74 years. a christian of an eminently exellent Spirit July 24 dyed Remembr Jackson ye wife of Abrahā Jackson senr in ye 70 year of her Age a pious Christian. Elezr Ring and his Wife dismissed to plimton July 23d.

a Continuation of ye Catalogue [1]

Jedidah ye Wife of Thomas harlow
Mary harlow. Maiden
Mary Shurtleff ye wife of Jabez
Mary Curtice ye wife of Ebenezr dyed March 1717/8
Sarah Bartlett ye wife of Benjamin
Elizabeth Torry ye wife of haviland torry
Abigail Billington ye wife of francis Billington
Joanna harlow ye wife of Wm harlow
Mercy spoonr The Wife of Ebenezr spoonr
Elizabeth Phillips — maiden
Sarah Nelson — Maiden. since married to Thos spoonr
Bethia Barrow ye wife of Robt Barrow vid pag. 19 [2]

[16] Transactions 1707

Aprill 16th A General fast or Army being then Embarking for La Accada & nova Scotia undr ye Command of General March.

May 4th upon ye desire of ye chh in Marshfeild ye chh chose majr Bradford Capt Warren and mr Thomas to Accompany ye Eldrs to ye Ordination of mr James Gardnr to ye pastoral Office there May. 14th

July 24 A General fast upon ye Acct of ye Port Royal Expedition:

July 23d Eleizr Ring and Mary [3] his wife were dismissd to Plymton

Septer 24 1707: The pastr Eldrs and Capt Warren and Deacon Clarke upon ye desire of ye North chh of christ in Situate attend and assisted (wth ye Eldrs and messengers of Sundry Othr churches) at ye Ordination of mr Natl Pitcher to ye pastoral office in that church

Decr 11. A General thanksgiving On Acct of ye Union of ye 2 british Kingdoms &c. Text, 37 Ezek 22: contribution for Widdow Lydia Barrow — 3£–10s–0d

febr 6th a church meeting wr in was by ye Pastor proposed to the church ye Setting up private family meetings in ye respective neigh-

[1] Continued from p. [14] of the text, or p. 204 of this volume.
[2] The reference is to p. [19] of the text, or p. 208 of this volume.
[3] Written above "Hannah," crossed out.

borhoods in ye Town[1] for pray^r and oth^r Spiritual exercises wch Was Approved and Agreed upon and Oh, thou that hearest Pray^er Vouchsafe thy presence! [17]

The Proposalls of the delegates. Mett at Boston in ye year.[2]

Qu. What farther Steps may be taken that Councells may have their due Constitution and Efficicacy in Supporting, preserving and well Ordering the Interests of ye churches in ye Country?

It was Proposed:

1. That ye Ministers of ye Country form themselves into Associations that they may meet at proper times to Consid^r Such things may proprly by before them, Relating to y^r own faithfullness towards each Other & ye Common interests of ye churches. & that each of these Associations have a moderat^r for a certain time who Shall continue till anoth^r be chosen, who may call them togeth^r upon Emergencys

In these Associations it is Expected that Questions and cases of Importance eith^r propound^d by themselves or by Others presented unto them Should be upon due deliberation answered.

That Advice be taken by the Associated Pastors from Time to Time before they proceed to any Action in y^r particular chh^s wch may be likely to produce any Imbroylments.

That ye Associated Pastors do Carefully and Lovingly treat each oth^r wth y^t watchfullness wch may be of universall Advantage.

That if any Minister be Accused to ye Association

[18] a Continuation of Male Members added:[3]

Maj^r Isaac Lothrop
M^r haveland Torry
Wm Dunham
W^m harlow sen^r
Mr Thos howland
Mr John Thomas
Ebenz^r Cobb
Thomas Bartlett
Mr Nathan^l Clarke. dyed. in ye Winter 1717/8
John harlow
Nathan^l holmes
Mr John Watson

[1] This word is obscure.
[2] Perhaps there is a question mark here.
[3] Continued from p. [2] of the text, or p. 192 of this volume.

Joseph Churchill Junr
Eleaz^{r} Churchill
Jacob Cooke Junr dismist
Charles Little: dismist
Saml Totman
Nathaniel Thomas
Thomas Croade
Robert Barrow
Isaac King
Sepr 17 1721 — Ephraim Kempton, Samuel Kempton, Judah west — all 3 then baptized
Richard Cooper
56

[18a[1]] Church Records 1708

Lords Supp^{r} Administred Apr^{l} 4th May 23^{d} July 18th October 3^{d} Nov. 7th 5 Times.

persons Baptized

Silas Seth James John and Mary. ye 5 children of Richard Seirs March 28th. Elizabeth ye daugh^{tr} of John and Mary Barns. John ye Son of Elisha and Sarah holmes. Deborah ye daugh^{r} of W^{m} and hannah Ring & a Negro man call^{d} Richard all Baptized Aprill 18th 1708: Margarett ye daughtr of s^{d} Negroe Richard. May 23^{d}: Mary and Martha the two twin daughters of s^{d} Negrô Richard June 27th John ye Son of Mehetabell Briant. July 4th Joseph ye Son of Nathl and Martha Howland Sep^{tr} 26th Total 14th

Memb^{rs} Admitt^{d}

Abraham Jackson Senr upwards of 80 years of age admitted March 14th — Richard A Negroe man, April 18th 1708. Alice Bradford ye Daugh^{tr} of Maj^{r} John Bradford July 4th 1708. John Washband and Lydia his Wife Octo^{r} 31th. Total 5[2]

Members dismissed and Dyed

Susannah Cole ye Wife of John Cole dismissed to Plymton July 4th

[19] Transactions 1708

Aprill 15th A Gener^{l} fast in ye Province.

July 15th A General fast upon ye Acc^{t} of ye Worms devouring the fruits of ye Earth: th^{n} let it be remembrd (to ye praise of Gods goodness) that Judgm^{t} was in a great measure removed before ye day of pray^{r} was attend^{d} let God have ye glory.

[1] By an oversight this page was not numbered, "18a" being inserted for convenience.

[2] Altered from "5th."

Septr 2^{d} A particular fast partly wth respect to ye Drought, and Partly wth respect to our fishery in ye Town being und^{r} a Considerable frou. and it please^{d} God to Send us a gracious Answer wth respect to both: Deo Gloria

a Continuation of female Members Add^{d} [1]

Anna ye wife of Eb. Dunham: Then also baptized
Elizabeth ye wife of John Cooke
Rebecca the Wife of Thomas Wetherell
Mary ye Wife of sam^{ll} Dunham
Mary Dunham her Daugh^{r} a maiden
Widar Mary Osment
M^{rs} hannah Cotton
Mercy Cob — ye wife of Ebenez^{r} Cob
Abigail Bartlett ye wife of Thomas Bartlett
Martha ye wife of John harlow
Eleaner ye wife of Nathl holmes
Susannah ye wife of Sam^{ll} Cornish
Lidya the wife of Barnabas Churchill
Rebecca Phillips ye Daugh^{r} of M^{rs} osment. a maiden
hannah ye wife of Jos. Silvester
Desire ye wife of John Churchill 2^{ds}
Wibory [2] the wife of John Warshband
Deborâ the wife of Robt Davis, then baptized
persis the wife of Robt Cushman
Joanna the wife of Nathl holmes, 3^{tius}
Hannah the wife of Eleiz^{r} holmes
Mary Lathly, Widow — then baptzed also
Hannah ye wife of Eleaz^{r} churchill
Mary the wife of Edward stephens
Mary the wife of francis Adams
phebe the wife of Jacob Cooke Junr
Bethiah spoon^{r} Maiden marryed since to John churchill Junr
Anne finney the wife of Robert finney
Abigail Wethred ye wife of samuel Wethred
Bethia Barrow widow
patience ye wife of Eben^{r} holmes Junr vid p. 21 [3]

[19a [4]] Church Records 1709

The Lords Supp^{r} administred Aprill 10th May 29th July 10th Augst 21th Octob^{r} 9th 5 Times: [5]

[1] Continued from p. [15] of the text, or p. 205 of this volume.

[2] Perhaps "Wiborg," the last letter having apparently been altered.

[3] The reference is to p. [21a] of the text, or p. 211 of this volume.

[4] By an oversight this page was not numbered, "19a" being inserted for convenience.

[5] Above the names of the months is written "1," "2," "3," "4," and "5," respectively.

persons baptized

John[1] Ichabod Mercy Elisha Ephraim Barnabas & Jabesh. ye 7 children of John & Lydia Warshband March 27th Hannah ye Daughter of m^r Josiah Cotton borne Aprill 3^d Baptiz^d Aprill 10th Ester ye daughter of Daniel & Mary Pratt. July 10th — Abigail Hannah Nathan^l & Benjamin ye 4 children of Benjamin Warren; and Ransome ye Son of Eliez^r & hannah Jackson baptized all of them July 24th — William ye Son Robert and Sarah Bartlett Sep^tr 11th Ebenezer ye Son of John Warshband Octob^r 9th Nathaniel ye Son of Wm Clarke, Junr Born and baptized Octob^r 23^d 1709. Bethia ye daughter of Humphry turner Jany 22^d 1709 Hannah Sarah Mercy Saml John Thomas & Gershom, ye 7 children of John fost^r and Sarah ye daught^r of John atWood[2] & hannah ye Daught^r of Saml Nelson all baptized feb^r 5th 1709–10: in all 27:

Members Admitted

Benjamin Warren July 3^d: William Clark Junr and Sarah Little the Pastors wife — both admitted and baptized Aug^st 14th John faunce and abigail his Wife Sep^tr 25th John foster and hannah his Wife and Bathshua Nelson ye Wife of Samuel Nelson Jany 8th John Atwood & Sarah his wife Jan^r 22^d 1709 Total 10:

Members Dyed

M^rs hannah Sturtevant March 1st in ye 65th year of her Age the Widow hannah Rickard Aprill 1st in y^e *74th year of her Age.* Rebecca Churchell ye Wife of John Church^l Aprill 6th in ye year of her Age. all three very Eminent pious usefull Women: Leivtenant Nathaniel Morton July 7th in ye 5 year of his Age a pious usefull man. James Cole Octob^r 4th 1709. in ye 85th of his Age: a Very pious Man. Mary Washband alias pratt Jan^r 12th 1709 a pious person, Giles Rickard Jan^r 29th in ye year of his Age a Good man he in his Will gave 7^£ to ye chh to be Laid Out in plate abigail Cole ye widow of James Cole Feb^r 21st in 77th year of her Age in all 8 dyed that year.

Members dismissed

[20] Transactions in ye year 1709

A General Fast in ye Province March 24th

July 19th a fast was kept by the Church and Town wth respect to

[1] From this point on, many (but by no means all) proper names are underscored. As, however, there is no uniformity in underscoring, all names are printed in roman type.

[2] Originally written "Wood," and then "at" interlined.

a greivous Drought: Text 4 Amos 7. 8: God was pleased Graciously to answer us On ye 22^d & 23^d days of ye month in Sending plentifull showers. *Deo Glor[ia]*

Septr 15th a General Fast in ye Province partly respecting ye Greivous drought yet Continued: and partly respecting ye frou̅ of heavn in ye delay of ye Intend^d Expedition ag^st Canada &c. by ye fleet not Coming from Brittain.

Novemb^r 24th a publique and Generall Thanksgiving. Text 9 Ezra 13 14[1] Contribution for Saml Dunham Senr amount^d to 2^£ 8^s 1^d[2]

Jan^r 25th a Fast was kept by Church & Town wth respect to ye hand of of God in Visiting many Among us wth Sickness & Some with death it was ye day On wch O^r monthly Lecture fell in Course but turn^d into a fast. Text 2 Tim. 3. 5. having Form of Godliness &c.

[21^r] Church Records 1710

Lords Supp^r administred. Aprill 2^d June 4th July: 23^d Septr 24th 4 Times.

persons baptized

Ephraim Cole upon his Admission into chh: March 26. Lydia Ruth Elizabeth Timoty & hannah ye 5 children of Stephen Barnabe & Elisha ye Son of Elisha Doten Aprill 9th Zerviah Joseph & Elizabeth ye 3 children of John & Mary Eastland Aprill 16th — Samuel, Benjamin, & Thomas ye 3 children of John & Experience holmes. Jun^e 25th Lydia Sherleff & Hest^r Cushman upon y^r admission into ye church July 2^d 1710. and Elizabeth ye daught^r of Thomas howland and Joanna his wife and Susannah ye daught^r of John & Mehitabell Doten[4] ye same day. James Elizabeth Lydia David Hannah & John ye 6 children of Abiel & Lydia Shertleff & James Elkanah Francis Nathan[1] & Silvanus ye 5 children of Francis & hannah Curtice and John and Samuel ye 2 young^st children of Thomas & Rebecca phillips all being 13. July 9th Elizabeth, Robert, priscilla, phœbe, Josiah John & Joshua ye 7 children of Josiah & Elizab^th finney and Maria ye daught^r of Job[5] and Lydia Cushman July 16th — Jeremiah ye Son of Jeremiah Jackson of Boston Septr 17th total 39.

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[1] The figures are underscored.
[2] The figures are underscored.
[3] Apparently altered from "20."
[4] This name is obscure.
[5] This name is obscure.

Members admitted

Stephen Barnaby, Elisha Doten and Hannah his wife. and hannah Morton ye wife of Eben^er Morton all March 12 Ephraim Cole and Mary the Wife of John Eastland both March 26 Josiah Finney & Elizabeth his wife & Experience holmes ye wife of John holmes Senr all 3 May 28th Abial Shertleff & Lydia his wife Mrs Mary Thomas ye wife of M^r N Thomas, Hester Cushman ye wife of[1] Elkanan Cushman, Lydia Cushman ye wife of Job. Rebecca phillips ye wife of Thomas phillips & Hannah Curtice ye wife of Francis Curtice all 7 July 2^d 16. Total

Memb^rs Deceased and Dismissed:

[21a[2]] Transactions in ye Church 1710

A General fast March 16th

March 26. A broth^r of ye chh made a publique Confession for going out a whaling. On a General thanksgiving day.

May ye last in 31[3] was attended as a fast (being or Lecture day in Course) upon ye acc^t of ye general droughth. and Oth^r frouns of providence: & it pleased God on ye 4 of June following to Send us plentifull raine. Let God have ye Glory of it

June 15th a General fast thrô ye province On ye Acc^t of ye drought tho God was So mercifull before ye day to grant a plentifull Raine and a very growing Season wth freq^t warm Showers follow^d it Oh that men would praise ye Lord for his Goodness! aft^r wch was a General Thanksgiving in ye province: for Gods great Goodness in hearing our prayers:

a Continuation of female Memb^r from p. 19[4]

Anne King Eleaz^rs wife
Thankfull King wife of Isaac
Rebecca King Maiden daugh^tr of Samuel
Bethia King the wife of Samuel
patience Kempton ye wife of Ephraim
Mercy Kempton ye wife of Samuell
Bethia West ye wife of Judah
Abigail Doten ye wife of Josiah

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[1] Here "Job" is crossed out.

[2] This page by mistake was numbered "21," but is here numbered "21a" for convenience.

[3] The words "in 31" are interlined, the word "in" being obscure.

[4] Continued from p. [19] of the text, or p. 208 of this volume.

Joanna King } Maidens Daughters of Samuel
Sarah King }
Anne palmar Maiden
Jane faunce — Maiden
Thankfull Barrow ye wife of Elisha Barrow
95

[22] Church Records, 1711

The Lords Supp^r adms^ed Aprell 1st May 20th July 8th

Persons Baptized

Joseph the Son of Stephen Barnabe & Nath[1] the Son of John Barnes May 13. Benjamin the Son of Abiel Shurtleff ye 20th Job the Son of Job Cushman & John the Son of James howland May 27: 1711. Nathaniel the 7th Son of John foster & Mary the daughter Of John Warshband on July 8th 1711.

Members admitted. Alass! none at all

Members deceased & dismissed

Mrs Hannah Bartlett the wife Of Mr Joseph Bartlett March 12th Aged 72. a Godly woman

[23[1]]

[24] Church Records 1712:

The Lords Supp^r administred Aprill. 6th May 25: June 29: August 10th

persons baptized

Blany. the Son of Thom^s Phillips, March 30th John ye Son Of Mr Josiah Cotton born ye day before and Elizabeth ye daught^r Of Mr Eph Cole both baptized Aprill 6th — Gideon the Son of Ebenez^r Eaton: and Marah ye daughter of John Clark deceased borne ab^t a fortnight after her fathers death both baptized April 13th: Sarah the daughter Of Wm Clarke Junr borne & baptized May 25 Willis the Son of Eleaz^r Rogers. John the Son of Samuel Nelson and Mercy the daughter of Richard Gundaway a Negro (born ye same day) all 3 baptized June 1st 1712: Samuel the Son of Elisha Doten. July 20: Marah ye Daughter of Mercy Dunham one unlawfully begotten (for wch ye mother was excommunicated at plymton) but again restored & received to Communion baptized Septemb^r 7th: by ye Way some Scrupled the baptizing of it bec. a bastard. but I think their scruples are groundless & unscriptural, and seems to be

[1] P. [23] is blank.

a revival[1] of y^{t} proverb wch God S^{d} sh^{d} be no more used in Israel, the fath^{rs} have eaten sour Grapes &c: to deny it baptism w^{d} be to punish ye Child for ye Iniquity of ye parent and to punish ye parent after reconciliation wch is unjust & unchristian. Thomas Lydya Lemuel Sarah Nath^{ll} Mary ye 6 Children of Thomas & Martha Morton

persons admitted

Martha ye Wife of Thomas Morton. [25[2]]

[26] Church Records. 1713

Lords Supper admis^{red} 6 Times.

persons admitted into church

Thomas Clarke & his Wife John faunce and his Wife Decr 27. 1713. Joseph faunce feb^{r} 8th Francis Adams feb^{r} 21: 1713/14

Dyed

Mrs Mary Rickard the wife of John Rickard [27[3]]

[28] Church Records 1714

Lords Supper Administred 7 Times.

baptized. uncertain.

Members admitted

Ignatius Cushing and Mercy his Wife. John Morton James Cob & patience his Wife: Thomas harlow & Jedidah his Wife

Members Dyed

old Mr Jackson: Sarah the wife of Elisha holmes [29[4]]

[30] Church Records. 1715

Lords Supper Administred April 20th May 24: July 3^{d} Augst 7th

Persons baptized

Sarah Bartlett ye wife of Benj & six[5] of her children viz. Nathaniel & Jonathan: Joseph, Benjamin, hannah and Sarah: — Joanna, Jemima Thomas & Abner the children of Thomas & Joanna holmes: 11: in all

[1] This word is obscure.
[2] P. [25] is blank.
[3] P. [27] is blank.
[4] P. [29] is blank.
[5] This word is blotted: it may be "6."

persons Admitted

Mary harlow maiden. Jabez Shurtleff & Mary his Wife. Ebenz^r Curtice & Mary his Wife. Sarah ye Wife of Benj. Bartlett: Joannah the wife of Thomas holmes: In all 7

Members Dyed

James Warren Esqr in ye 50th year of his Age: In June 1715 An Exeeding loss to ye church Town & County M^rs patience Nelson, Widow: John Cobb aged ab^t 80: Mr Joseph Bradford July 10th in ye 85th year of his Age Samuell Rider sen^r July 18th in ye year of his Age: Eleaz^r churchill sen^r Mary harlow Maiden: Mary the wife of Eleaz^r churchill: — in all 8:

[31] Transactions 1715

God having been pleased to Visit the Town with much sickness & Many deaths. about 40. dying wth in little more than a year. a day of fasting and pray^r was Appointed To be Attend^d on ye 7th [1] day of June. a few days before wch viz one ye 3^d day of June wee had another awfull Instance of Gods displeasure O^r Meeting house being struck and Very much rent by a Terrible Clap of thund^r S^d day Was Attended and behold a Gracious God So farr heard the Cryes of his people that ye sickness abated and Wee had no death for many Weeks after. oh y^t men would praise ye lord for his Goodness!

August 7th 1715. a Contribution was moved; & made both by the Church & Congregation To defray The Expense of Grave stones sett upon ye grave of that worthy & Usefull servant of God Eld^r Thomas Cushman the whole Congregation were very forward in it

[32] Church Records 1716

Lords supper Administred Aprill 8th May 13th June 17th July 22^d Septemb^r 2^d Octob^r 21: Novr 25: 7 Times

Persons Baptized

Maj^r Isaac Lothrop, May 6th Theopilus the son of Mr Josiah Cotton: May 13th Melatiah Isaac & Elizabeth ye 3. children of Maj^r Lothrop. William & Joanna ye children of William harlow sen^r Haviland ye son of haviland Torrey, Sarah D^r of Saml Nelson May 20. Sarah, Mercy, Francis, Jemimah & Content ye 5 children of Abigail Billington & John ye son of John faunce Junr: Joanna the Daughter of Thomas howland

[1] This figure is uncertain, having been altered.

June 17th Hezekiah ye son of Hezekiah Bozworth & Jabez ye son of Robert Barrow, both July 8th 1716 Mercy spoonr baptized July 15: Patience ye Daughtr of Ebenr Morton Augst 5th Perez ye son of Mr John chipman of sandwich: in his 13th year & Anna Dunham the Wife of Ebenr Dunham upon her admission into ye church. Augst 12th Silas paul & Robert ye 3 sons John & Elizabeth Cooke. in all 25.

Members Admitted

Majr Isaac Lothrop who was also yn baptized. Mr haviland Torry & his Wife, Wm harlow & his Wife, Wm Dunham & Abigail Billington. all 7. on May 6th: Mr Thomas howland Mr John Thomas, Mercy spoonr Elizabeth phillips & Sarah Nelson all 5 July 15: & Bethia Barrow: Elizabeth Cooke and Anna Dunham Augst 12th Rebecca Wetherell August 26th Mary Dunham ye Wife of Samll Dunham & Mary her Daughr Octobr 7: Ebenr Cob & his wife Widow Osmt & Mrs Cotton Novembr 18:

Membrs Dyed

Lydia the Wife of John Warshband septembr 22d

in all admitted 1716. 22r Members:

persons baptized 1716

Rebecca & Thomas ye children of Thos Wetherell & Seth ye son of Ebenr Dunham septr 9th 1716: Edwd the son of Elisha Doten Octobr 21, 1716: Meriah the of Eleazr Rogers. and Thomas the son of Rob. Barrow Novr 25th: Ebenezr Nathaniel hannah Sarah Mercy Nathan John Mary & Elizabeth ye 9 children of Ebenezr Cob. Decembr 1716 in all 40 baptized

[32a [1]] Transactions in ye year 1716

In the Spring of this year upon a motion made to the Pastor that ye Deacons that yn Were Living at such a Distance it might be Convenient to choose two more, wch the Pastor Complying wth on ye Next sabbath proposed it to ye chh & Appointed the Next [2] Wednesday for a church meeting at his house. but wth all told ye church yt he would not have ym choose the Deacons undr a Certain Expectation of his Ordaining them for as To yt Mattr he was not well satisfyed about it. hower the church mett at ye time & place & without any dispute abt the Ordination made Choice of Or Brothr John foster & Our Brother John Atwood to be Deacons, ye Vote was

[1] This page is misnumbered "32," but is here numbered "32a" for convenience.
[2] Here the letters "sabb" are crossed out.

very Unanimous. and being desired by ye Pastor soon after, took y^r places in ye Deacons seat but in some short time it was commonly s^d the most of ye church were dissatisfyed y^t they were not ordained Upon wch a chh meeting was Called w^rin the pastor 1. gave ye church an Acc^t in Writing ye grounds of his scrupling y^r Ordination & ye desired to know ye Brethrens mind: who (all that were present being about 23 or 24) declared y^r Opinion for y^r being ordain^d not abov^e 4 or 5. seem^d of a Contrary Opinion. upon wch the pastor proposed that ye business not requireing hast it might be left To furth^r Consideration. To wch ye chh Concurred & ye meeting was with much peace

August 19. a child of ye church made a publick Confession in Writing for fornication before his Marriage ye child being borne ab^t 5. Months aft^r Marriage:

Octob^r 14 1716 the sacrament was Appointed to be on y^t day but wee were disappointed by a most Violent storm of Wind & Rain not only of ye sacram^t but of any Meeting. neith^r was y^r any in ye County sundry of our fishermen were out coming from Cape Sables who were wonderfully preserved: Oh that men w^d praise ye Lord &c

Novem^r 11. the pastor proposed To ye church ye ordination of ye above mentioned 2 deacons John foster & John Atwood (Without ye Imposition of hands) ye Brethren by a full Vote consented. & they were ordain^d ye pastor begining wth pray^r gave y^m a charge & ye Eld^r concluded with pray^r

[33] The Church Records. 1717

Lords Supp^r Admsr^d May 5th — Aug^st 4th Septemb^r 15: Octob^r 20. Decr 1: 5 Times.

Persons baptized

patience ye Daugh^r of Eben^r Dunham sen^r Aprill 7th Job ye son of Ebenz^r Cob, & sarah ye Daught^r of Thom^s Clarke 3^tus both Aprill 14: Mercy the daugh^t of Ignatius Cushing. Aprill 28, Martha ye wife of John harlow Aprill 21st upon her admission To full Communion. Gershom the son of James Cob. May 5th. Mercy, Nathaniel, Joshua, patience Eleanor Joseph Benjamin the 7[1] children of N. holmes 2^d & his wife; and Lydia the daughter of hannah Curtice all Aug^st 4th [2] Nathaniel James Barna-

[1] Altered from "8."
[2] Altered from "8th."

bas Zepheniah Bathua & Joanna ye 6 children of Nathl holmes Junr & Barnabas & William ye sons of Barnabas churchill: & Jane the daught^r of John faunce sen^r all baptized Aug^st 11. 1717. Joseph ye son of Capt Benj Warren, Sarah ye Daught^r of Eben Curtice & Samuel Abigail Josiah Thomas Joseph Benj^m & James ye 7 children of Saml Cornish all Octob^r 20, 1717 the 2 Eldest of y^m Covenant^d for y^m selves being adult Joanna ye wife of N. holmes: [1]

Members Admitted:

Thomas Bartlett & abigail his wife both admitted March 24th Mr Nathl Clarke, John harlow & his wife April 21st Nathan^l holmes ye son of John holmes deceased & his Elean^r his wife Aprill 28: Mr John Watson susannah Cornish & Lydia churchill July 28, Joseph churchill Junr & Rebecca phillips Septemb^r 8th hannah Silvester, Deborah Davis desire churchill & Wibory Warshband all 4 Novemb^r 17. 1717. & persis Cushman Novr 24. 1717 18 in all

John the Son of John Watson, Baptized in August 1717 [2]

baptized

Abiah the child of Joseph churchill Novr 28. 1717. being thanksgiving day: Mary the daught^r of Jabez Shurtleff Novr 24:

Members Dyed

Elizabeth Relict of Capt Joseph howland March 1717 Jane, y^e wife of Eld^r faunce Aug^st 8. 1717: in 68th year of her age & Mr N. Clarke, Saml Dunham Hannah Cooper, Lydia Barro [3] Mercy King old Mrs Cole, Mercy Cushing Bathshua Nelson Mary Curtice all in y^e winter 171$\frac{7}{8}$ 11 in all: [33a [4]]

***the baptism of y^e child mentioned [5] in the following page [6] being as was there Express^d the first Instance I here would mention breafly y^e grounds of y^e proceeding:

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[1] The words "Joanna y^e wife of N. holmes" are so placed as to make it difficult to know whether they should be entered under the head of baptisms or of admissions.

[2] This line was inserted later, as it is apparently in the hand of the Rev. Nathaniel Leonard.

[3] This name is uncertain.

[4] This page is misnumbered "33," but is here numbered "33a" for convenience.

[5] Here "mentioned" is crossed out.

[6] The reference is to p. [34] of the text, or p. 218 of this volume.

1. the child was undeniably a prop^{r} subject of Baptism (even agreable To ye Ancient practice in plymt^{h}) ye mother being in full Communion:

2. I nev^{r} could find that baptism (viz. the administration of it) is any where in scripture Limitted To ye sabbath or a public Assembly. & I alway^{s} had a great^{r} regard to ye Scripture than the Custome or practice of any Minister or Church.

(1) I cant find it Limitt^{d} To sabbath in ye Scripture.

(2) nor To a publick Assembly:

1: not to ye sabbath:

[34] a Church Records 1718

Lords Supper Administred March 30, May 25: June 29. July 23: Septr 18. Novr 9th

Persons Baptized

W^{m} ye son of Thomas Wetherl, Richard ye son of Nathl holmes 2^{ds} Aprill 13. and Solomon Joseph Ebenez^{r} hannah Mary Thankfull & Content ye 7 children of Joseph Silvest^{r} Aprill 13. 4 of them viz. Solomon Joseph hannah & Mary upon y^{r} own Actually Covenantig being Adult. at ye same time hannah was propound^{d} for full Commuīō[1] Mercy the Daught^{r} of John Cooke Aprill 17: Robert, Ruth Abigail Thomas Joshua hannah & Jonathan the 7 children of Rob^{rt} Cushman: & hannah Eleaz^{r} & Lydia the 3 children of Eleaz^{r} holmes, all baptized June 1. Mary Lathly Widow, W^{m} the son of Thomas Clarke 2^{ds} Jonathan the son of Thomas harlow, Hannah ye daught^{r} of John faunce Junr. Sarah the daughter of Capt Ephr^{m} Morton. all 5 baptized July 6: Mary Rhoda Mercy & John 4 of ye children of Mary Lathly & George ye son of Mr Jno Watson. Eleaz^{r} & Josiah ye 2 sons of Eleazer churchill, Lydia ye Daughter of Robt Barrow. all 8 July 13: Ephraim the son of Eleaz^{r} holmes baptized on a saturday at his house it being at ye point of death. & dyed about 6 hours after. being the first Instance of that nature in this town, viz. of any baptized privately. it was done July 19. 1718: p^{r} Ephraim Little.***[2] James Lathly. Mary. hannah & Sarah ye 3 children of Ed. stephen[s] all 4 baptized July 20. 1718: Mary Adams & phebe Cooke on y^{r} Admission & Thomas ye son of Thomas Clarke 3^{tms} all Augst 17th in all 40 vide next page[3]

[1] Here some words are crossed out.

[2] The asterisks refer to the entry on p. [33a] of the text, or p. 217 of this volume.

[3] The reference is to p. [35] of the text, or p. 219 of this volume.

Members Admitted

hannah ye wife of Eleizer holmes May, 11th Eleaz^{r} churchill & his wife Mary Stephens and ye Widow Mary Lathly all 4 July 6th Mary y^{e} wife of francis Adams & Jacob Cooke Junr & Phebe his wife Augst 17: Mr Charles Little & Bethia spoon^{r} Novr 2^{d}

Members dyed

Martha howland y^{e} wife of Nathl howland Augst 15 Hannah y^{e} wife of Elisha Bradford y^{e} same month & in y^{e} same house. Widow harlow feb. 11: 171$\frac{8}{9}$ 28. widow Cole dyed [35]

baptized in y^{e} year 1718

Zacheus the son of Eben^{r} Morton Novr 2^{d}

at a church meeting at my house Octob^{r} 13. 1719. I proposed to y^{e} chh that it would be very convenient for y^{m} to declare their minds Concerning Letters of Dismission in Case a a memb^{r} in full Communion removed from one church To anoth^{r} aft^{r} some thoughts upon it and Agitation upon the affair it was by a very full vote agreed. that for the future any members of other churches eith^{r} now residing wth us or that hereaft^{r} should come Among as residents should as soon as Conveniently they could obtain Letters of dismission from the respective churches wth w^{m} they had Covenanted and Actually covenant wth ye church w^{r} they Expected a Constant Communion & that if any of our church removed wee should Expect they would do the Like in ye churches To which they went!! and that there should be a Vote of ye church in ye Affair call^{d} for and obtained w^{n} any desired upon such a dismission To Joyn wth us:

at a church meeting at my house August 16: 1721: the Case of Bethia King wife of sam^{ll} King came und^{r} our consideration: the Case was this. the woman many months before was propound^{d} to ye church. some of ye Brethren objected wch putt a demurr upon ye proceeding; many Endeav^{rs} were used (thô to no purpose) to remove the difficultyes. it was therefore thought by ye Eld^{rs} most advisable to have ye Opinion of ye church upon the Matter. and it was fully Agreed and voted. that those breth^{n} who were dissatisfyed should use all possible Endeav^{rs} To obtain satisfaction. but in Case they did not succeed there should be a hearing of ye whole before y^{e} *Elders* Maj^{r} Lothrop Mr John churchill & Deacon Woods: and so ye meeting issued with peace and Comfort.

[36] Church Records 1719

Sacram^{t} Administred March 15. Aprill 27:

Persons Baptized

Lydia the daught^{r} of Robert finney & Thomas the son of Robert Davie both March[1] 15: Ephraim ye son of Nathl holmes. Abigail Wethered upon her admission. Icabod ye son of Joseph churchill: Lydia the Daugh^{r} of W^{m} harlow June 14th Lucy the daug^{r} of Charles Little Octo^{r} 11:

Members Admitted

Anne the wife of Robt Finney March 1. Abigail wetherhead Aprill 12th

Members deceased[2]

[37] 1721

Sacrament administred. May 28: June 25th July 30th August 27th sept^{r} 24:

Persons baptized

Nathaniel ye son of solomon silvest^{r} at his own house. by reason of sickness. July 20th Ephr̄ Elizabeth & Isaac ye children of Bethia barrow. Johns widow. and Ephraim ye son of Capt Morton & Lydia ye daught^{r} of Thomas harlow all July. 30th William ye son of Ebenez^{r} holmes Junr Augst 13: patience ye Daught^{r} of John faunce Senr: Isac Mary Lidia Martha and Jonathan ye 5. children of Isaac King sept^{r} 3^{d} 1721: Ephraim Kempton Samuel Kempton, Judah west all three sep^{tr} 17. upon y^{r} admission — Thomas Kempton William and Joanna the children of Ephraim Kempton & Mary Lowis Bathua sam^{ll} John Mercy. the 6 children of samuel Kempton all baptized sep^{r} 24 Thomas Kempton being ab^{t} 17. years old Covenant^{d} upon his Account: Rebeca ye daught^{r} of Robert finny at his own house sept^{r} 27. Charles & Judah ye Sons of Judah West Octo^{r} 1st

Verte[3] total 28

Members Admitted

the widow bethia Barrow & patience the wife of Eben^{r} holmes Junr July 23. and sam^{l} Totman in June before. Nathaniel Thomas dismist from Salem Augst 13: Thomas Croad Robt Barrow Isaac King & his

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[1] Here "19:" is crossed out.

[2] Here the words "Abigail Wethered Aprill 12th" are crossed out.

[3] That is, turn to p. [38] of the text, or p. 221 of this volume.

wife Anna King Eleazrs wife & rebecca King daughter of samlt all 6 August 20 1721: Bethia King septembr 10th Ephraim Kempton his wife. samuel Kempton & his wife Judah West & his wife. Abigail doten Joanna King and Sarah King all septr 17. 1721:

Members deceased

susanah ye wife of deacon Clark in July. Caleb Cooke of ye small pox Aged about 70 years febr 13. 172½

[38] 1721

Persons baptized

Josiah Abigail Experience & patience the four children of Josiah Doten: Octobr 8th 1721: paul ye Son of Elisha Doten Novr 26 Edward ye Son of Edward stephens Decr 10th 1721: Ebenezr ye son of John Churchill Junr Janr 7. 172½: Amaziah son of John harlow. Janr 28:

persons baptized. 1722

Samuel the son of Wm Boid. a membr of a church of Christ in ye north of Ireland, June 10. 1722. Edward ye son of Josiah Cotton Esqr June 24.[1] 1722: Ebenezr ye son Ebenezr holmes Junr June 3d 1722:

Benjamin ye son of Hezkiah Bozworth:
Mary the Daughtr of Thomas Wetherell } all 3 July 15 1722
Sarah the daughtr of Samll Kempton

Elizabeth ye daughtr of solomon silvestr July 22, 1722 David ye son of Judah West.[2] August 12th 1722. Joseph the son of Joseph churchill septembr 9th 1722

thankfull ye Son of Eleazr holmes
ye of francis adams } both Septer 23. 1722

Sarah the Daughr of Saml Jackson Janr 20. 1722 Amos ye Son of Robt Barrow febr 10. 172¾

baptized 1723

Joseph & Benj ye twins of Thomas spoonr in Aprill at his house. both quickly dyed. susannah ye daughter of Thomas Clark at ponds[3] May 26. Lydia ye Daughtr of Elisha Barrow[4] June 9. 1723 Eunice ye daughter of Ebenr Curtice. Sarah ye daughter of Josiah Doten: & Samuel ye son of Isaac King all 3. July 14th 1723 — James ye Son of James Clarke July 28 Josiah ye son of Josiah Cotton Esqr Augt 4th Lemll ye son of

[1] This date is obscure.
[2] Here a word, perhaps "July," is crossed out.
[3] This word is obscure.
[4] This name is obscure.

Barnabas churchill Augst 25: 1723: Lydia daught^{r} of Elisha Barrow in Aprill 1723: Mary the daughter of Jabez shurtleff and Thomas ye son of Thomas [1] Stirmy Septr 15. 1723:

[39] 172½

feb^{r} 11. on ye Lords day Evening the pastor with ye Concurrence of Eld^{r} faunce publiquely moved To ye church to meet at his house on Teusday following that he might know y^{r} minds in a Matter of considerable Importance, Accordingly on ye Teusday feb^{r} 13. the church mett Generally, and Aft^{r} Opening ye meeting by pray^{r} the Pastor made a motion to ye Brethren about making choice of anoth^{r} Ruling Eld^{r} to Assist in ye rule & Governm^{t} of the church in wch ye Revd Aged Eld^{r} faunce concurred aft^{r} some Little Agitation wheth^{r} it was so Convenient for the brethren to give their Opions then or Leave it to furth^{r} consideration.

It was Voted by a free & full*** vote, viz: That this church were of Opinion that such an Offier was of Divine Institution and Authority. and they Judg^{d} it might be for Gods Glory & ye Good of this church to have another chosen and that it would be Expedient the church in some convenient time be Call^{d} togeth^{r} for that end. & so ye meeting was Clos^{d} by pray^{r}

***i. e. of all there [2] I suppose Excepting one or two thô some brethren were absent. and others came in aft^{r} ye passing ye vote.

a church fast on ye Acc^{t} of drought June 7, 1722 another more private at Jos. Kings June 20 1722:

Sep^{tr} 1. 1723. the pastor wth ye Consent of ye Eld^{r} [3] propound^{d} to ye church in publick aft^{r} ye publick Exercise that ye church Again meet togeth^{r} That wee might know y^{r} minds about the Eld^{r}ship. and sept^{r} 13. at 2 in ye Afternoon was Appointed for a church meeting at ye pastors house upon that Affair: on S^{d} day some of ye church mett but (the Eld^{r} being absent & many of ye church by reason of a storm on that day) it was thought best not to Ent^{r} upon ye Affair then

[40] 1722

Lords supper Administred. July 22. 1722: Septem^{r} 9th October 7th 1723. Aprill 28th [4] June 3^{d} [5] June 30th August 4th Septemb^{r} 1:

[1] Here a name is crossed out.
[2] Perhaps "these."
[3] Here "&" is crossed out.
[4] Here "Apr" is crossed out.
[5] This figure is uncertain, as it has been altered.

Memb^{rs} admitted

Richard Cooper. Anne palmar Jane faunce

Members dyed 1723

M^{rs} churchill May 1723. Mary[1] howland may 26. 1723: Mr John churchill June 13. 1723. aged ab^{t} 67. years.[2]

[41]

The Reuerand Mr Ephrame Little Pastor of ye Church of Christ in Plimouth Decassed Nouember 24th 1723 being in ye Pasteroll office in this Church for ye Space of 24 years Last Past[3]

[1] Altered from "May."

[2] Here end the entries in the hand of Mr. Little.

[3] This entry is in an unknown hand.

PLYMOUTH CHURCH RECORDS

VOLUME I

PART IV[1]

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[1] The Church Records continued

After the Decease of the Reverend Mr Ephraim Little the Church proceeded to Call and Settle another in the Pastorall Office over them; Their proceedings were as Follows:

At a Meeting of the Church of Christ Regularly convened in the South Precinct of the Town of Plymouth on the Thirteenth day of February 1723/4

To proceed to Chuse and Call a Minister to Settle in ye Pastorall office wth the Church and Congregation, Here; And after serious Meditation & due Consideration and earnest Application we gave forth our Votes and the Lot fell upon the Reverend Nathaniel Leonard whom we Hope and Pray may be a man after God's own Heart.

And Isaac Lothrop Esqr was chosen to waite upon Him and Give Him an Invitation to Accept thereof.

February 13th 1723/4 the Precinct Concurred with the Churches Vote and Act above writ:

Entered in the Precinct Book Folio 7th ꝑ John Dyer Clerk of the South Precinct in Plymouth

March 19th 1723/4 The Person thus Chose and Called to the

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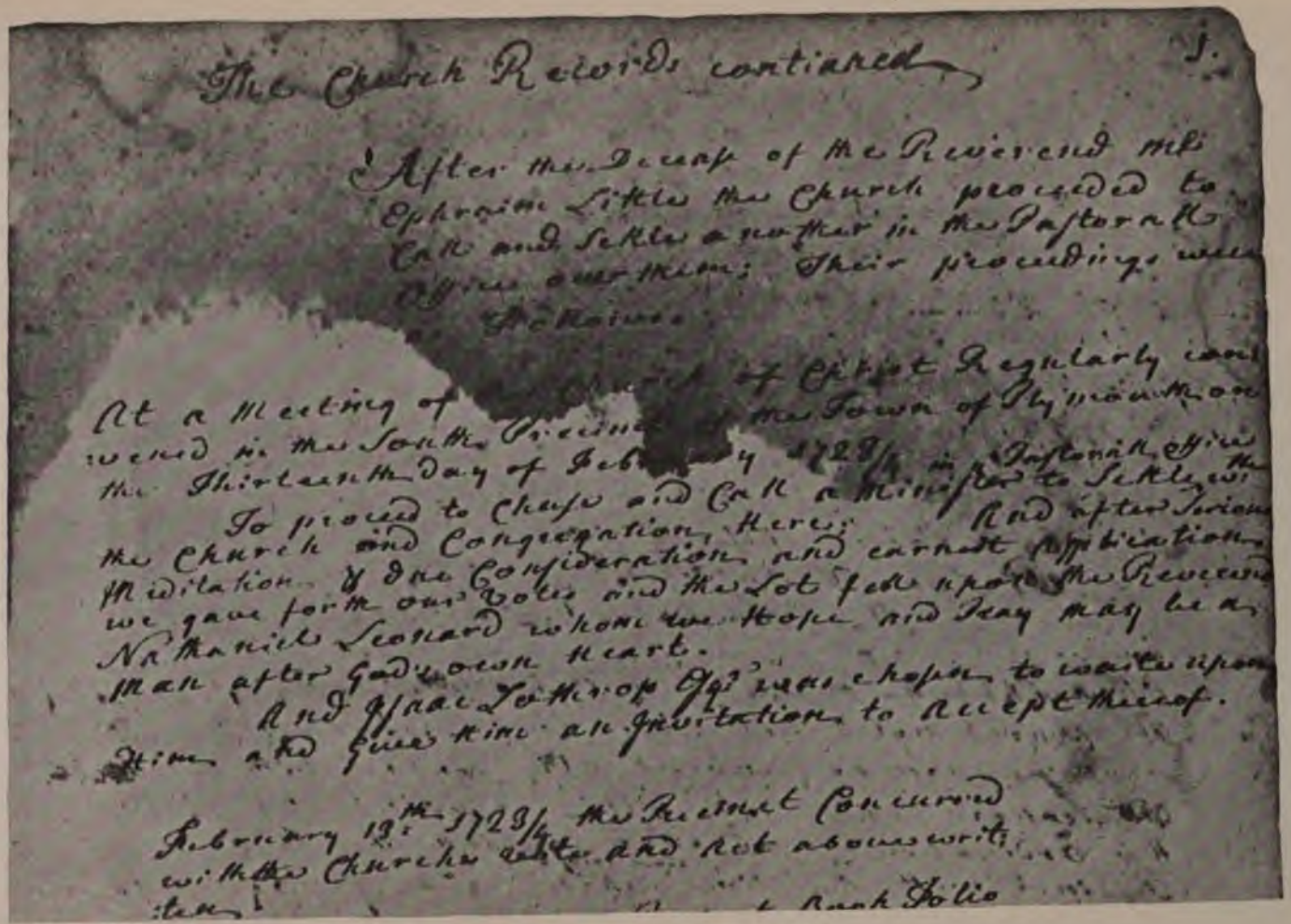
[1] Part iv contains 12 leaves, or 24 pages. The pages measure 11¼ inches in height by 7½ inches in width. Like Parts i, ii, and iii, Part iv is a portion of the original vellum-covered volume, the leaves being the same size and the watermark identical. Four pages (here numbered [17], [18a], [20], and [22]) are not numbered; and p. [20] and the verso of p. [22] are blank.

Part iv is wholly in the hand of the Rev. Nathaniel Leonard, with the exception of a few entries on p. [22] of the text: see pp. 247–248, below.

[illegible]

After [illegible] of the Reverend [illegible]
[illegible]
[illegible]
[illegible]

[illegible]



The Church Records contianed 1.

After the Decease of the Reverend Mr Ephraim Little the Church proceeded to Call and Settle another in the Pastorall Office over them; Their proceedings were as Follows.

At a Meeting of the Church of Christ Regularly convened in the South Precinct of the Town of Plymouth on the Thirteenth day of February 1723/4 in a Pastorall Office

To proceed to Chuse and Call a Minister to Settle with the Church and Congregation Here; And after Serious Meditation & due Consideration and earnest Application we gave forth our Votes and the Lot fell upon the Reverend Nathaniel Leonard whom we Hope and Pray may be a Man after God's own Heart.

And Isaac Lothrop Esqr was chosen to waite upon Him and Give Him an Invitation to Accept thereof.

February 13th 1723/4 the Precinct Concurred with the Churches Vote and Act above written

[illegible] Book Folio

HANDWRITING OF NATHANIEL LEONARD

ENGRAVED FOR THE COLONIAL SOCIETY OF MASSACHUSETTS

work of the Gospell Ministry by the Church and Precinct gave this Answer.

To the First or South Church of Christ and to the South Precinct in Plymouth.

GENTLEMEN

I understand by ye Votes of your Church and Precinct baring date February 13th 1723/4 and by those Gentlemen you appointed to Inform me of them — That you have Called me to Settle with you in the work of the Gospell Ministry: which Call I have taken into Serious Consideration and have been earnest with Heaven for Direction; and Hope God hath Inclined and Disposed Me to what may tend to his Glory and your and my Spirituall and Eternall Advantage. And do now by these Inform you that I am Come to a Determination (which is This) That I do heartily and willingly Accept of ye Call you have given Me to Settle with you in the Great work of the Gospell Ministry; And shall depend upon you for an Honourable and Comfortable Support and Maintenance while God shall Please to continue me among you

And as God shall Enable me shall lay out my-selfe to be Servicable to you in the Great work of the Gospell Ministry which by his Providence He seems to Call me to Ingage in in this Place. And Hope and Pray that my [2[1]] Labours may be attended with His Blessing, and y^t He will assist me therein. And now Conclude hoping and Praying that the God of Grace and the God of Peace may Dwell amoung us, and build us up, and at last grant to us all an Inheritance among them that are Sanctified

From your Sincere and faithfull Frind and Servant
NATH^LL LEONARD

Plymouth March
19th 1723/4.

Sent to the Church and Precinct by a Com^tee Chosen to Receive S^d[2] Leonards answer.

Then the Church Proceeded thus —

Att a Church meeting at Plymouth June ye 5th 1724 The Church voted that Elder Faunce and ye Deacons should as soon as Conveniantly confer with the[3] S^d[4] Leonard and with Him appoint the Time

[1] At the top of p. [2] is written "Church Records."
[2] Written over "m^r."
[3] Here "Revd" is crossed out.
[4] Here "m^r" is crossed out.

of His Ordination, And then Inform the Church and Precinct with the Time when, In order to a Regular Proceeding in Said Affair.

They did so as Follows

To the Church and Precinct of the South part of Plymouth

In pursuance to the Desire of the Church that my Selfe and the Deacons should confer with Mr Leonard and Appoint the Day of his Ordination; These may Inform you that we have complied with it; And appointed Wednesday the Twenty Ninth of July next to be the day if God pmit

Signed THO^s FAUNCE
in behalfe of My Selfe and the
Deacons

June 10th 1724

Entered in the Precinct Book Folio 9. ꝑ John Dyer Clerk of the South Precinct in Plymouth

Accordingly Letters were Sent from This Church to Fourteen Churches, (viz. The Church of Taunton, Cambridge, Scittuate South Church,[2] Marshfield, Duxborough Norton, Plymouth North Church, Pembroke, Plymton, Midleborough, Rochester, Bridgwater, North and South Churches, and Sandwich) Humbly asking the Presence of their Pastors, and Such Messengers as[1] the Severall Chhs should see cause to Send; To assist in such Acts of Ministerial Performancies, and Ecclesiasticall Communion as the Day of ordination might Require. Accordingly the Pastors of Most of these Chhs, with Messengers from them being met to geather at Plymouth July ye 29th 1724, The Pastors of the Churches Proceeded [3[2]] To Separate and Ordain S^d[3] Nath^ll Leonard to the work of the Gospell Ministry and to the Pastorall office over this Church: The Pastors that Imposed Hands were The Revd Mr Sam^ll Danforth; Nath^ll Eells, Peter Thatcher, Timothy Ruggles and Daniel Lewes. The Charge was given Him by the Revd Mr Danforth, and ye right hand of Fellowship by the Revd Mr Eels.

The Lord make Him a Painfull, Faithfull & Fruitfull Labourer in his Vineward.

A Catalogue of the Comunicants or Members of the Church of ✝in Plymouth when Said[4] Leonard was Ordained.

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[1] Altered from "and."
[2] At the top of p. [3] is written "Church Records."
[3] Written over "m^r."
[4] Written above another word, crossed out.

Males	Females
Nath^{ll} Leonard Pastor	Patience Holmes widdow
Thos Faunce Elder	Sarah Tinkham the wife of Isaac
George Morton Deacon Augst 2 1727	Mehittabel ye wife of John Doten
Nath^{ll} Atwood Deacon	Mary the wife of Nath^{ll}[1] Atwood
Thos Clark Deacon March 20, 1726/7	Dorothy the wife of Nath^{ll} Clark
John Foster Deacon	Rebeca the wife of Eph: Cole
John Atwood Deacon	Hannah the wife of Eliezar Jackson
Helkiah Tinkham	Hannah the wife of Eliezar Ring
Ephraim Morton	Sarah Followwell widdow
James Clark Senr	Bathshua the wife of Eliezar Dunham
Eliezar Dunham	Sarah King widdow
Joseph King	Margarett the wife of Abraham Jackson
Nath Thomas Esqr	Mary the wife of John Carver
Eliezar Rogers	Martha the wife of Sam^{ll} Harlow
Capt: Benj: Warren Dismist	Mercy Holmes the wife of Nath^{ll} Senr
John Faunce Senr Dismist	Judah the wife of Joseph Faunce
Stephen Barnebe Dismissed to Cape Cod	Rebecca the wife of Eliezar Morton
Elisha Doten	Sarah Churchill widdow
Ephraim Cole	Sarah Bartlett widdow
Josiah Finney	Johanna the wife of Deacon Morton
Abiel Shertleff	Hannah the wife of Ephraim Morton
Thos Clark	Lidia Rider widdow
John Faunce jun^{r}	Ruth Tinkham the wife of Helkiah
Joseph Faunce	Mary the wife of Benaja Prat
Francies Adams	Johannah the wife of Thos Howland
John Morton	Mary the wife of John Morton
Ignatius Cushing Dismist	Mary the wife of Return Waite
James Cob	Hannah Morton Widdow
Thos Harlow	Martha Doten widow
Jabez Shertleff	Ruhamah the wife of [2] Eli: Rogers [3]
Ebinezar Curtice	Martha the wife of Jabez Shertleff
Isaac Lothrop Esqr	Mary the wife of John Barns
Haverland Torry	
Wm Dunham	

[4] Church Records

Males	Females
Samuel Dunham	Rebecca Clark Widdow
William Harlow	Abigail The wife of John Faunce
Thos Howland	Hannah the wife Deacon Foster
John Thomas A: M: Dism^{t}	Sarah the wife of Deacon Atwood Jan. 23 1725/6
Ebenezar Cob	Hannah the wife of Eliezar Morton
Thos Bartlett	Hannah the wife of Elisha Doten
John Harlow	Mary the wife of John Eastland
Nath^{ll} Holmes Junr	Mary the wife of Nath^{ll} Thomas Esqr
John Watson Esqr	

[1] Written above "John," crossed out.

[2] Here a word is crossed out.

[3] This name is obscure.

Joseph Churchill
Eliezar Churchill
Sam[ll] Totman Dismist
Nath[ll] Thomas [1] Ju[r] [2]
Tho[s] Croade Dismist
Robert Barrow Dism[st]
Isaac King
Ephraim Kempton
Samuel Kempton
Judah West
Josiah Carver

Number 54 [3]

Since Added An: 1724

Aug[st] 30th Thomas Foster

Anno 1725

Aug[st] 15 Thomas Delano, remov[d] from Duxborough to us
Sep[r] 5 M[r] [4] John Sparhawk B: A:
March 18 Joshua Freeman

Anno: 1726

June 26 Stephen Churchill
26 Thomas Branch
July 17 Ebenezar Dunham
Sep[r] 4 William Harlow
Nov[r] 27 [5] Joshua Bramhall & Nath[ll] Dunham

Anno 1727

Jan[ry] 22 John Ryder
May 21 John Harlow Jun[r]
Jan[ry] 21 Thomas Rogers

1728

May 12 Elkanah Totman [6] from Truro hither
July 14 { Elkanah Churchill
Robert Harlow
Joseph Bartlet Baptised
Samuel Ellis }

1729

May 11 Nath Shurtlef Dismised from Boston hither

Lidia Shertleff the wife of Abiel
Hester the wife of Cap[t] Warren
Lidia the wife of Job Cushman
Rebecca the wife of Tho[s] Phillips
Hannah the wife of Francies Curtice
Martha the wife of Tho[s] Morton
Lidia the wife of John Faunce
Mary the wife of Tho[s] Clark
Patience the wife of James Cob
Jedidah the wife of Tho[s] Harlow
Mary the wife of Jabez Shertleff
Sarah the wife of John Sturtevant
Elizabeth the wife of Haverland Torry
Abigail Billington widdow
Johanna the wife of W[m] Harlow
Mercy the wife of Joseph King
Elizabeth Phillips Maiden
Sarah the wife of Tho[s] Spooner
Bethia the wife of Robert Barrow Dismist
Mary Dunham widdow
Mary Dunham Maiden
Widdow Mary Osment
Hannah Cotten the wife of Josiah Cotton Esq[r]
Mercy the wife of Ebinezar Cob
Abigail the wife of Tho[s] Bartlett
Martha the wife of John Harlow
Eleanor the wife of Nath[ll] Holmes Jun[r]
Susanna the wife of Sam[ll] Cornish
Lidia the wife of Barnabas Churchill
Rebecca Phillips [7]
Hannah the wife of Joseph Silvester
Desire the wife of John Churchill
Deborah the wife of Rob[t] Davis
Johanna the wife of Nath[ll] Holmes 3[tll]
Hanna the wife of Eliezar Holmes
Mary Lathly widdow
Hannah the wife of Eliezar Churchill

[1] This name is somewhat uncertain, as it has been written over another name.
[2] Here "3[tll]" is crossed out.
[3] This figure has been altered.
[4] Written over another word.
[5] Altered from "23" or "28."
[6] Here "removed" is crossed out.
[7] Here the words "now the wife of" are crossed out.

[5] Church Records

May 29 { Elisha Holmes / Solomon Silvester

Anno 1731

Sepr 26 Thomas Spooner

1732

March 26 Samuel Bartlett

23

Mary the wife of Francies Adams
Pheobe the wife of Jacob Cooke Junr
Bethia the wife of John Churchill Junr
Anne the wife of Rob Finney
Abigail Wethred Widdow
Bethia Barrow widdow
Patience the wife of Eliezar Holmes Ju^{r}
Anne the wife of Eliezar King
Thankfull the wife of Isaac King Drowned
Rebecca King maiden
Bethia the wife of Sam^{ll} King
Patience the wife of Ephraim Kempton
Mercy the wife of Sam^{ll} Kempton
Bethia the wife of Judah West
Abigail Doten the wife of Josiah
Johanna King } maidens Daugh^{rs} of
Sarah King } Sam^{ll}
Anne Palmer Maiden
Jane Faunce Maiden
Thankfull the wife of Elisha Barrow
Mrs Sarah Little Widdow to ye Revd Mr Little
Rebecca the wife of Thomas Withrell
Jane the wife of John Crandon
Johanna the wife of Thomas [1] Holmes

number 101 [2]

Since Added

Anno 1725	Augst	15	Hannah the wife of Thos Delano remov^{d} from the Ch of Duxborough to us
	Sep^{r}	12	Priscilla the Wife of Thos Rogers
	Oct:	31	Hannah the Wife of Benjamin Ellis
Anno 1726	July	17	Mercy ye wife of Wm Harlow
	Sep^{r}	4	M^{rs} [3] Sarah Warren Wid^{w}
	Sep^{r}	18	Sarah Clark maiden Daug^{r} to ye Deacon
	Nov^{r}	27 [4]	Sarah the wife of John Finney
Anno 1727	April	23	Hope the wife of Nath^{ll} Thomas
	May	14	Elizabeth Cotton [5] & Baptised
	Sep^{r}	24	Catherine White Wid^{w}
	Nov^{r}	12	Rebecca Morton wid^{w}

[1] Here a word is crossed out.
[2] Altered from "100" and written above "99," crossed out.
[3] Written above a word crossed out.
[4] Altered from "27," or perhaps "27" altered from "28."
[5] This name is somewhat uncertain.

Anno 1728	March	24	Ruth Dunham wife of Josiah & Baptised Hannah Faunce wife of Eliezar Deborah Morton wife of Eliezar Junr
		31	Mary wife of Sam^{ll} Ryder
	May	19	Hannah Harlow Maiden Vide Page 1[3][1]

[6] Church Records

Anno Dom 1724

Novr 29. upon the Desire of the North Ch in Scittuate the Ch. chose Maj^{r} Lothrop Mr Watson and Deacon Atwood to Accompany the Pastor to the Ordination of M^{r}[2] Shearjashub Bourn to the Pastorall office ouer y^{t} Church Ordain'd Decem^{r} 3^{d}

March 10 1724/5. At a Ch meeting at the Publick Meeting House Then Deacon Foster Capt Dyer, and Mr Ephraim Morton were chosen and Appointed Agents to Settle the Bounds of the Garden Spot given by Mrs Bridget Fuller and her son Samuel to the Church in Plymouth.

April 18. 1725 A Male Member of the Ch made Publick Confession for being overtaken with Drink

Anno Domini 1726

May 17 Considering the Great Decay of Religion and the Growthe of Impiety among us, a *Fast* was kept by this Church and Congregation that God would Revive his work and give Success to the Ministry of Religion. Mr Thatcher & Mr Perkins, Preached — It was followed with some Success, Severall Persons Presently after Joyned in full Comunion with this Church, Deo Gloria

July 26. At a Church meeting Appointed at the Pastors House after having opened the meeting with Prayer, The Pastor moved to the Breathern of the Church to Consider Some things concerning the Subjects of Baptism, and the Chhs obligation to watch over ye Children of ye Chh: The Pastor Gave his Thôts in writing which were as follows

1.[3] That Baptism as tis a Seal of the Cov^{t} of Grace, so tis a Seal of our admission into the visible Ch of our Lord Jesus †. Hence we read of being *Baptised into one Body* 1 Cor: 12. 13

[1] The second figure is torn off, but evidently the reference is to p. [13] of the text, or p. 238 of this volume.

[2] Here some letters are crossed out.

[3] Here nearly a line is crossed out.

2. That the Infants of Such as are members of this Visible Ch are to be Baptised. Hence we Read, *The Promise is to you, and to your Children* Acts 2. 39. *Suffer little children to come unto me and forbid them not for of Such is the Kingdom of Heaven* Math 19. 14 And so

3. That Persons being Baptised in their Infancy and Living to adult age (without Scandall, but Sober and Pious, not cast out of the Ch but Remaining Members of it) upon their Renewing their Cov^{t} with God and his pple, may Demand Baptism for their Children, and it cannot Regularly be Denyed them.

4. I do not find any where in the new testament that the Apostles required (before Baptism) all or any of the Adult Persons that they Baptised with their Housholds to come Imediatly to the Lords Supper, or even so much as Informed them of that Ordinance before they Baptised them with their Households — And so

5. Since the Scriptures are Silent in that Point we ought not to make it Such a Form of Cõmunion as to Deny Baptism to Sober and well Disposed Persons that Desire to Enter into Cov^{t} with God and his pple, and their Children — nor to the Children [1]

[7[2]] Church Records Anno Dom 1724

The Sacrament administred Sepr 6th, Octo 25th Jan^{ry} 17th March 21st

1725. June 6. August 1st Octo^{r} 2^{d} Decem^{r} 5th

1726 Feb: 6. Ap^{l} 17. June 5. August 7. Octo^{r} 2. Decem^{r} 4. Feb: 12

Vide Page 11 [3]

Persons Baptized Anno 1724

August [4]	9th	Samuel the Son of Joseph Churchill
Augst	16	Patience the Daughter of Ebinezar Holmes, and Elizabeth the Daughter of Eliezar Holmes
Augst	28	Eleazar the Son of John Crandon and Eliazar the Son of Thomas Harlow, and Grace the Daughter of Edward Stephens
Augst	30	Elizabeth the Daughter of Robt Finney
Sep^{r}	20	Experience the Daughter of Deacon Atwood

[1] Continued on p. [8] of the text, or p. 232 of this volume.

[2] Between pp. [6–7] of the text are inserted two leaves, the pages measuring 8 inches in height by 3½ inches in width. The four pages, which are not numbered, contain an index to "Robinsons book" — presumably the Rev. John Robinson's A Ivstification of Separation: see p. 118 note 3, above.

[3] The reference is to p. [11] of the text, or p. 236 of this volume.

[4] Before this word, "Octo^{b}" is crossed out.

Octo^{r}	4th	Josiah the Son of Josiah Carver Peter the Son of James Landman Lois the Daughter of Elisha Doten Thomas the Son of Thos Spooner.
Octo:	11	Ann the Daughter of James Clark Junr
	25	Abner the Son of
Nov^{r}	23	Abigail ye Daugh^{r} of Ephraim Morton Junr
	25	Josiah the Son of Josiah Cotton Esqr Baptized at his House
	29	Ebenezar the Son of Ebenezar Dunham
Decem^{r}	20	Elisha ye Son of Elisha Barrow
Jan^{y}	14	Nath^{ll} the Son of Nath^{ll} Thomas
March	27	1725 Dennis the Son of Thomas Sturmy
May	23	1725 John the Son of Thos Witherell
June	13th	1725 Lydia the Daughter of Thos Clark Junr and Sarah the Daughter of Saml Kempton
June	20	1725 Lydia the Daughter of Judah West
August	1st	1725 Caleb the Son of Solomon Silvester
August	22	1725 William the Son of Haviland Torry
Sep:	19	1725 Ruth and Keziah Daugh^{rs} to Thos Rogers
Oct:	31	1725 Hannah the wife of Benjamin Ellis and Adm^{d} to full Com^{n}
Nov^{r}	28	1725 Anna the Daughter of Nath^{ll} Leonard ye Pastor of ye C^{h}
Jan:	23	1725/6 William the Son of James Lanman

Anno Dom 1726

Feb:	6	John the Son of John Crandon
March	6	John the Son of John Sturtevant at his House
March	13	Joshua Freeman and admitted to full Comunion
March	19	Sam^{ll} the Son of Thomas Sturmy at his House
April	10	Ichabod the Son of Nath: Holmes
May	1	Phebe the Daughter of Eben: Holmes
June	5	William the Son of Judah West
June	5	Hannah ye Daughter of Benjamin Ellis
July	3	Isaac the Son of Barnabas Churchill
July	17	Marcy the Wife of Willm Harlow — and Lydia, Marcy & John the Children of Thos Branch

[8] Church Records. Anno 1726

Children[1] of such as have been Baptised in their Infancy and Lead Modest and Sober Lives, They Renewing their Cov^{t} thô they may not See their way clear to come Imediatly to the other ordinance. For

6. Such Persons may have Faith to offer up themselves and Children to God, and yet be under some Doubts and Scruples with Respect to an Imediate Progress to the Lords Table. None will doubt but that the *Jaylor* and *Lydia* and *Cornelius*[2] had Faith to

[1] Continued from p. [6] of the text, or p. 231 of this volume.

[2] Cf. Acts, x and xvi.

offer up themselves and Famalies to God, thô we dont know that they had then heard of this other Ordinance: We ought therefore to take heed that we do not Discourage weak minds[1] but Lead them tenderly and bring those on as far as they can go, for the Bruised Reed ought not to be broken nor the Smoaking Flax Quenched

I therefore Propose to you this Question

Question Whether It will be an Offence unto ye Church for me after an Examination of Such Persons, and after having Propounded them to ye Ch and Congregation, the Usuall time, of those we Imediately Admit to full Comunion, and there appearing nothing Vitious or Sandalous[2] in them, To admit them to a Renewall of their Cov^t, or to Baptism if they have not Already been Baptised, with their Children?

7. I likewise think that all Baptised Persons as they are Members of the Visible Ch of our Lord Jesus, are under the Watch and Care of the Ch and Subject to Discipline, and that they ought to be called upon to bring forth the Fruits of Repentance after they have been Guilty of Scandall and if they obstinatly refuse, after Due Patiance & Admonition to Cast them out of the Church.

I Accordingly Propose to your Consideration —

Question What methods are to be taken with those among us that have been guilty of scandall, and not Restored by Repentance?

After Some Debate upon the First Question and some of the Breathren desireing further time of Consideration, The Pastor consented to wait some time for an answer.

After some Debate upon the Second Question The Church Voted, That Elder Faunce with the Deacons should Discourse with those Persons that had been guilty of Scandall and not Restored before my ordination, and Labour to bring them to Repentance, and return an Account to the Pastor that they may Suitably be Proceeded with

The Comittee Chosen to settle the Bounds of the Parsonage Lott with Mr *Cole* returned an account of their Doings

The Pastor Concluded the Meeting with Prayer.

The Lord Lead us in to Truth and Preserve us in Peace and Enable us to watch over one another and those we are related to as becomes [† ians]

[1] This word is uncertain, having been altered.

[2] Here some words are crossed out.

[9] Church Records Anno 1726

Persons Baptised

Augst	14	Stephen the Son of Elisha Doten, John the Son of Eben^{r} Dunham. Sarah, Benjamin, William, Hannah, Marcy, Kezia The 6 Children of William and Marcy Harlow.
Sep^{r}	11	Ephraim, Nath^{ll} Stephen, Zacheus, Benjamin the Five Sons of Stephen Churchill, The Two First viz Ephraim & Nath^{ll} Owned the Cov^{t} Themselves
Sep^{r}	25	Joshua the Son of Joseph Churchill
Octo^{r}	2	Sarah Daughter to Mr John Sparhawk
	9	Sam^{ll} Son to Wm Harlow
Octo^{r}	30	Sarah Daughter of N Leonard Pastor of ye Church

Anno 1727

Jan^{ry} [1]	29	Nathanael Son to Nath^{ll} Thomas
March	12	Sarah Daughter to Thos Spooner
	25	Jedidah Daught^{r} to Willm Harlow, and Sarah, Pheobe & Josiah children to John Finney
April	2	Ten Children of John Ryder Viz Samuel, Ebenezar, Hanna[h] John Sarah (these owned the Cov^{t} being Adult) Elizabeth Mary Charles Jerusha Rebecca
May	21	Dorothy, the Daũter of Josiah Carver
	28	Elizabeth ye Daũter of Judah West. & Willis the Son of Thos Rogers
June	4	John ye Son of John Churchill & Lydia ye Daughter of
	11	Thankfull ye Daũter of Thos Branch
	18	Solomon Son to Ebenz: Morton. Marcy Daũter to Thos Withrell
July	30	Rowland the Son of Josiah Cotton Esqr
Augst	13	Thomas [2] the Son of Thos Foster
	20	Joseph Son to Haviland Torry
	27	Four Children of Joshua Bramhall viz Cornelius, Salvanus (these own'd the Cov^{t}) Joseph and Martha
Nov^{r}	5	Seth Son of Eben^{zr} Curtis
	12	Five Children of Rebecca Morton Wid^{w} viz Mordacai Elizabeth Nathaniel John Ichabod
	19	Hannah Daughter of Elisha Barrow

Anno 1728

March	3	Jeremiah the Son of Ebenezar Holmes
	17	Abigail the Daughter of James Clarke
	24	James the Son of John Crandon
April	21	Children of Josiah Dunham Amos, Hannah, Ruth, Lydia, Mary Children of Eliezar Morton Junr Children of Sam^{ll} Ryder
May	12	Joshua Son to Sam^{ll} Totman
June	9	Jerusha Daughter to

[1] This word has been altered.

[2] Here "Foster" is crossed out.

16 Cornelius, Ebenezar, Patiance & Lydia the Children of Cornelius Holmes [1]
Mary Daughter of Thos Sturmy
29 Hannah Daughter of Mr John Sparhawk

[10] Church Records. 1726

Novr 6th A Letter from Sev^{ll} Members of the Church of † in Sandwich (being read) desiring the Presence of the Elder and Messengers of this Ch to Sit in Council with Sev^{ll} other Ches at Sandwith the 16th [2] day of this Month with regard to the Revd Mr Fessenden's Conduct &c The Ch made choice of Maj^{r} Lothrop and Deacon Foster as their Messengers to Accompany the Pastor. Seven Ches met at the Time Appointed, Viz. Taunton, Scituate, Brantrie, Midleborough, Rochester, Pembrook & Plymouth and after a hearing of the Case, The Council Adjourned till the Second Wensday in May next The Council met at the Adjournm^{t} and after a further hearing, adjourn'd to the House of Deacon Joseph Stockbridge in Pembrook on June 28. 1727. Who then and there came to a Result wherein they Judged and Declared the Revd Mr Fessenden unworthy to Sustain the office of a Pastor in the Ches of † and Disaproved of his Preaching any longer under the Scandall they found him guilty of, advising the chh in Sandwich to Dismiss him from his Pastorall Charge over them untill he Should remove the Scandall and evidence his Repentance to the Satisfaction of the Chhs by a Penitential and Publick Acknolegm^{t}

The Result was Signed by

Isaac Lothrop	Peter Thacher Mod^{r}
John Foster	Nath^{ll} Eells
Joseph Stockbridge	Sam^{ll} Niles
Joseph Lord [3]	Peter Thacher Junr
John Wadsworth	Nath^{ll} Leonard
Sam^{ll} White	

which Result was Publickly Read in Sandwich and Deliverd to Deacon Bourn by Nath^{ll} Leonard and John Foster July 11. 1727.

[11] Chh Records

Sacramt Administred Anno Dom 1727. April 2^{d} June 11. August 6. Octo^{r} 8. Decem^{r} 3. Feb: 11

[1] This name is uncertain.
[2] Here "Cur^{t}" is crossed out.
[3] Perhaps "Ford," the first letter having been altered.

A Continuation of Baptisms [1]

Anno Dom[i] 1728

July	7th	Ann Daughter to M[r] James Warren & Penelope his Wife Silas Son to Samuel Tupper of Sandwich
	14	Thomas Son to James Lanman
	21	Anna Daughter to Nath[ll] Leonard, the Pastor of y[e] Chh Job Son to Eleazar Holmes
	28	Sarah Daũter to W[m] Harlow Priscilla Daũter to Elkanah Totman
Aug[st]	20	Ebenezar, Benjamin, Isaac, Robert, Sons to Robert Harlow Silvanus, Jerusha, Lydia, Zaccheus, Betty, Children of Joseph Bartlet Mary, Ester, Samuel, Remember, Jean, Children of Sam[ll] Ellis
	25	Amaziah, Muriah & Elkanah Children of Elkanah Churchill
Sep[r]	1	Sarah Daughter to Joseph Churchill
Nov[r]	7	Ruth Daugher of John Finney
	24	Pheobe Daug[r] of Will[m] Harlow Elizabeth & Margeret Daughters of Samuel & Elisabeth Bartlet[t]
Jan[ry]	12	Thankfull Daughter of Elisha Barrow Thankfull Daughter of Sam[ll] Kempton
March	16	Patiance Daughter of Eliezar Faunce

Anno Dom: 1729

April	6	Reuben the of
	20	Silas Son of Nath[ll] Dunham
May	4	Isaac, Abigail, & William Children of Benj[a] Hanks
	11	James the Son of Elisha Doten James the Son of Josiah Carver
	18	Josiah the Son of Haviland Torrey Charles, James the Sons of Priscilla and Nath[ll] Holmes 3[tius]
June	15	Rebecca Daughter of Elisha Holmes
July	6	Bethiah Daughter of Judah West
	12	Mary Daughter of Nath[ll] Leonard (Ecc: Pas[r]) & Priscilla his Wife
	27	Four Children of William Lucas and Mehitabell his Wife vis William, Pheobe, Priscilla; Joseph
August	3	Sarah [2] Daughter of Benj: Ellis
	17	Seth the Son of Eliezar Morton Jun[r]
Sep[r]	7	Elemuel the Son of Thomas Withrell Nathanael the Son of Thomas Harlow
	23	Ebenezer the Son of Gideon Ellis
	28	Jean the Daũter of Thomas Spooner
Octo.		
Nov:		
Dec[r]	21	Thomas Son of John Crandon
	29	Samuel Son of Sam[ll] Totman vid Page 15 [3]

[1] Continued from p. [9] of the text, or p. 235 of this volume.

[2] Written above "Hannah," crossed out.

[3] The reference is to p. [15] of the text, or p. 240 of this volume.

[12] Church Records 1728

January 14. 1727/8 on the Lords day Evening the Pastor Publickly Moved to the Chh to Meet at the Meeting House on Tuesday following The Chh being meet on the Day Appointed, the Pastor layed before the Chh

1. Sister Lidia Cushman's Case, and after Some debate thereon it was Voted that the Issueing of this Case be Suspended untill the next meeting.

2. It was also proposed wheather it might not be proper to make choice of One or more Deacons, to which the Chh agreed and Voted that in convenient time, they Proceed and make choice of two Persons to that Office, one at Monmt Ponds and the other in the Town. Nemine Contradicente.

The meeting was then Adjourned till the Monday Following at Twelve of the Clock at the Pastors House.

The Pastor as he opened the Meeting, so he concluded with Prayer and all things were maniaged with Peace, The Lord preserve us in Peace and build us up in Holyness.

Jany 22 The Chh meet at the Pastors House According to the Adjmt and Voted

1 That this Chh now proceed to make Choice of Two Suitable persons to the Deaconship.

2. That the Persons chosen shall have the Major part of the Votes, or Voters now Present.

3 The Breathren [1] then brought in their Votes and the Lot fell Upon our Brother Haviland Torry, and our Brother Thomas Clarke. and there was no manifestation of any Uneasiness in the Choice.

4 The Chh then Proceeded to Consider Sister Lydia Cushmans Case and Voted that althô the Evidences given in respecting her behaviour (on [2] the Last Monday of Augst 1727) raise a Strong Presumption in us that she was then overtaken with Strong Drink; yet Since there is no Posative Proof She had been Drinking Strong Drink at that time, & She declareing that Odd behaviour to be the Effect of Bodily Infirmity and not of Strong Drink, Wee cannot say Absolutly She was then overtaken with Drink. However, we are Exceeding Fearfull that she Imputes that to Bodily Infirmity which

[1] Written above "members," crossed out.

[2] Here "Aug" is crossed out.

was the Effect of Intemperate Drinking. And in the Name of Christ do advise and Exhort her to Consider that the Lord is a Jealous God, whose Eyes are as a Flaming Fire, who searcheth the Rains and the Heart and will give to every man according to his work. Whereupon she was Restored to Comunion with Some Serious Advice then given by the Pasor.

The Pastor then Concluded with Prayer.

Feb: 11 Following. At the close of the Forenoon Exercise the Pastor Publickly declared the Concurrance with the Chh's Choice of Brother Haviland Torry and Bro: Thoᵉ Clarke to the office of Deacons, and in the Name of the Chh desired them to Accept of that Office and take their places in the Deacons seat &[1]

[13] Members in full Comunion[2]

Females

Anno 1728

May	26	Lydia wife of Cornˡᵘˢ Holmes & Baptised
June	16	Penalopoe the wife of Mʳ James Warre[n]
July	14	Elizabeth wife of Joseph Bartlet
Sepʳ	29	Sarah wife of Joshua Bramhall Anna wife Gideon Ellis
Novʳ	17	Elizabeth wife of Samˡˡ Bartlet Junʳ

Anno 1729

March	30	Priscilla wife of Nathˡˡ Holmes 3ᵗʰᵘˢ Mary wife of Benja: Hanks
May	25	Susanna wife of Elisha Holmes Mehitabell wife of Willᵐ Lucas
Sepʳ	28	Judith the wife of Jacob Tinkham
July	19	Sarah the wife of John Bartlet Hannah Shearman maidⁿ Elizabeth Dunham maidⁿ & Baptised

1731

March	28	Elizabeth Bartlett Maidⁿ
May	16.	Elizabeth the wife of Joseph Pearce
July	25	Elizabeth the wife of Micajah Dunham Hannah wife of Mʳ John Sparhawk Mary Leonard, maiden
Sepʳ	26	Marcy the wife of Samˡˡ Doten
Janʳʸ	2	Priscilla Faunce Maidⁿ Eldʳˢ Daũter
	30	Hannah the wife of Thomas Jackson Sarah the wife of Seth Barnes

[1] Continued on p. [14] of the text, or p. 239 of this volume.

[2] Continued from p. [5] of the text, or p. 230 of this volume.

1732

March	26	Hannah the wife of Sam[ll] Bartlet Lydia the wife of John Polden Elizabeth the wife of Hilkiah Tinkh[am] Sarah the wife of Hen: Littlejohn
June	11	Sarah LeBaron Wid[w]

44

[14[1]] Chh Records 1728

and [2] be assisting with the other Deacons as Occasion shall require till they be Regularly Installed. The Afternoon y[y] took y[re] places.

March 18. 1728 our Brother *Thomas Clark* lately Elected to the Deacons office Deceased.

June 11. A Fast was Keept by this Chh and Town in Behalf of the Rising Generation, that God would bring forward a work of Reformation among them M[r] Eells and M[r] Angier[3] Preached—The Lord heard our Prayers and revived his work among our young pple.

God having in his Holy Providence witheld the Rain and Wasted the Fruits of the Earth in a great measure by an Early Scorching Drought another Day of Fasting and Prayer Was Appointed on June 30. to be keept by this C[hh] and Town on Tuesday Following, and it Pleased God on the Monday Night to Send in Severall Moderate and Refreshing Showers without either Thunder of Lightning, it also rained on the Tuesday morning, almost all Wensday, and another Plentifull Shower on [4] Friday, so that the Earth was Plentifully Refreshed, Deo Gloria Oh that men would Praise the Lord

Decem[r] 29, 1728 [5] Lords day Evening After Sermon the Pastor with the Concurance and Vote of the C[hh] Proceeded to Ordain our Beloved Brother *Haviland Torrey* to the Deacons Office which was done by Prayer and Imposition of Hands. The Lord make him a wise and Faithful Servant. The Assembly was Entertained with a Discourse from 1 Tim: 3. 10. *Let them use the Office of a Deacon*

Feb: 1728/9. Upon the Desire of the Chh of Taunton, Deacon Torry & and M[r] Thomas Howland where chosen Messenger to

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[1] In the upper left-hand corner of the page the words "and be assisting" are crossed out.

[2] Continued from p. [12] of the text, or p. 238 of this volume.

[3] This name is somewhat obscure.

[4] Here "Thursday" is crossed out.

[5] Here something is crossed out.

Accompany the Pastor to the Ordination of Mr Thomas Clap to the Pastoral Office over that Chh who was ordained Feb: 26. 1728/9.

Nov: 3. 1729. Then the Person mentioned in P. 12 art. 4.[1] Made Publick Confession of Intemperate Drinking and also of the Sin of Vehemently Denying the same (when before the C^{hh}) and Importing her odd behaviour to bodily Infirmity. and was Restored. and tis very Remarkable that she was brought to this Confession by being followed for some time[2] with Lingering Sickness and such Strong Convictions and Distresses of Conscience that she could receive no Ease till she had Confessed her Complicated and Aggravated guilt. Oh that she may be Washed and Justified and Sanctified in the name of our Lord Jesus and by the Spirit of our God.

Jany 7 1730/1 This Day was kept in Solemn Fasting and Pray that the Lord would Forgive our Sins and heal our Diseases, we being Visitted with a very Mortal Feaver

After Publick Service the C^{hh} was Stayed and the Elder with the Deacons Appointed to Treat with the children of the C^{hh} y^{t} had been guilty of Sandalous Falls Endeavour. to bring them to Repentance and Return an[3] Account &c

The Lord render our Humitiations and Endeavours Effectual and make us a Reformed pple.

[15] Church Records 1730

Baptisms[4]

Jan:	27 1729/30	Margeret the Daughter of Josiah Cotton Esqr at his House
Feb:	15 1729/30	Patiance Daũter to Elisha Barrow
Ap^{l}	19 1730	Thomas Son of Thomas Sturmy
Ap^{l}	26	Ichabod Son of Ephraim Morton Junr Deceas^{d} and Susannah his wife
May	17	William Son of John Watson Esqr and Priscilla his Wife John Son of Mr John Sparhawk Elisha Son of Thomas Foster]
	24	Hannah the Daughter of Jacob Tincom
	31	Sarah Daũter of Mr James Warren
June	7	Thomas Son of Barnabas Churchill
	21	Hannah Daũter of Nath^{ll} Thomas Jun Abigail Daũter of Wm Harlow William Son of Judah West John Son of John Washbun Joshua son of Elka: Totman

[1] The reference is to p. [12] of the text, or p. 237 of this volume.

[2] Here "by" is crossed out. [3] Apparently altered from "and."

[4] Continued from p. [11] of the text, or p. 236 of this volume.

July	19	Josiah the Son of Wid^{w} Ruth Dunham
	26	Mary Daũter of Timothy Burbank
Sep.	27	Sarah Daũter of Sam^{ll} Ryder
Jan^{y}	3 1730/1	Nathanael Son of Nathanael Leonard and Priscilla Daũter of Nathl Holmes 3^{tius}
	10	Patiance Daũter of Elisha Barrow
	17	Thomas Son of Thomas Rogers
Feb.	14	John Son of Benja^{n} Hanks
	21	Joannah the Dauter of James Lanman John Son of John Finny

Anno Dom 1731

1731 April	11	Experiance Daughter of Deacon John Atwood Elizabeth Daughter of Deacon Haviland Torrey Rebecca Daughter of Samuel Kempton
April	25	Lothrop Son of James Clark Ebenezar Son of Solomon Silvester
May	2	Mary Daũter of John Bartlett
June	6	Rebekah Daũter of Nicholas and Lydya Drew
July	20	Hannah and Joseph Children of Joseph and Elizabeth Pearce
July	4	Mary Daughter of Eliezar Faunce
Augst	1	Mary Dauter of Ebenezar Dunham Benjamin Son of Wm Lucas
	15	6 Children of Micajah and Elizabeth Dunham, Viz Joshua Dunham Abigail Tommas, Joannah Ward, Ester Dunham (these four were active in the Cov^{t} themselves) Ephraim & Manasseh Dunham
Sep^{r}	5	Samuel Son of Judah West
	12	Hannah Daughter of Samuel Bartlet
	19	Thomas Son of Gideon Ellis
Octo	17	Ebenezar Son of Ebenezar Curtis
	31	Benjamin Son of Cornelius Holmes
Nov.	15	William Son of Joseph [1] Pearce at his House
	28	Samuel Son of Sam^{ll} Doten
Decem	19	James Son of Joseph Bartlet

[16] Chh Records (1731)

Jany 24 1730/1 Three Children of the Chh made Publick Confession of the Sin of Fornication and were restored.

March 28 A Child of the Chh made Publick Confession of Fornication and was Restored.

Novr 14 Lords Day P: M: a Letter from the Second Chh of ✝ in Bridgewater was Read to the Chh wherein the Presence of this Chh by Elders and Messengers was Desired to Assist in the Ordination of

[1] Written above "William," crossed out.

Mr John Shaw to the Ministerial office over that Chh the 17 Cur^t Justice Thomas and Dea: Atwood were appointed to attend with the[1] Pastor The Revd Mr Shaw was Ordained on S^d Day the Lord make him a Wise and Faithfull Servant.

Novr 21 1731 Lords Day P: M: The Pastor Appointed a Chh meeting to be held at his House the next Tuesday to Consider the Subjects of Baptism (vide Pages 6 & 8[2]) but the Chh not coming Generally togeather the Affair was adjourned 'till the Next Lecture day to be considered after the Lecture.

December 2 After Lecture the Chh was Stayed and passed these following votes

Voted 1. That Such Persons as have not been Baptized in their Minority Understanding the Doctrine of Faith and Professing their Assent thereto not Scandalous in Life and Solemnly Entering in to Cov^t before the Chh and Submiting themselves to the Government of Christ in his Chh (their Desire and Purpose being Publickly Propounded the usual time of them we receive to full Comunion and Nothing Scandalous Appearing in them) may be Baptized without offence to this Chh

Voted 2. That Such Persons as have not been Baptized in y^r Minority Understanding the Doctrine of Faith and Professing their Assent thereto Not Scandalous in Life and Solemnly entering in to Cov^t before the Chh Giving up themselves and Children unto the Lord and do Submit themselves unto the Government of † in his Chh (their Desire and Purpose being Publickly Propounded the Usual time of them we receive to full Comunion and Nothing Scandalous Appearing in them) may be Baptized both themselves and Children without offence to this Chh

Voted 3. That Such Persons as have been Admitted to the Ordinance See P. 18[3]

[17[4]] Baptisms

1731/2

Decr 26 Hannah Phillips Presented by Her Grand Parents Her Imediate Parents being both[5] Deceased
Jonathan Son of Eliezar Holmes

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[1] Here something is crossed out.

[2] The references are to pp. [6, 8] of the text, or pp. 230, 232 of this volume.

[3] The reference is to p. [18] of the text, or p. 243 of this volume.

[4] This page is not numbered in the original. [5] Here "Dead" is crossed out.

Feb 13 Timothy Son of Timothy Burbank
March 5 Elkanah Son of Mrs Priscilla Watson wid^w of John Watson Esq Deceas^d

1732

April 2 { Three Grand children of the Wid^w Rebecca Cole viz: Mary Durfy, Rebecca and Sarah Cole
John the Son of Ebenezr Holmes Junr

Ap^l 9 { Experiance Daũter of the Wid^w Branch
Abigail Dauter of John Washbun

Ap^l 16 { The Children of Samuel Bartlet viz Samuel &c
The Grand Child of Marcy Dunham Wid^w Ruth Strobridge
The Children of Sarah Littlejohn Hannah William James

Ap^l 24 { Priscilla Daũter of Nath^ll Leonard
Jabez Son of Jabez Holmes

May 14 { Rebeckah the Daũter of Wm Harlow
Elkanah the Son of Elka: Totman

21 The Children of Thomas Jackson and Hannah his Wife Hezekiah, Thomas, Samuel

June 11 { Five Children of Seth Barnes & Sarah his wife viz Elizabeth, Sarah, Seth, James, Mary
Nathanael the Son of Mariah Morton Relict of Nathanael Morton

June 18 Sarah Daugher of Jacob [1] Johnson

July 9 { Martha Daughter of Robert Brown
Mary, Isaac, Sarah and Francis Children of Sarah Lebaron

[18] Chh Records 1731

The [2] Ordinance of Baptism in their Minority Understanding the Doctrine of Faith and Professing their Assent thereto, not Scandalous in Life and Solemnly owning the Cov^t before the Chh, Giving up themselves and Children to the Lord and do Subject themselves to the Government of † in his Chh (their Desire and Purpose being Publickly Propounded the Usual time of them we receive to full Cõmunion and Nothing Scandalous Appearing in them) may have their Children Baptized without Offence to this Chh.

Voted 4. That Such Grand Parents as are in full Cõmunion under whose Iẽmediate care any of their Grand Children are [3] Devolved May have them Baptized without Offense to this Chh.

Voted 5. That those Children of the Chh that are Under Scandal be Notiffed to Appear before the Chh at the Next Chh Meeting.

Voted 6 That the Deacons take care and Notify them.

The Minister began and Concluded the Meeting with Prayer —

[1] Here a name, apparently "Johnson" or "Jackson," is crossed out.
[2] Continued from p. [16] of the text, or p. 242 of this volume.
[3] Here a word is crossed out.

and thô Some of the Breathren Objected against Passing those votes Relating to Baptism yet the Affair was manniaged with a Calm Peacable Spirit on both [1] Sides and the Votes Passed with a very Considerable Majority. O that God would Succeed our Endeavours for the Building up of the Kingdom of † and make those methods Effectual to the Salvation of many Souls.

Decm^r 12 A Letter from the Chh of Plymton Desireing the Presence of this Chh by the Elder and Messengers to Joyn in [2] a Council [3] of Chhs sent for them in order to Ordain Mr Jonathan Parker to the Pastoral Office over that Chh was read and Coll: Lothrop, Deacon Forster and Deacon Torrey where Chosen to attend with the Pastor in the Affair. Mr Parker was Accordingly Ordained the 22: Ins^t the Lord make him a Faithfull Painfull and Successfull Labourer in his Vineyard.

Jany 2. A child of the Chh made Publick confession of ye Sin of Fornication and was Restored.

Janry 16 Two Persons that were Baptized in their Minority made Publick Confession of Fornication and were Restored. One of them was Baptized at Beverly

[18a [4]] Persons that have Renewed their Cov^t

Feb 20 1731/2	Jabez Holmes
1732 June 11	Mariah Morton Wid^w Elizabeth Bagnal Widdow, and Mary the wife of Ephraim Washbun, & Lydia Polden and Thomas Polden These four Persons Entered into Cov^t and were Baptized
July 9	Robert Brown and Priscilla his Wife

[19.] Chh Records 173½ [6]

Jany 16 173½ Lords Day after Publick Service the Pastor notified the Breathren of the Chh to meet at his House the next Tuesday to consider Some Affairs he had to lay before them. The Breathren Accordingly met the said day being the 18th Instant and made this vote upon the case of our Brother John Sparhawk viz

[1] Here the letters "th" are crossed out.

[2] Written above "with," crossed out.

[3] Here "called" is crossed out.

[4] This page, not numbered in the original, is here numbered "18a." for convenience.

[5] The "1" in this figure has been torn off.

[6] Altered from "1732."

It being Cōmonly Reported that our Brother John Sparhawk is Exceedingly given to Intemperate Drinking and whereas it Appears that he very much frequents Publick Houses of License for Strong Liquour and has been Lately Convicted of being overtaken with Strong Liquour, Twice before Justice Cushing of Kingston and once before this Chh. And whereas Several Single Evidences Appearing who Declare that they have heard him Curse and Sware we also Exceeding fear he is guilty thereof — For all which things tis our Opinion that he be[1] Suspended from Special Ordinances till there be Some Vissible Reformation in his Life and Conversation.

The Chh also made this vote upon the case of our Sister Lydia Cushman.

Sister Lydia Cushman being again Convicted of Excessive Drinking, tis our Opinion that she be Suspended from Special Ordinances till there be Some Reformation in her Life and Conversation.

These Persons were then called in before the C^{hh} and suspended from special ordinances 'till there be some Reformation in their Lives and Conversations and were Solemnly Counselled and Admonished by the Pastor: May God set home the Censures laid upon them and Rebuke given them and make his own Ordinance Effectual for their Recovery and Salvation. and Let them that Stand take heed lest they fall. The meeting as it began So it was Concluded with Prayer.

A 3^{d} vote was called in these or in Words to this Purpose[2] viz If this Chh knows any thing Scandalous in Mary Taylor that they think propper she should be called before the Chh to make Answer to it, Please to Manifest it by the Usual Sign. It passed in the Neg:[3]

Jan^{ry} 23. Two persons that stand in relation to the Chh made Publick Confession of Fornication and were Restored

Feb: 6. A person that stood in Relation to the Chh by Baptissm made Publick confession of Fornication and was restored. [20[4]]

[21[5]] Chh Records 173½

A Chh Meeting being Appointed to be Feb: 3. at the Meeting House after Lecture, the Chh was Accordingly Stayed

[1] Here a word is crossed out. [2] Written above "effect," crossed out.
[3] This paragraph is written in the margin.
[4] This page, the recto of p. [21], is unnumbered and blank.
[5] The "2" in this figure has been torn off.

The Pastor Desired the Deacons to return the Names of Such of the Children of the Chh as were under Scandal and that they had notified to Appear before the Chh at this Time and place. the Persons whose Names they Returned were Seth Barnes, Joseph Bartlet and his wife and Benjamin Ryder.

Benjamin Ryder Appeared and Confessed he was guilty of Fornication but discovered an unwillingness to give Satisfaction because he something Scrupled the Validity of his Infant Baptism; But maniaged Himself Decently and with Moderation and declared that he did not absolutely Refuse and Desired he might have an Opportunity to Discourse with the Minister on that point. which was readily granted.

Seth Barnes thô he was at Lecture yet withdrew and did not Appear before the Chh nor Sent in any reason of his so doing. the Chh therefore Voted that the Deacons Discourse with him again and endeavour to bring him to a sense of his Duty.

[I]t was also moved that the vote passed at the Last Chh meeting Respecting [M]ary Taylor might be Reconsidered, But the Chh being divided about it, this motion [w]as referred for further consideration.

Joseph Bartlet and his wife their Case was Deferred

This as at our Chh meetings was begun and Concluded with Prayer. May the wise and Holy God Preside over and Direct this Chh in all its Administrations, Continue Peace and promote Holyness and good Order &c

March 30 1732 The Chh being Stayed after Lecture took into Consideration the[1] Case of Mary Taylor (the Case was this, In Six months and Six Days she was Delivered of a Child after Marriage but had escaped Presentm^t at the Court by the Grand Jury; the greater part of Chh were of Opinion that Notwithstanding she ought to be called before the Chh to make answer for herselfe and whereas there had been no Trial of her case w^n that vote was Passed in Page 19[2] A Vote whas now called wheather that Vote should be Reconsidered and it passed in the Affermative by a Considerable majority

[Ju]ne 18 1732 Lords Day. Our Brother Eliezar Dunham Senr

[1] Altered from "these."

[2] The reference is to p. [19] of the text, or p. 245 of this volume.

being [1] Visited with Lingering Sickness and being Doubtfull of his Recovery Sent his Confession and Desired he might be Restored to the Fellowship of the Chh which being Read was readily granted.[2]

[22 [3]] A [ ] to the Church of Christ att Plym[out]h

Imp^{r} a Great bible with bases of Brasse in the Costody of our Pastour m^{r} Cotton

Item Josephus history of the warrs of the Jewes in the Costody of our Elder m^{r} Cushm[an]

Item Mr Ainsworths Annotations on the fiue books of Moses Lente to the Church att Eastham att theire p^{r}teing from our Church

Given by Edward Barcker Calvins Comentary on the hebrewes and Monseer due P[ ] trunes of Christian Religion in the Costody of Nathaniell Morton Sein^{r} of Plymouth

Ther is another of Monseire due Pliseys trunes of Christian Religion [4] which was Given Likewise by m^{r} Attwood; I suppose it may be alsoe att Eastham;

Eusebious Eclesiasticall history for p^{r}sent in the Costody of our Pastour m^{r} Cotton

Mr Calvins Institutions; in the Costody of m^{r} Cushman our Elder

Mr Calvin on Timothy and titus in the hands and Costody of our said [5] Elder;

diuers other smale [6] bookes belonging to the Church in a box in the Costody of our Pastour m^{r} Cotton [7]

March 15th 1724/5. Then Received of Elder Faunce & Deacon Foster the Following Mentioned Books which belong to the Ch of † in Plymouth, Rec^{d} ꝑ Me

N LEONARD viz

1 One English Bible, Folio with Brass Clasps
2 The work of W: Tindall. J: Frith & Doc^{r} Barns in one Fol:
3 Augustin of the Citty of God, Folio

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[1] Here a letter or two are crossed out.

[2] The entries in the hand of Mr. Leonard end here.

[3] This page (the verso of which is blank) is badly mutilated, the page-number (if there was one) and a marginal entry being torn away.

[4] Here "wch" is crossed out.

[5] Written above "late," crossed out.

[6] Here a word, apparently "boke," is crossed out.

[7] To this point, the entries on this page are in the hand of Nathaniel Morton.

4. Arthur Golding of the Trueness[1] of the Christian Religion Quarto

5 A Book Shewing the Life and Manners of true Christians Quarto

6 The true Coppy of a Prologue Supposed to be written by J: Wicklife Oct

7 Mr Robinsons Vindication of Separation Quarto Lent to m^r Co[ ] Returned

8 Josephus Fol: an old Book[2]

[Ja]n^y 25th 1760 Then Received of the Reverend m^r Nathanael Leonard the Books mentioned in the above Catalogue

JOHN TORREY

Jany 31. 1760 Then Received of the Revd Mr Nathl Leonard the C^hh Records in 2 Vo^l

CHANDLER ROBBINS Pastor

[1] Written above "Trunes," crossed out.

[2] This entry is in the hand of Nathaniel Leonard.

PLYMOUTH CHURCH RECORDS

VOLUME I

PART V[1]

Part of the Records of
of the 1rst Church of
Plymouth.
Massachusetts[2]

[1] Church-Records Anno 1682:

Lords supper administred: March, 1[ ] July, 9: August, 6: September, 3: October, 1: [ ] December, 3: February, 25:

Members dyed

Benajah Prat, March, 17: in his s[ ] Sarah, the wife of Thomas [ ]

Children [baptized]

Patience, daugh[ ] baptized, March, 19: [ ] Theophilus, son of Jo[hn Cotton] Reliance, daughter of [ ] Benajah, son of

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[1] Part v (not including the title, for which see note 2, below) contains 16 leaves, or 32 pages. Some of the pages measure 8⅛ inches in height by 6 inches in width, but others are smaller. Some of the leaves are badly worn, especially at the corners, and the original page-numbers have in many cases partly or wholly disappeared. The pages, however, have been numbered in pencil, and this notation is followed in the present volume. As the paper of Part v differs from that of Parts i–iv, and as it has no watermark, Part v could not have been a portion of the original vellum-covered volume: cf. p. 3 note 1, above.

Part v is wholly (except as noted on pp. 249 note 2, 271 note 1, below) in the hand of the Rev. John Cotton, and evidently contains the notes (made no doubt at the times of entry) from which Mr. Cotton compiled the "further account" which forms Part ii. As Part v begins with 1682 and ends with 1693, and thus covers only twelve years of Mr. Cotton's pastorate, presumably there were once in existence other pages which have since disappeared.

[2] This title, written on a piece of paper (pasted to p. 1) measuring 8 inches in height by 6⅛ inches in width, is in a much later hand. The verso is blank.

Deborah [ ] Isaac, son of Samuel [ ] James, son of John & Martha [Cobb] Isaac, Rebekah, Mary, the [children of Isaac Cushman] Ebenezer, Jerimiah th[ ] Mercy, daughter of Jo[ ] Abigail, daughter of Abigail [Bryant] Hannah, Manasseh, Ephraim [Joanna, Ruth, George] Timothy, the seven children o[f George Morton] Joanna, the daughter of John [Morton][1]

April, 16 the Elders warned the chur[ ] after Lecture; Accordingly the [ ] The case propounded & agitated [ ] church of watertowne, now livi[ ] from that church to ours) [ ] which were then read to [ ] William Paybody of th[ ] agitation, the church [ ] comitting[2] the diffe[ ]rke manifest he[ ] to heare the [ ] [2] [ ]deavours befor Reconciliation, they see not [ ]m to communion with us at the Lords Table. [ ] church being in the Pastors house was called [ ]ir conclusion, & manifested his [ ]omote it with W: Paybody, who [ ] Pastor his thankfull embracing [ ]ming next weeke to [ ]rmed by the Pastour of [ ] to attend the motion. [ ] 29 of those who [ ] 9: to attend [ ]mfortably [ ]hurch was [ ] acquainted [ ]eing left under [ ]ren concerned [ ]en voted, that [ ]nion with us was [ ] communion [ ]rch of watertowne [ ]dation, which were [ ]e church [ ] from the church of watertowne. [ ] was now Baptized. [ ] Cushman. [ ] Tinkham. [ ]: Mercy Dunham [ ]me together on wednesday next: [ ]son & his wife were[2] called forth, [ ]onciliation, the brethren [ ] for a full [ ]manifestation

[3] 1683:

Lords supper: April, 1: May, 6: June, 3: July, 8: August, 5: September, 2: october, 7: November, 4: December, 9:

Members dyed

Mary Bartlett, widow, March, 27: in her 73d yeare. Mris Margarett Winslow, the Relict of Mr. Josiah Winslow, Deacon of the church at Marshfeild, in her widow-hood removed hither, & having lived in communion with us about 7 yeares, she dyed, September, 28: being about 75 yeares of age, she was a very choice christian. Martha Nelson, widow, December, 20: in her 64th yeare.

[1] Cf. Mayflower Descendant, i. 141, 144, 209, 210, v. 53.

[2] This word is uncertain.

January, 23: there was a church-meeting attended in the Pastors absence, after the conference, in which the Propositions made by the Pastour the meeting before were read, but the agitation & Issue of that meeting had best be buried in silence. see the end of page 5 [1]

April, 15: William Harlow & Lydia his wife were called before the church, & charged with uncleanesse etc their[2] child being borne within six weekes after marriage, & for disobedience to parents, engaging one to another without knowledge & against consent of parents, sinfully also hiding & denying their guilt, they manifested soe much Repentance for all charged, as that the church would not reiect them only voted Admonition, which was applyed by the Pastour

Children Baptized

Eliezer, son of Eliezer & Mary Churchel (borne Feb: 23: 1682:) baptized, April, 1: John, son of Samuel (Junior) & Sarah King: John, son of Mercy Holmes: Samuel, son of Hannah Harlow. Mercy, daughter of Mary Rickard: Sarah, daughter of Sarah Lobdell. John, son of John Dunham Junior: Samuel son of Samuel Dunham Junior. Peter, son of Elizabeth Tinkham. Thomas, son of Hannah Bartlett. Sarah, daughter of Samuel Rider. Samuel, son of John & Lydia Nelson. Benjamin, Sarah, the two children of Deborah Burden of the church of Barnstable: Ephraim, son of Esther Tinkham. John, son of Judith Faunce:

February, 17: the Elders desired the church to meete Feb: 20: after Lecture, the ch: then met, after some discourse, a vote was of the major part of the ch: to put our differences to some ches for advice; after this the Elder moved that the magistrates being shortly to meet here, might be desired to heare & advise us, this seemed to be generally consented to though not put to vote.

[4] 1683

Members admitted

Mary, wife of John Rickard Junior. Sarah, wife of Isaac Lobdell. Samuel Dunham, Junior. Mary, wife of Nathaniel Wood. Priscilla Cooper, widow, dismissed to us from the church of Barnstable. Esther, wife of Ephraim Tinkham Junior.

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[1] The reference is to p. [5] of the text, or p. 253 of this volume.

[2] Altered from "the."

June, 17: Samuel Dunham senior was called forth to manifest his Repentance publickly in order to his Reconciliation with the church, his speech was pænitentiall & well tending to satisfaction, but one Brother alleadged some matter of scruple upon his spirit as to the sincerity of his Repentance, intimating he had both spoken & done something inconsistent therewith, upon which it was concluded to respite the issue of the matter a fortnight longer.

June, 27: at the conference-meeting, it was propounded to the church concerning Sam: Dunham; sundry of the Bretheren spake charitably concerning him that Brother who before had spoken in publick, said he should rest in the act of the church:

At this time, it was propounded by the Pastour to the church, whether they tooke themselves bound to looke after church-children that lived else where, the bretheren roundly exprest themselves in the Affirmative; the case of Bithiah Sandy of Bristoll was mentioned who was guilty of fornication with him, whom afterward she married; the church concluded it necessary she should [1] be Admonished by the Elders in their name for her sinne.

July, 1: Samuel Dunham senior was Reconciled to the church.

July 8: after the publick worship was ended, the Elders desired the church to stay; the Pastour read letters of Admonition for Bithiah Sandy, the church then voted, those letters should be sent by the Elders in their name to her, as their rebuke of her for her sinne. [5]

July, 15: the Elders propounded to the church to set [apart] a day for fasting & prayer, partly with reference to th[e] great drought on the southerne townes,[2] & our owne danger of a thin harvest if God should much longer withheld raine from us; partly for persecutions of saints abroad: it was left to consideration till the next Lords day.

It pleased God to send such plentifull raine, that on July, 22: the church agreed to set apart, the Thursday following as a day of Thanksgiving for soe seasonable a mercy, which, July, 26: was accordingly attended.

September, 2: Letters from the church of Barnstable were read, signifying their desires for messengers from our church to be present etc at the ordination of their Pastour, Mr Jonathan Russell, on Sep: 19: the church chose the Pastour & Elder, & one of the Bretheren,

[1] Here a word, perhaps "she," is crossed out.

[2] Here a word is crossed out.

either secretary Morton, or Deacon Finney or Deacon Morton to goe along with the Elders as their Messenger also.

September, 16: it was signifyed to the church, that neither the Elder nor any of the bretheren above nominated could goe to Barnstable, & therefore other Bretheren were propounded, namely, William Harlow, Andrew Ring, Joseph Howland, any one of these, the church by their silence consented to be their messenger.

The Pastour & Leift: Joseph Howland only attended this service, & Sep. 23: the Pastour gave an account to the church in publick of the comfortable carrying on & issue of the worke in the day of ordination with great peace & unanimity.

October, 14: the Elders propounded to the church to set apart, the Thursday following, viz, oct: 18: as a day of fasting & prayer, on the account of the troubles of Gods people in England etc as also to humble our selves under Gods Judgments on this land in blastings, meldews & in sundry places great drought, & floods that destroyed much of the fruits of the earth; the church did unanimously consent to the motion & publickly attend the duty at the time exprest

January, 6: the Elder intimated desires from the Pastors motion, that the church would come generally together to the conference; Accordingly, Jan: 9: the church met & after the conference the Pastor propounded some greivances which he desired redresse of or release from office-worke, the Elder shewed discontent, & 1 or 2 more of the Bretheren, & there was noe vote or issue put to anything propounded: Looke back to page 3 [1] [6] 1684:

[T]he church met, March, 7: & after hearing some counsell from our magistrates in the meeting house, the church went to the Pastors house, & agreed & voted to send to the churches of Barnstable, Taunton, Bridgwater, Duxburrough, Marshfeild to send their messengers in way of a councill to consider & helpe us with reference to our present differences, the meeting to be March, 19: & the church to provide for their Entertainement & to defray the charge thereoff; the Pastors wife was then publickly desired to see to their Entertainement, & they would satisfy for all disbursments thereabouts.

March, 9: (which was the first day of our meeting in the new Meeting-house) the Pastour preached upon John, 17: 21: 22: 23: & in the afternoone sermon, he moved the church to set apart a day

[1] The reference is to p. [3] of the text, or p. 251 of this volume.

for fasting & prayer, to seeke mercy from [1] God, & a gratious issue of our present trouble; after which the Elder manifested his scruple thereabouts, soe did some of the Bretheren; Leift: Morton shewed great discontent at the Pastors preaching that day, intimating as if they had not the food of their soules, because he heard [s]oe much in publick of differences, & that things were blowne up more then he heard all the weeke besides, with sundry expressions deeply reflecting upon the Pastours preaching that day; Will: Harlow did in such a manner expresse himselfe murmuring at the soe preaching: In Conclusion, the Pastour said (After the Elder had said it should not offend him if any did attend such service) that Thursday next, March, 13: he had dedicated to that solemne service in his owne house & all that pleased should be welcome thereunto. The day was through grace comfortably kept by many of the bretheren & sisters.

Children Baptized

William, son of Samuel Dunham Junior: Joseph, son of John & Mary Rickard Junior: Benajah, son of Joseph Dunham. Bartholomew, son of Thomas Cushman Junior & Abigail his wife. John, son of [2] Nathaniel & Mary Wood. William, son of Samuel Rider: Rebekah, daughter of Joanna Morton: Patience, daughter of Patience Holmes: Mariah, daughter of Jonathan & Abigail Prat: Martha, John, 2 children of Esther Tinkham: Priscilla, daughter of Thomas & Jane Faunce: Mercy, daughter of Sarah Dotey: Nicholas, son of Hannah Drue: Margarett, daughter of Sarah Churchel: Joh[n], son of Hannah Harlow: [7] 1684:

March, 18: the councill met, & the next day Entrance was made upon the worke, the councill then gave the church some advice, to endeavour to issue our differences by friendly debate amongst our selves, attempts that way prooved not successfull; the day following was a publick agitation of the church before the councill, after which, March, 21: the councill gave their conclusion subscribed with their hands, which was gratefully accepted by the church: the Lords day, March, 23: the [3] Pastour read the sentence of the councill to the whole congregation; the Elder then moved to set apart a day of Humiliation, & left it with the church to consider of till the next Sabbath:

[1] Written above a word, perhaps "for," crossed out.

[2] Here a name is crossed out.

[3] Here a word, perhaps "our," is crossed out.

March, 30: by reason of a Fast appointed by the court, the church-fast was deferred till afterward.

April, 20: the Elders stayed the church, & propounded to set apart the friday sevennight following, viz. May, 2: for[1] Fasting & prayer with reference to what had past in the late day of temptation, in order to our more comfortable attendance to & communion at the Lords supper, which the Pastour propounded to be the Sabbath immediately succeeding the Fast day mentioned; the church readily & universally consented then to attend the Fast: the Pastour desired the Elder to conclude with prayer, & he did soe:

May, 2: the day of Fasting & Prayer was solemnly attended by the whole church in the Pastours house. The Pastour first prayed & preached, then Mr Fuller prayed: Afternoone the Elder prayed, Secretary Morton, Deacon Finney & Thomas Faunce; then Letters were read from Bithiah Sandy to the church, manifesting her[2] Repentance for the sin which the church sent her Admonition for the last yeare: the church well accepted her letters:

Deacon Morton spake to the church about Intemperance, & long sitting at ordinaryes etc the Elders & Bretheren that spake to it all agreed in their Testimony against those evills & their desires that God would helpe all to more care & watch fullnesse in all respects: the 122 Psalme was sung, & the Pastour minding of the Lords supper to be the next Sabbath, he then ended with prayer; Blessed be God for this comfortable day of peace etc [8] 1684:

Lords supper administred: May, 4: June, 15: August, 24: October, 5: November, 16: February, 1:

June, 22: the Elder desired the church to give meeting at the conference the next wednesday; Accordingly they did, June 25: After conference the Elder propounded to know the minde of the church, viz, whether they were willing to deale with offending church-seed in private before the church only? the Answer of the bretheren generally was, that[3] they Judged, those whose sin was publick should be publickly dealt with for it, & they were willing to continue their antient practise in that respect: the Elder then propounded to them, whether they were willing the Blessing should

[1] Here a word, perhaps "the," is crossed out.
[2] This word has been altered.
[3] Altered from "they."

be pronounced on sacrament-morning[s] because some without were offended that it was not done; ther[e] appeared noe forwardnesse in any to promote that practic[e] in some there was scruple about it, soe it ended at present.

July, 13: William Shirtliffe was called forth before the church in the open Assembly, to answer for his sin in carnall fellowship with her whom afterwards he married, his child being borne 26 weekes after marriage; William shewed little sense of sin, the church voted, & the Elder laid him under Admonition, for his sin, & for the pride & hardnesse of his heart, & soe it was left for the present.

July, 27: the church was desired to stay after the publick worship, that if any had any Just exception against admission of old Goodm[an] Bryant into the church, they might then expresse it; the Issue of the Agitation was, that nothing appeared to hinder his calling forth to declare himselfe the next Lords day.

October, 5: Letters were publickly read from the church upon the North River in Scittuate, desiring our church to send their Pastour & messengers to be present at the ordination of Mr Thomas Mighell for their Pastour, the church sent Elder Cushman & Mr Joseph Bradford, who attended that service with their Pastour, on october, 15:

The Pastour in January began to catechise the children of the church & towne, in Mr Perkins's catechisme:

Members dyed

Abigail, the wife of Jonathan Prat, August, 17: being newly entered into[1] her 40th yeare: Giles Rickard senior, February ½: at 87 yeares of age:

Members admitted

Stephen Bryant senior: Mr John Cotton the Pastors son.

[9] Church-Records, Anno 1685

Lords Supper administred: March, 1: April, 5: May, 3: June, 7: July, 5: August, 2: September, 6: october, 25: November, 22: February, 28:

Children Baptised

Stephen, son of Eliezer & Mary Churchel, borne February, 16: 1684: baptized, March, 15: John, son of Mary Rickard Junior, borne Feb: 3:

[1] The words "being newly entered into" are written above "in," crossed out.

baptized, March, 15: following: Martha, daughter of Sarah Lobdel, borne, Feb: 24: baptized, March, 29: Sarah, daughter of Isaac Cushman: Nathaniel, son of Desire Southworth Eliezer, son of Samuel & Sarah King Junior. Phebe, daughter of John & Phebe Morton: William, son of Deborah Burden of Barnstable church, she lives at Midlebury. Isaac, son of Esther Tinkham: Eben-ezer, son of Deborah Barrow. Benjamin, son of Joseph & Elizabeth Howland: Joanna, daughter of John & Lydia Nelson. Joanna, daughter of Elizabeth Tinkham.

May, 17: the Elders stayed the church & propounded to them, a motion to sing Psalme, 130: in another Translation, because in Mr Ainsworths which wee sang, the Tune was soe defficult as few could follow it; the church consented thereunto, & on May, 24: sang, Ps: 130: in the Translation used by the churches in the Bay:

Member dyed

Mr Nathaniel Morton, Secretary, June $\frac{28}{29}$: in his 73d ye[are]

Joseph Bartlet having wickedly scand[a]lized the Pastour, the church met August, 20: to heare & consider of the [m]atter, the Elder & church greatly condemned his wickednesse & solemnly vindicated their Pastour, & ordered the slanderer to appeare publickly before the congregation to give satisfaction, which he did, Aug: 30: & a large confession of his sin was presented & read by the Elder, which he owned, as also his humble letter to the Pastor, the church then laid him under solemne Admonition.

November, 1: the Elders propounded to set apart Nov: 11: for Thanksgiving [for] continuance of spirituall & civill liberties, a good harvest notwithstandi[ng a th]reatning drought, & for health; which was consented to & attended. [10] 1686:

[L]ords supper administred. April, 4: May, 30: July, 4: August, 8: September, 19: October, 17: November, 28: January, 23:

Members admitted.

Margarett, the wife of Abraham Jackson Junior, dismissed, from the church at Eastham. Elkanan Cushman. Susanna, wife of Samuel Gardner. Isaac Lobdell. Mris Joane Hart, recommended & dismissed to us from the church at Taunton. James Warren, then baptized also: Lydia (second) wife of Robert Barrow. Giles Rickard Junior & Hannah his wife: Elizabeth, the wife of John Dotey: Benjamin Bantam. Ephraim Morton Junior & Hannah his wife. Lydia, wife of Jacob Cooke.

Children Baptised.

Eliezer, son of John & Mary, Rickard senior; it dyed the same weeke: Elkanah, James, Allerton, Elizabeth, the 4 children of Elkanan Cushman. Samuel, Nathaniel, the two sons of Susanna Gardner. Elizabeth, daughter of Mercy Holmes: Barnabas, son of Sarah Churchel. Mercy, daughter of Judith Rickard: Elisha, son of Lydia Barrow. Mary, daughter of Samuel Dunham Junior. Lydia, daughter of Samuel Rider: Priscilla, daughter of Hannah Harlow. Elizabeth, daughter of Joanna Morton: Ichabod, son of Isaac Cushman. John, Edward, Jacob, Elizabeth, Isaac, Samuel, Elisha, the seven children of Elizabeth Dotey. Abraham, son of Margarett Jackson.

Member dyed

Phœbe, the wife of John Morton, June $\frac{11}{12}$ being 28 years of age & four moneth[s]

On Nov: 28: Deacon Morton propounded to the church, the need of another Deacon; Deacon Finney being dise[n]abled, the Elders accepted the motion, the church was desired to ripen their thoughts thereabouts for the next Sabbath: on Dec: 5: the church was stayed, after the Pastor had prayed, each Elder & Brother generally nominated for choice, the major part of the then Voters chose [T]homas Faunce, divers of the bretheren being absent, the compleating of [t]he Election was deferred till their mindes also should be knowne.

See the latter end of the next Page:[1] [11] 1686:

July, 25: the Elders propounded the desires of John Dunham, that the church would grant him letters of dismission to the church at Barnstable, where his Residence now was; the church granted his desires & the Elders sent his Dismission to that church.

The same day, inasmuch as there had bin a great fame, as if Mris Dorothy Clarke, (formerly Grey) a sister of the church, had bin guilty of some breach of Rule in the management of the differences, betwixt her & her now Husband, Nathaniel Clarke, the Elders having before spoken with her & found her willing to attend the Rule, she then presenting us with a confession of her failing in words & then in writing, the Elders [t]hen brought the matter publickly before the Church, & read her confession, which she publickly owned to be hers, with which the church declared themselves to be

[1] The reference is to p. [11] of the text, or p. 259 of this volume.

well satisfyed: The Elder then speaking a few serious words to Nath: Clarke as a child of the church, he brake forth into a wicked passion & spake vile words, intimating, as if the church would cleare the guilty & condemne the innocent, abusing also Pauls words to the mariners, as if it were better & nearer to salvation to be out of such a church then in it etc which[1] carriage & words of his were highly offensive, & soe declared by the Pastour to be, but at the present it was thought meete not further to proceed thereupon.

On December, 19: after the publick worship was ended, the church was stayed; & after the Elder had prayed, the rest of the Bretheren who were before absent or had not voted for a Deacon, were called upon to nominate their choice, which accordingly they did, & the Major part of the then voters were for Brother Thomas Faunce, soe that it being declared, that if any Brother had ought to obiect why said Bro: Faunce should not be established in the office of Deacon, they had their liberty to speake & not one obiecting, it appeared that the [c]hurch was very unanimous in this motion, the Pastour then said, [t]hey would then proceed to his ordination the next comfortable Sabbath:

On December, 26: Thomas Faunce was ordained Deacon of this church, the Pastor prayed, & then gave the charge, & then the Elder prayed, & all [t]his was done, whilst the hands of the Eldership were upon him: this Deacon was in the 40th yeare of his age when he was called to this office. [12] Anno 1687:

Lords supper administred: March, 6: April, 17: June, 19: July, 24: September, 4: October, 2: November, 6: December, 4: January, 29:

Children Baptized

William, Lydia, the 2 children of Lydia Cooke. Hannah, Ephraim, John, Joseph, Eben-ezer, the five children of Ephraim Morton Junior & of Hannah his wife. Samuel, son of Isaac & Sarah Lobdell (borne February, 17: 168$\frac{6}{7}$:) was baptized, March, 27: 1687: Susanna, Thomas, the 2 children of Thomas Clarke. Elizabeth, Thomas, the 2 children of Lydia Harlow. Elizabeth, daughter of Nathaniel & Mary Wood. Mercy, daughter of John & Mary Rickard senior. Thomas, son of Deacon Thomas Faunce & of Jane his wife. Jedidah, daughter of Eliezer & Mary Churchel. Daniel, son of Joseph Dunham. Samuel, son of Thomas Cushman Junior & of Abigail his wife. Lemuel, son of Hannah

[1] Here something is crossed out.

Drue: Mehetabel, daughter of Patience Holmes. Elizabeth, daughter of Desire Southworth: Susanna, daughter of Susanna Gardner. John, son of John Morton.

March,[1] 20: the Elders made a motion publickly to the church to set apart a day for Fasting & Prayer, wherein to humble our soules before God under his frownes last yeare in drought, & in the long, cold uncomfortable winter, & in Epidemicall Coughs & colds now upon us & the small pox in some places: & to beg of God to blesse[2] us with a comfortable, spring, seed time & harvest, & blesse our occasions by sea & land, & continue our spirituall priveledges, that the word of the Kingdome may not be taken away from us, & that God would in mercy remember his persecuted saints & deliver them: The time for this service was left to consideration till the next Sabbath. Then on March, 27: the motion was by the Elders renewed, & the Wednesday following, viz. March, 30: was agreed upon to be kept as a day of Fasting & Prayer, & was accordingly then attended:

Mary Carpenter, (sister of Mris Alice Bradford, the wife of Governour Bradford) a member of the church at Duxbury dyed in Plimouth, March 12/10: being newly entered into [th]e 91st[3] yeare of her age, she was a godly old maide, never married [13] 1687:

Members admitted

Lydia, wife of William Harlow Junior. Thomas Clarke senior, son of James & Abigail Clarke Rebekah, wife of Isaac Cushman: John Bennett. George Morton.

February, 26: the Elders propounded to the church & congregation to set apart, the 7th of March following, wherein to humble our soules by fasting & prayer, for the awfull hand of God in the measles this winter, that God would in mercy recover us blesse our labours by sea & land, our seed time & harvest & continue the meanes of grace & give us the grace of the meanes; the motion was by silence consented unto.

Members dyed

Anna Lettice, widow, July 2/3: in her eighty first[4] yeare, or thereabouts. Mris Elizabeth Howland, the Relict of Mr John Howland, dyed at

[1] Above "March," which is not crossed out, is written, apparently in a different hand, "Feb.," which is underscored.

[2] Here a word is crossed out.

[3] The figure "91" is uncertain.

[4] The words "eighty first" are written above a word crossed out.

Swanzey, December, 21st, in her 81st yeare. Deacon Robert Finney, January, 7: being 80 yeares old within a moneth.

Letters were sent to our church to desire us to attend the ordination of Mr Samuel Danforth to the office of a Pastour [1] in the church at Taunton; they particularly requested the Pastour & Elder, & a messenger to be sent; because the Elder could not goe, the church chose two bretheren, viz, George Bonum & Nathaniel Wood, who both attended the Pastour to that solemnity, on September, 21: the Proceedings in the management whereoff, the Pastour gave an account of unto the Church the Sabbath following, Sep: 25:

Letters of dismission were desired by our sister Mris Bithiah Howland to the church at Bristoll, which were granted, Sep: 25:

October, 9: the Elders propounded publickly to the church & congregation to set apart a day of Thangsgiving to God, 1: For continuance of our Gospel mercies: [2] 2: For Gods gratious blessing on our labours by sea & land, giving a very seasonable yeare & plentifull harvest: 3: For our health: 4: For gratious restoring of Liberty to Gods people in o: E: by the Kings Proclamation. This was left to Consideration till the next sabbath.

oct: 16: the church concluded to set apart, oct: 26: & then did attend that duty. [14] Anno, 1688:

March, 7: was observed as a day of Fasting & Prayer.

Lords supper Administred, March, 11: April, 22: May, 20: June, 24: July, 29: September, 2: october, 7: November, 4: December, 2: February, 3:

Susanna Cole (who was Grey) was on April, 1: called before the church openly for fornication with John Cole before her marriage to him, she exprest some pœnitential words, & was laid under Admonition by the vote of the church, pronounced by the Elder & then seconded by the Pastour:

Members admitted.

John Churchel, & Rebekah his wife: Elizabeth, wife of Alexander Kenedy, she was then Baptized also: Deborah, wife of John Bennet, dismissed to us from the church at Beverley Joshua Prat & Mary his wife. Abiel Wood: Susanna, wife of Josiah Morton. Mr. Rowland Cotton; Mris Elizabeth Cotton, the Pastors children. John Prat.

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[1] Here the words "& they" are crossed out.

[2] Written above a word crossed out.

May 3:[1] was appointed & kept a Fast for the great Drought God sent great raine that day & after in answer to prayer.

Rebekah, the wife of our Brother Thomas Clarke, dyed, April, 4: she was not in full communion, a child of yarmouth church, & left in her owne hand-writing many gratious words, that did fully evidence God was gratiously at worke with her soule, & that she was preparing for church-fellowship: her pious parents are living: her Grand-parents were blessed Mr Miller, Pastour of yarmouth, Mr Josiah Winslow, Deacon of Marshfeild, they & their wives all in heaven.

Children Baptized.

Elizabeth, daughter of John & Rebekah Churchel. Josiah, son of Elkanan Cushman: Isaac, son of Samuel & Sarah King. Mary, daughter of Mary Rickard: Elizabeth daughter of Joshua & Mary Prat. Samuel, son of Esther Tinkham: Elizabeth, daughter of Elizabeth Tinkham. Hannah, Elizabeth, Jane the 3 children of Elizabeth Kennedy. Nathaniel, son of Deborah Burden, of the church at Barnstable. John, son of Samuel Holmes, of the second church in Boston. Samuel, son of Samuel Rider: Samuel, son of Margarett Jackson. Elnathan, son of Abiel Wood. Josiah, son of Susanna Morton. John, son of James Warren. Eliezer, son of Mercy Holmes. Hannah, daughter of Hannah Harlow. Benjamin, son of Abigail Bryant. Rebekah, daughter of Lydia Cooke.

Members dyed

Esther Jordan, May, 26: in her 42ond yeare, Samuel Edey at Swanzey November 12: in his 87th yeare. George Watson, January, 31: being 87 yeares of age.

[15] 1688:

June, 17: the Elders stayed the church after the publick worship was ended, & propounded to them, that seeing divers men who offered themselves to church fellowship were very bashfull & of low voices, & therefore not able to speake in publick to the ædification of the congregation, nor to the hearing of the whole church who should be satisfied before they vote for their Admission, it was expedient the Bretheren should expresse what way they Judged best for helpe & satisfaction herein; the Elders & whole church exprest themselves man by man, & the generall conclusion of the body of the church was[2] that those that could speake to hearing, should soe doe in the

[1] Written above a date crossed out.

[2] This word has apparently been altered.

publick congregation as formerly, but if the Elders Judged any man not capable thereoff, they should call the church together in private to heare such make their relations, but voting their Admission & covenanting with them should be deferred[1] to be done before all in publick; Sundry of the Bretheren desired that the Relations of such might by the Elders be made knowne to the whole congregation at their Admission as Judging it would be for the ædification of others, which Proposall though it was not opposed by any, yet was left undetermined, & as God directed in the particular cases, soe for us to doe as should be Judged for the best.

June, 21: a private Fast kept by about 50 of the church, on short warning, on account of our Bretheren & neighbours that day before the councill: God speedily answered & sent them home next day.

Deborah Fish (who was Barrow) living now at Sandwich, was July, 15: declared guilty of Fornication with her now husband before marriage, & a letter read before the church to be sent to her from the Elders in their name to admonish her for her sin, the church consented thereunto.

october, 14: Mris Anne Morton, widow was dismissed to the church at charlestowne.

oct: 28: the Elders propounded publickly to set apart, Tuesday following oct: 30: as a day of Fasting & prayer. 1: That God would put a stop to the rage of the Heathen who had murthered sundry English & give peace. 2: Inasmuch as great sickness & death was at Boston, that God would heale there & continue our health. 3: For a gratious issue of our owne troubles, divers of our bretheren & neighbours being that day to attend the Court: the motion was consented to & accordingly attended.

[16] Anno, 1689:

[L]ords supper, March, 3: April, 7: May, 5: June, 2: July, 7: August, 4: September, 1: [O]ctober, 6: November, 3: December, 1: February, 9:

March, 3: the Elders propounded to the church at conclusion of the sacrament to set apart the Thursday following, 7th Instant as a day of publick Thanksgiving for the mercies of the yeare past, continuance of our Gospel-liberties, with peace, health, plenty of the

[1] Here a word is crossed out.

fruits of the Earth, & Gods gratious answering our prayers in a solemne day of fasting & prayer last May for raine in time of drought; the motion was accepted universally, & the duty attended at the time mentioned, the Elders giving notice of it to the whole Assembly on the Sabbath evening.

Children Baptized.

Benajah,[1] son of John Prat: Joanna, daughter of Nathaniel & Mary Wood, borne Feb: 27: baptized, April, 7: Feare, daughter of Isaac & Rebekah Cushman. William, son of Lydia Harlow: William, son of Elizabeth Kenedy. William, Samuel, the 2 sons of Lydia Churchel. Eben-ezer, son of John Prat. Joanna, daughter of John & Lydia Nelson. Benjamin, son of Sarah Dotey. Mehetabel, daughter of Judith Faunce. Mercy, daughter of Sarah Churchel. Joanna, daughter of Deacon Thomas Faunce, & Jane his wife. Mary, daughter of Eliezer & Mary Churchel. Rebeckah, of John & Mary Churchel. Josiah, son of Elizabeth Dotey: Robert, son of Lydia Barrow. Mary, daughter of John Morton: Thomas, son of Susanna Gardner. Mercy, daughter of Samuel Sturtevant: also Samuel, Hannah, Nehemiah, James, in all six children of Samuel Sturtevant: see below under members admitted. Andrew, son of Mary Ring:

March, 31: the Elders propounded to the church to set apart a day for Fasting & prayer; 1: for continuance of our Gospel-liberties, & to be humbled that wee have noe better improoved such mercies for our growth in grace. 2: For a blessing on our labours this yeare by land & sea, that the earth may yeild its increase, that our [2] seamen may be preserved from dangers. 3: For Peace, & that these rumors of trouble may cease. 4: For health to be restored to sick places & continued with us. 5: for mercy & settlement to old England. fixing the day was reserved till the next Sabbath.

April: 7: the wednesday following Apr: 10: was concluded to be the Fast-day, & was accordingly observed. same day, Isaac Lobdel & Sarah his wife were dismissed to the church at Duxbury.

Members admitted.

Nathaniel Morton. Lydia, wife of William Churchel. Elizabeth Bryant since wife of Joseph King: Samuel Sturtevant, he was then Baptized also, & his son, William. Mary, wife of Eliezer Ring.

[1] The fourth letter in this name has been altered from "j."

[2] Here a word is crossed out.

Members dyed

Elizabeth Edey at Swanzey, May 24: in her 82ond yeare, at the end of it. Priscilla Cooper, December, 29: in her 92ond yeare.

[17] Church Records, Anno 1689: continued

June, 23: Susanna, daughter of James & Abigail Clarke, was called before the church in Publick, & charged with the sin of Fornication, she manifested much sorrow & heavynesse by words & teares, & the Pastor & Elder giving solemne Admonition to her, the church by silence manifested concurrence & satisfaction.

June, 30: the Elders called upon the church to come together on Wednesday following on some church-occasions.

July, 3: the church met after Lecture at the Pastors house, & after Prayer, the Elder propounded, that there were offences committed by Mris Dorothy Clarke, in full communion with us, as also by Nathaniel Clarke & William Clarke, children of the church, which should be looked after; the church sent Deacon Faunce & Bro: Ephraim Morton Junior to call Mris Clarke to come before us; before she came, the Pastor read a letter from Deborah Fish (whom the church [h]ad sent letters of Admonition unto the last yeare for her fornication) wherein she manifested her Repentance for her sin etc.

Mris Clarke being come, the Elder declared her offences, 1: In particular her violent carriage to a child of the Pastors, full evidence of which was presented to the church: 2: her Joyning with & encouraging her husband to get Clarks Island[1] from the towne & at last setting her hand to the sale of it: she was called to speake, & gave a Narrative of her carriage to the child, & in divers words & carriages showed an evill frame of spirit; the issue was,[2] many bretheren exprest their dissatisfaction at her, & the Elder summed up her offence, in these things, viz, that she was in a passion, when

[1] Acting under a warrant from Andros dated February 23, 1688, on March 3 Phillip Wells surveyed and laid out Clark's Island for Nathaniel Clark. On June 22, 1689, the sale of the island was authorized by the town of Plymouth, and in 1690 it was sold to Samuel Lucas, Elkanah Watson, and George Morton. Cf. Publications of the Colonial Society of Massachusetts, xxi. 333-334; Records of the Town of Plymouth, i. 192-193, 197-198, 223-224; J. Thacher, History of the Town of Plymouth (1832), pp. 165, 359-361.

[2] Here a word, perhaps "she," is crossed out.

[s]he pulled the lad out of the tree with her hand,[1] & then threw him over the fence; that she ought first to have told the mother of her [2] childs fault in getting up to the tree & not have toucht him herselfe; that there was violence appeared in her carriage to the child; these things she ought to confesse her evill in, to which was added by some of the Church, too much appearance of untruths in the words, in that she said, *she tooke the lad gently downe from the tree & he came downe upon his feete,* whereas the evidence did positively assert, the child fell flat upon the ground by her pulling him by the leg: another was, that she told Mr Arnold that Mris Cotton had by putting a key into Josiah's mouth caused his bleeding, whereas she used noe such meanes; Mris Clarke also in her speech before the church [18 [3]] did say, she had heard Mris Cotton did put a key into the childs mouth, by a credible person, but would not, though much urged by divers bretheren to it, mention her Author, but presently said, she must study who it was & would speake with them first to see if they would owne it, which gave vehement ground of suspition she therein spake untruly; for these things & her offensive carriage about the Island, it was solemnly declared to her, that the church was offended with her & she should prepare [4] by Repentance to give them satisfaction, & was then ordered to withdraw: the church then sent Bro: Jos: Dunham & Bro: Ele. Churchel to call Nathaniel Clarke to come to them, the bretheren returned with this answer from him, namely, *that he would not come, he had nothing to say to us, nor would have any thing to doe with us:* upon which the Pastor declaring to the church sundry of his scandalous wicked words & practises, & that now he had practically disowned his relation to the church, the church then unanimously agreed in choosing Bro: Harlow & Bro: Bonum to goe to Nath: Clarke & tell him, that the church did require him in the Name of Christ to attend them in the publick assembly the next Sabbath in the afternoone, his answer to them was, *he should not come, for he could not speake, because he was under bonds:* this meeting was with much peace & comfortable unity in the whole church & was concluded with Prayer.

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[1] Here some words are crossed out.
[2] This word has been altered.
[3] At the top of the page is written "1688."
[4] Here some words, perhaps "that she," are crossed out.

July, 7: Nathaniel Clarke made it manifest his Rejection of the church, in that he came not to the publick worship, nor did attend on the church, wherefore after many bretheren had particularly exprest themselves as Judging him worthy to be reiected for his not hearing the church, there was then a vote called for & universally consented to, that he should be disowned; the Elder did then declare that whereas Nathanie[l] Clarke had like Esau despised his birthright, by many words & carriag[es] contemned the church, they therefore disowned him & cutt him off fro[m] his relation to the church as an unprofitable branch; the Elder praye[d] after, & the Pastour added a word of counsell & Admonition to all church-child[ren.]

July, 28: the Elders propounded to set apart a day for Fasting & prayer. 1: on account of the drought: 2: Great sicknesse: 3: the Heathen doing mischeife Eastward. 4: our present unsettlement: 5: Distresse of Ireland; the day fixed [u]pon was, Tuseday following, July, 30: & it was then attended: [19] 1689:

November, 17: the Elders appointed the church to meete together on wednesday next after Lecture.

Nov: 20: the church stayed after the Lecture After prayer by the Pastor the Elders then declared matter of offence against Brother Samuel Dunham, partly in that he had taken the Name of God in vaine before many witnesses, in [o]ften saying those words, *the curse of God is upon the head & pluck* with many other unsavoury speeches; partly by intemperance in drinking which sister Jackson testifyed against him before [t]he Elders to his face, as to the next day after the sacrament in october last; others of the church then testifyed, that it was commonly reported of him, & they had divers times seene him disguised with drinke; said offender though he spake some good words yet not soe as to satisfy the church, & therefore by an universall vote of the church he was laid under Admonition & not to come to the Lords supper till he had manifested his Repentance for his inordinate walking by a reformed conversation, the Elder then concluded with prayer.

January, 26: the Pastour propounded to set apart a day for Humiliation & prayer, partly for Gods blessing on the Agents[1] now in & going for England, that there may be a good Issue of that Negotiation

[1] See p. 164 note 4, above.

in our settlement on good Foundations: & 2: for prevention of the spreading of the small pox, now increasing in Boston. 3: That God would put an end to the war with the Indians, that the next spring & summer wee might not be afflicted by them: 4: for our aged Elder, that God would heale & succour him, & yet spare him to us; the motion was left to the consideration of the church, & the determination of the time, till the next Sabbath:

February, 2: the Pastour againe propounding the motion, & the time to be Feb: 12: it was by a silent vote unanimously consented to; & then attended.

February, 9: at the conclusion of the sacrament, the Pastour (having formerly propounded it in publick) then moved to the church, the necessity that some Brother should read the Psalmes in the Elders absence, & by a silentiall vote of the church, it was concluded the Deacons should one or other of them doe it; Deacon Morton excused himselfe because aged & the other younger, upon which Deacon Faunce was desired to read the Psalme then & continually whilst without an Elder, he then accepted & attended that service.

[20] 1690:

Lords supper administred: March, 23: April, 27: June, 8: July, 20: August, 17: September, 14: october, 12: November, 9: December, 7: February, 22:

Members admitted

John Bradford & Mercy his wife.

Children Baptized

Sarah, daughter of Patience Holmes. Sarah daughter of Margarett Jackson. Joanna, daughter of Mr John Cotton, the Pastors sonne. Elizabeth, daughter of Samuel Rider. Abijah, daughter of Abiel Wood. Priscilla, daughter of Elizabeth Tinkham. Joseph, son of Ruth Skiffe, of Duxbury church. Edward, son of Desire Southworth: Thomas, son of George & Joanna Morton. Samuel, son of Hannah Harlow: Josiah, son of Samuel Sturtevant. Patience, daughter of John & Mary Rickard senior. Elenor, daughter of John & Deborah Bennet. Susanna, daughter of Susanna Morton. Edward,[1] son of James Warren. James, son of Lydia Churchel. Deborah, daughter of Elizabeth Mayo of the church at Eastham. Esther, daughter of Joseph Dunham: Joanna, daughter of John Prat.

[1] Perhaps "Edwards."

April, 20: After the Blessing the Elders stayed the Church, & called forth Brother Joseph Howland, & charged him with Inordinate walking, by excessive drinking at one particular time as well as often formerly; Bro: Howland manifested some Repentance by confession, & owned his miscarriage at that time & many others; Elders & Bretheren did by divers solemne speeches labour to bring him to further Repentance, & the conclusive vote of the church, was to accept of this[1] his manifestation, & to waite in hopes of his future Reformation, & soe the church was dismissed with prayer by the Elder.

Members dyed

Martha, wife of Samuel Dunham senior, April, 26: in her 78th yeare. Desire, wife of Nathaniel Southworth, December, 4: in her 39th yeare. Hannah Rickard widow (who was formerly Churchel) December, 22: in her 67th[2] yeare. Lettice, the (second) wife of Andrew Ring, February, 22: about 66 yeares of age.

May, 25: After the blessing the Elders stayed the church, & called forth sister Dorothy Clarke to give publick satisfaction to the church for those offences for which she was left under Admonition, she then manifested her Repentance, in confession of sin, selfe-Judging, desiring Pardon of God, his church, the Pastor & his wife; the Bretheren generally exprest their acceptance & pardon of her; & that being alleadged, that she acted irregularly in offering last sacrament day to speake to the church, the Elders knowing nothing of it before, this also she confest her fault in, & the church forgave her, & were dismissed with prayer by the Elder. [21] 1690:

June, 22: the church granted Letters of dismission to our Brother Jonathan Prat from us to the church at Taunton.

August, 10: the Elders propounded publickly to the church, the scandalous sin of Hannah Silvester, a child of this church, the daughter of Hannah Bartlet, in committing folly with Joseph Silvester many moneths before marriage the child being borne about 3 months after marriage, a Letter of solemne Admonition was read by the Pastor & the church by a silentiall vote consented that the Elders should in their names send it to her to Scittuate where she now lives; which they did.

[1] Apparently altered from "that."

[2] "67th" is written above a word or figure crossed out.

September, 7: the Elders desired the church to come together the next day.

Sep: 8: The church met at the Pastors house, after prayer performed by the Pastor, the Elder propounded to the church the desires of Samuel Dunham to be reconciled to the church, he being called to manifest his Repentance before the church, did expresse himselfe humbly & pœnitently, some bretheren[1] Testifyed that of late they had observed some amendment of his conversation, the Issue was, by the vote of the bretheren he was accepted againe to communion with us.

The Pastor then propounded to the church, the necessity that they should make choice of some more Deacons, & they to take care that his maintenance be duly brought in according to promise, that he might serve God among them without distraction, the Bretheren approved the motion, but left the conclusion thereoff till another time, only chose 4 Bretheren, viz, Deacon Faunce, Isaac Cushman, Ephraim Morton Junior & Samuel Sturtevant to enquire of each one in church & towne what they would ingage to give unto the ministry for this present yeare: the Elder then concluded with prayer, only a motion was made to set apart a day of Fasting & prayer for our Armies gone to Canada & the Eastward, & it was well accepted.

Sep: 14: The Elders renewed the motion for a Fast to the whole congregation, it was then concluded to set apart, Sep: 24: for that service, which was then attended:

January, 25: the Elders, after the publick worship, stayed the church, on behalfe of Samuel Wood, who desired to be reconciled to the church, he was a child of the church & had bin censured for offence, & now by letters manifested his Repentance for what had bin offensive, & his desires [a]lso for full communion, the church by a silentiall vote readily manifested their willingnesse to forgive & accept him soe that if God should take him out of the world before he had opportunity to prosecute his motion for [f]ull fellowship, the church was reconciled to him & his censure taken off. [22] 1691:

Children Baptized

Josiah, son of Thomas Clarke, borne December, 15: baptized, March, 1: John, Alice, Abigail, Mercy, Samuel, Priscilla, William, 7 children of

[1] Here some words, apparently "by the," are crossed out.

John & Mercy Bradford. Lydia, daughter of Elizabeth King. Esther, daughter of Mary Rickard. Jabez, Thomas, William, Susanna, the 4 children of William & Susanna Shirtliffe. Mary, daughter of Nathaniel & Mary Wood. Mary, daughter of Lydia Harlow. Mary, daughter of Esther Tinkham: Joshua, son of Joshua & Mary Prat. Benjamin, son of Thomas & Abigail Cushman: Jacob, son of Lydia Cooke. Martha, daughter of Elkanan Cushman. Abiel, son of Abiel Wood. Joseph, son of Samuel Rider: Elkanah, son of Eliezer & Mary Churchel. Joanna, Henry, Ephraim, Samuel, Rebekah, Anne, Jabez, 7 children of Samuel Wood. Joanna, Daughter of John & Mary Rickard senior. John, son of John & Rebekah Churchel. Israel, son of Margarett Jackson.

Elder Thomas Cushman dyed, December, 11: having within two moneths finished the 84th yeare of his life; He was ordained Ruling Elder of this church, April, 6: 1649: he was neere 43 yeares in his office.

Lords supper; April, 5: May, 10: June, 7: July, 12: August, 9: September, 6: october, 4: November, 1: December, 6: January, 31:

Members dyed

John Jordan, March, 14: in his 82ond yeare. Mris Sarah Parke, widow, April, 26: in her 76th yeare. Mris Joane Hart, widow, June 9: being 75 yeares old. And Richard Wright, about two houres after being about 83 yeares old. Patience Whitney, widow, August, 16: in her 77th yeare neere finished. Sergeant William Harlow, August, 25: in his 67th yeare neere finished. Anne, wife of Deacon Morton, September, 5: about 64 yeares old. Lydia, wife of John Nelson, September, 11: in her 44th yeare. see above.

Members Admitted

Samuel Wood. William Shirtliffe & Susanna his wife. John Dunham senior, Reconciled to the church. Elizabeth, the wife of Thomas Clarke senior. Mary, the wife of John Carver; she was then Baptized. Sarah Cotton, the Pastors second Daughter.[1] [23] 1691:

April, 26: at the conclusion of the morning worship, the Elders desired the church to repaire to the Pastors house; being there, Samuel Wood was called forth to make his relation in order to

[1] Pasted to p. [22] is a small leaf written on both sides, headed "mr Robinsons discourse." It is not in Mr. Cotton's hand, apparently has no reason for being where it is, and appears to be a continuation of the sheet inserted between pp. [6–7] of Part iv: see p. 231 note 2, above.

Admission into the church, he having much bodily infirmity, weaknesse, & shaking of his head whence he was uncapable of speaking in the publick Assembly; After he had spoken, it appeared the church was satisfyed with him, & by vote publickly in the congregation he was that afternoone received into the church.

Then the Elders called out John Dunham, whose desires for Reconciliation with the church had 8 weekes before bin published to them, he did acknowledge his sin for which the church rejected him, & his sin in soe long [1] standing out, Justifyed God & the church in their proceedings against him etc: the church respited the conclusion of the matter till the next Lords day: & then, May, 3: before the whole congregation upon further manifestation of his Repentance he was released of his censure & admitted into the church.

November, 8: after Evening-worship the Pastour propounded to the church the desires of his son Mr Rowland Cotton for letters of dismission to the church of Sandwich, which was accordingly granted & subscribed by the Elders.

Then the Pastor read letters from the church of Barnstable desiring our church to send messengers to helpe them in way of councill, respecting Mr Hinckleys case, in answer whereunto the church chose the Pastour & Deacon Morton to attend that service.

Nov: 29: The Pastour propounded to the church to set apart a day for Fasting & prayer, espetially for our Elder in his languishing condition, & for mercy to the land under black clouds etc Left to consideration till next Sabbat[h].

Dec: 6: the Pastor renewed the motion, & added, as further matter of Humiliation, the increase of sin among us, the day mentioned & concluded upon was, Dec: 16: The next Sabbath, Dec: 13: the Pastour propounded, that the Death of our [Elder did call aloud upon us for Humiliation & Prayer, & moved that on the Fast day there might be a contribution for the widow as a Testimony of their Respect, Love & Thankfullnesse to the deceased Elder [for] all the service & paines he taken for us while he lived [

Dec: 16: the Fast was attended, Mr Arnold & the Pastors tw[o sons] John & Rowland asisted in prayer & there was a c[heerful] & liberall contribution. [24] 1691:

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[1] Here a word is crossed out.

December, 13: Sarah Howland, a child of the church, was called forth before the whole Congregation to answer for the sin of Fornication, she confessed her sin against God & his people, & desired forgiveness & prayers, by the vote of the church she was by the Pastour laid under the solemne ordinance of Admonition with severe rebukes; the Bretheren exprest that they would proceed thus farre at present, & not put hereby a finall issue to dealing with her in case afterward further guilt & aggravations of her sin should appeare, but then to act accordingly.

Dec: 27: the Pastour propounded to the church before the whole Assembly his desires of some Bretheren to be chosen by them, to be present with him in the private examination of persons in order to church-fellowship, whose relations were to be read before their Admission; & then put it to vote, that they chose the present Deacons, viz, Leift: Morton & Bro: Faunce, & any other Brother whom the Pastor might see reason to improove in this worke; to this the church consented by a silentiall-vote.

Jan: 31: The Pastour propounded to the church before the whole Assembly to set apart a day of Thanksgiving. 1: For the continuance of our sanctuary-mercies. 2: For our peace while trouble & war is in the remote parts of the country, 3: For Gods blessings on our Labours, seasonable showers & a comfortable Harvest. 4: For restoring health after sicknesse. 5: For protecting us[1] in that the Enemy by sea did not annoy us though in sight of us, & preserving all our sea-faring men: 6: For good successe of the Kings forces in subduing Ireland. 7: For good tidings from old England, giving hopes of the Establishing charter Goverment, & thereby blasting the designes & expectations of those who sought our hurt: The conclusion of the thing & time was reserved till the next Sabbath.

Feb. 7: the Pastor renewed the motion, to observe the day wednesday following, Feb. 10: by a silentiall vote it was consented to; the Pastour then moved & exhorted to a liberall contribution on that day for the [ ]ife & Redemption of the captives lately taken at Yorke, & other [ ] Easterne parts in distresse: The day was comfortably attended, [and the cong]regation made a very liberall contribution for the ends above [ ]

[1] Here a word or two are crossed out.

[25] Church Records, 1692:

Lords supper, March, 6: April; 3: May, 1: June, 5: July, 3: August, 7: September, 11: October, 16: November, 13: January, 8: February, 12:[1]

Children Baptized.

Phœbe, daughter of Mary Ring, borne January, 26: baptized, March, 6: Eben-ezer, son of Samuel Dunham Junior, borne[2] February, 24: baptized, March, 27: Joseph, son of Sarah Churchel, borne January, 20: baptized, March, 27: Hilkiah, Mary, John, Jacob, the 4 children of Hilkiah & Ruth Tinkham. Nathanael, son of Samuel & Sarah King: Nathaniel, Bathshua, Israel, the children of Eleazar & Bathshua Dunham; their son Eleazar was baptized at Scittuate by Mr. Witherell, Pastour there. Stephen, Thomas, William the sons of Mehetable Bryant. John, son of Susanna Cole. Ephraim, son of Rebekah Cole. Sarah, daughter of James Warren. Benajah, son of John Prat. James, son of Susanna Cole. Elizabeth, daughter of Thomas & Elizabeth Clarke. William, son of Hannah Harlow: Elisha, son of Eleazer & Bathshua Dunham. Shubael, son of Elizabeth Tinkham: John, son of Mary Carver. Hannah, Gershom, children of Hannah Bradford. Rebekah, daughter of Rebekah Rickard. Mercy, daughter of Isaac & Rebekah Cushman. Thankfull, daughter of Lydia Barrow. Mary, Anne, the two children of Joanna Grey:

March, 6: the Pastour propounded to the church to meet together at his house the wednesday following.

March, 9: the church met, after the Pastor had prayed, he earnestly moved to the church, that they would in this day of Gods anger endeavour to finde out what is evill & provoking to God amongst us & be vigorous in promoting a worke of Reformation; God was gratiously present in the meeting, all the Bretheren who spake approoved of the motion as very seasonable & necessary to be attended; The Pastor propounded that all in full communion should search & try & reforme their wayes, & in particular, that some effectuall course might be taken to reforme the children of the church, who were much given to sensuality, intemperance, long tarrying, drinking & gaming at ordinaries: Yea & prophaning the Sabbath in needlesse drinking etc It was mentioned & concluded by an uni-

[1] Here a line is crossed out.

[2] Here a word or two are crossed out.

versall vote of the church by lifting up of hands, that the Pastor should in some convenient time, call all the Adult children of the covenant in the Name of the church to appeare before the church, & it should be demanded of them [26[1]] whether they did owne their covenant-relation to the church, & accordingly to proceed in present counsells & Admonitions etc as might be Judged necessary; with a solemne declaration of the firme purpose & resolution of the church hereafter faithfully to watch over them for their soules good in preventing & endeavouring to heale sin & encourage holinesse: the Pastour then ended with Prayer.

Members admitted

Bathshua, wife of Eleazar Dunham. Lydia (second) wife of Samuel Rider. Hilkiah Tinkham & Ruth his wife; he was then Baptized. Susanna, wife of John Cole: Rebekah, wife of Ephraim Cole. Eleazar Dunham. Mehetabel, wife of Stephen Bryant Junior, she was then Baptized. Hannah, wife of Samuel Bradford. Rebekah, wife of Samuel Rickard: Mercy, wife of Samuel Sturtevant, she was then Baptized. Joanna, wife of John Grey: Mehetabel Nelson, since the wife of John Dotey Junior.

April, 3: the Pastour gave publick notice in the Congregation of what was concluded by the church at the meeting, March, 9: that soe all concerned might be prepared to attend the motion.

Members dyed

John Dunham, April, 6: in his 77th yeare. Elizabeth, wife of John Dotey, November, 21: her 44th yeare almost finished. Her little daughter Martha was Baptized the Sabbath after. Andrew Ring dyed, February, 22: in his seventy fifth yeare.

February, 26: John Rider, a child of the church, was publickly called before the church, & laid under Admonition, for the sin of Fornication committed with Hannah Barnes, who was afterwards his wife.

May, 1: the Pastour read letters from the church of Barnstable renewing their desires that wee would attend in councill with other churches there on May, 18: about Mr Hinckley. The church had in Nov: last desired Deacon Morton to attend that service with the

[1] At the top of the page is written "1692."

Pastor, & did soe still, & now voted that if he failed Deacon Faunce should goe, The Pastor & Deacon Faunce went at the time appointed. [27] 1692:

April, 24: the Pastor desired the church betweene the meetings to repaire to his house, they came, He propounded to them, that wee should renew our Covenant upon the approaching day of Fasting & Prayer, & read to them the Record of what the church had done in that kinde in the yeare 1676: as also two other papers, one from the Elders of this Colony, another from many Elders of Boston-Colony, in which were solemne calls, counsells, exhortations & encouragements to endeavour thorough Examination of hearts & wayes, & Reformation of heart & life in turning from all provoking evills etc.[1] The church readily accepted the motion & resolved to attend the worke on the day mentioned; & agreed, that the male-children of the covenant should by the Pastour be invited to come to his house on the morrow then & there to heare what was expected from them, viz, from about twenty yeares old & upwards, & the female-children of the church of such age to come on that account to the Pastors house on the Fast-day betweene the meetings; accordingly the Pastor gave them all publick notice:

April, 25: there was a very great & Generall appearance of all the male-children of the church & those very few absent being out of towne or necessarily hindered, not one refusing to owne his covenant relation to the church) the Pastour spent neere 2 houres with them in prayers & solemne Exhortations, counsells & Admonitions to all sorts of them particularly, & then read to them what they had done, Anno 1676: & asked them, if they were willing to acknowledge the Lord God of their fathers, & in like manner on the day of prayer at hand renew the conenant for Reformation etc which they universally consented to; it was observed many were much affected at what was spoken, & they did not spend that evening as many had used to doe.

April, 27: on the Fast day betweene the meetings came the Female church-children to the Pastors house a great Assembly,[2] the Pastor prayed & exhorted etc about an houre, & did all as he had done with the young men at the meeting above mentioned, & had the like issue.

[1] See pp. 148–152, 167–169, above.

[2] Here a word is crossed out.

Then after sermon in the publick congregation in the Afternoone, the Pastor stood up [and after] some [28[1]] Preface grounded on Josh: 24: 15: etc he read a solemne Letter which the Generality of the ministers in this Colony had perused & approoved of as meet to be commended to all the churches & people to quicken them to Reformation; & for further Encouragement in the worke he read the conclusion of nine ministers in one of their Association-meeting[s] at Cambridge, March, 6: foregoing, & then proceeded first with the members of the Church in full Communion & desired them all both bretheren & sisters to manifest their consent in Renewall of Covenant by standing up all the time the Paper was read which contained confessions of our particular sins & ingagements of Reformation, the Paper was the same that on the like occasion had bin improoved in the yeare, 1676:[2] only some further addition in the matter of confession our present circumstances called for; the whole church did accordingly; then the Pastour proceeded with the[3] the children of the covenant & called on them soe to stand up while a Paper sutable for them was read, the same (only with some Addition as in the other) which they had consented to Anno 1676: on a like occasion, there was universall concurrence in this manner by them also, & the whole solemnity concluded with prayer; It was observed that many of all sorts were much affected with this solemne Transaction, the Lord accept us in Christ & enable us all to performe our vowes & covenant-ingagements to him

June, 19: After the Evening worship, the Pastour stayed the church, & propounded, 1: That a sister; susanna Ransom, having falling into scandall by excessive drinking, & not appearing this day before the church[4] to answer for it, that therefore the church would by Bro: Shaw in their name require her to attend the next Sabbath, to which the church consented by a silentiall vote. 2: That seeing many of the Psalmes in Mr Ainsworths Translation which wee now sung had such difficult tunes as none in the church could sett [ ] the church would consider of some way of Accomod[ation tha]t wee might sing all the Psalmes; This motion [ ] the consideration of the church for a time. [29] 1692:

[1] At the top of the page is written "1692."

[2] See pp. 149–152, above.

[3] Here "all" is crossed out.

[4] Here the words "this day" are crossed out.

Susanna Ransom (who formerly was Gardner) was called before the church, July, 10: to answer for her sin of Drunkenesse, she partly by word, & more by writing did manifest some Repentance for her sin; the Pastor called upon every Brother of the church by Name to declare their Judgment; every one did speake, the Generall conclusion was, she should be laid under the censure of Admonition, & the church would in that way waite upon God for[1] discovery of the truth of her Repentance; This Proposition being made to the church by the Pastor, was by a silentiall vote universally consented to, & that ordinance solemnly applyed to her, with prayer for a blessing; then was the whole congregation dismissed with the Blessing.

August, 7: at the conclusion of the sacrament, the Pastor called upon the church to expresse their Judgments as to the Proposall made about the Psalmes[2] June, 19: & put to vote, whether they did consent, that when the Tunes were difficult in our Translation, wee should sing the Psalmes[3] now in use in the neighbour-churches in the Bay; two bretheren vocally exprest their approbation, & by a silentiall vote the whole church consented it should be soe, not one opposing: The Sabbath following, Aug, 14: wee began to sing the Psalmes in course, according to the vote of the church.

August, 21: the Pastor desired the church to be together on the Lecture day.

Aug: 24: After Lecture the Pastor stayed the church, & propounded to their consideration, that some of our church & church-children had last spring desired William Hoskins to come & live with them at Lakingham for carrying on the Sabbath in teaching them, which they desired & he accepted without asking any consent or counsell of the Elder or church therein, & thereby they generally in that village neglected coming to the publick worship, & in espetiall on a Fast-day, wherein the church agreed to a solemne renewall of their covenant,[4] they stayed there & came not to attend that solemne worke; After discourse of divers bretheren declaring their dissatisfaction at their practice, & some speaking more favourably to it, it

[1] Here something is crossed out.
[2] Here some words, apparently "July 19," are crossed out.
[3] Here "Bay" is crossed out.
[4] Here something is crossed out.

was unanimously voted by the church, that the Pastor should warne the Bretheren concerned in the matter of offence, in some convenient time to attend the church & give an account of their actings & the grounds thereoff.

September, 4: the Pastor read a letter from the Governour to the ministers etc to set apart days of Fasting & Prayer for the Army gone Eastward etc: Sep: 11: the church agreed to set apart, Sep: 15: for that service, & on that day it was attended. [30] 1692:

September, 11: after the Sacrament the Pastor propounded to the church to consider of some meet bretheren that might read the Psalmes in the absence of Deacon Faunce (who was then sick) & left it to consideration.

October, 2: The Pastor desired the church to come together the next day:

Oct: 3: The church met, after prayer the Pastor propounded to the church, concerning John Grey & Joseph Warren, two church children, who had sinned both by Excesse in drinking, & the former by evill speaking etc inasmuch as these evills were committed before renewall of covenant (see church Records Apr: 24: & 27: 1692: pag: 3: 4:[1]) they would deale with them in private, the church consenting thereunto, Joseph Warren was then called before the church, & manifested Repentance for his sin & desired them to forgive him, the church voted he should have an Admonition, which was solemnly applyed to him by the Pastor.

In answer to the motion above, Sep: 11: divers Bretheren were nominated as sutable to read the Psalmes, viz, Jonathan Shaw, Thomas Cushman, Isaac Cushman, Elkanan Cushman, John Morton, Ephraim Morton Junior, Eliezer Churchel, william Shirtliffe, John Bradford, & [2] Baruch Jordan, & it was concluded, that any of these might be called forth by the Pastor to this service, & any other of the Bretheren that might hereafter be found meet for it.

The Pastor then propounded, that the church would unite in some way for his setled yearly salary, most of them that spake, were to doe it by Rate; the meeting was then dissolved.

November, 13: the Pastor desired the church to meet on the Lecture day

[1] The reference is to pp. [27–28] of the text, or pp. 276–277 of this volume.

[2] Something is here crossed out.

Nov. 16: the church met at the Pastors house before Lecture; after Prayer, John Grey was called before the church, & charged with excessive drinking & evill speaking, matter of fact was evident, he showed but an ill frame of spirit, after some solemne speeches to him, by vote of the church, the Pastor laid him under awfull Admonition for his sinnes & impenitency therein.

After the Lecture, the Pastor stayed the church, & called the bretheren mentioned of lakingham, who had called Will: Hoskins etc & declared the offences as in pag: 5:[1] W: Hoskins & the other said they were sorry for their giving any offence to the church: The Issue was, the church did declare that their meeting in short days & unseasonable weather, they [fa]ulted not, but their constant meeting there in comfortable seasons for travell they disapprooved as irregular. [31] 1693:

Lords supper: March, 26: May, 7: June, 18: July, 23: August,[2] 27: September, 24: October, 22: November, 19: December, 17: February, 4:

May, 14: Mris Elizabeth Allyn (the Pastors daughter) dismissed to the church at Salisbury

Children Baptized

Henry, son of Susanna Morton (borne January, 7:) baptized March, 5: John, son of Samuel & Mercy Sturtevant (borne, February, 10:) baptized, March, 12: Robert, Susanna, the two children of Elizabeth Cooke. Jane, daughter of Deacon Thomas Faunce & Jane his wife, (borne November, 18:) baptized, April, 16: Joseph, son of Judith Faunce. John, Mercy, Anne, Jane, Elizabeth, the five children of Caleb & Jane Cooke: Benjamin, son of Samuel & Lydia Rider: John, son of Susanna Ransom. Lydia, daughter of Lydia Harlow. Nathaniel, son of Eliezer & Mary Churchel. John, son of Baruch Jordan. Samuel, son of John Prat. Nathanael, son of Nathanael & Mary Wood. Isaac, son of Lydia Churchel. Hannah, daughter of Rebekah Rickard. Caleb, son of Hilkiah & Ruth Tinkham. Nathanael, Samuel, Seth, the 3 sons of Samuel Fuller Junior. Mehetabel daughter of Elkanan Cushman. Desire, daughter of Joanna Grey. Sarah, daughter of Elizabeth Kenedy. Eleazer, son of Rebekah Morton, a member of the third church in Boston. Lydia, daughter of John & Patience Nelson.

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[1] The reference is to p. [29] of the text, or p. 278 of this volume.

[2] Here a figure is crossed out.

March, 19. The Pastor propounded to the whole Assembly to set apart a day of Thanksgiving for preservation of King & Qu: etc for our Gospel-merc[ies,] Health, Harvest, destroying caterpillars last summer, saving ours in storme etc checks to the Enemy at wells, saving all townes last yeare, preserving ours that went forth returning Agents, yet ruling us by saints; Mar: 26: at Lds Table church consented.

April: 1:[1] appointed for the service: & it was then attended.

Members Admitted

Elizabeth, wife of Francis Cooke: Caleb Cooke & Jane his wife: Jacob Cooke: Samuel Fuller Junior: Patience, the (third) wife of John Nelson: Benjamin Eaton senior.

November, 5: Mr John Cotton (the Pastors son) was dismissed to the church at Yarmouth.

May, 7: the Pastor propounded to set apart a day of Fasting & prayer, wherein to humble our selves for sin, seeke mercy for the Army, restoring peace, blessings of the[2] yeare, Mercy to O: E: successe to the King etc: May, 14: the church by a sile[ntiall] vote agreed to set apart May, 24: for that service; & accordingly it was [then attend]ed universally [32] 1693:

[Ju]ne, 11: the Pastor called the church at the End of the morning [w]orship to come to his house, which they did, & then heard & accepted Caleb Cookes Relation, in order to his Admission to church-fellowshi[p.] The Pastor then propounded & left to the consideration of the church that Question, viz, whether the child of a church member under the censure of Admonition may be regularly Baptized.

July, 23: immediately before the Administration of the Lords supper Susanna Ransom's confession & Repentance of her owne writing was read to the church alone, & accepted, & she released of the censure of Admonition, & soe the Pastor had noe need to desire an answer to the Question above propounded:

Members dyed

Leiftenant Ephraim Morton, a Deacon, october, 7: in his 70th yeare or 71st: Elizabeth, wife of Hugh Cole (formerly of Jacob Cooke) at Swanzey in her 57th yeare dyed october, 31:

[1] Perhaps "5."

[2] Altered from "they."

John Waterman & Anna his wife[1] dismist to us from Marshfeild church againe received Jany.[2]

November, 19: Letters were read from the church at Yarmouth to desire the Pastor & some of the Bretheren to come to them to the ordination of Mr John Cotton Junior to be their Pastor on Nov: 22: the church chose[3] two bretheren to accompany their Pastor, viz, Samuel Sturtevant & Thomas Clarke, who did attend that service, the Pastor Nov: 26: gave an account to the church publickly, how the whole work was managed at Yarmouth.

December, 31: the Pastor publickly propounded to the church to prepare for the choice of two Deacons.

February, 4: the Pastor called a church meeting to be on Febr: 7: The church then met, after prayer, the Pastor propounded, 1, The singing of spirituall songs, to this the church consented by a silentiall vote. He then told them he would renew catechizing of children, & desired the church to warne their families, children & servants not to goe out of the Assembly till the Blessing was given, in these things was exprest much unanimity: Nextly whether parents might without offence hold up their children to Baptisme, not being in full communion? some said for it, some said it was indifferent, but it appeared that generally the bretheren were not free to admit of it. After some discourse of setling the Pastors salary, the matter of Nomination of Deacons was deferred till that day moneth.

February, 25 [Jedu]thun Robins & Hannah his wife (who was Prat) children of the church [were ca]lled forth publickly, & by the Pastor in the Name of Christ by th[c]hurch, laid under Admonition for fornication before marriage.

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[1] Here "formerly" has been interlined and then crossed out.
[2] Perhaps "June."
[3] Altered from "chosen."

PLYMOUTH CHURCH RECORDS

VOLUME II

PLYMOUTH CHURCH RECORDS

VOLUME II[1]

[a[2]]

[1] Votes & Transactions of ye Chh recorded in Page 1 & on
[2] Baptisms[3] by Mr Leonard . . . . . page 119 [4]
[3] Baptisms[5] by Chandler Robbins . . . . . 157 [6]
[4] Names of Chh Members alphetically dispos^d . . . . 168 [7]
[5] Chh Members admitted[8] by C. Robbins . . . . . 172 [9]
[6] Marriages[10]—by C. Robbins . . . . . 191 [11]
[7] Owning ye Covenant — by Mr Leonard . . . . . 237 [12]
8 Owning &c C. Robbins . . . . . 240 [13]

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[1] Volume II contains 119 leaves, or 238 pages. This enumeration does not include p. [a], which is pasted on the inside of the front cover. The pages measure 12⅜ inches in height by 7¾ inches in width. The first six pages (here for convenience labelled [b-g]) and several other pages are not numbered; and, beginning with p. [87], the page-numbering is often wrong. The volume is bound in its original vellum cover, which, however, has no label or writing on it.

The entries in Volume II are chiefly in the hand either of the Rev. Nathaniel Leonard or of the Rev. Chandler Robbins, the handwriting being identified in the footnotes.

[2] This page, here labelled [a] for convenience, is pasted on the inside of the front cover. The entries are in the hand of the Rev. Chandler Robbins, with the possible exception of the words written in pencil: see p. 286 note 12, below.

[3] This word is underscored.

[4] P. [117] of the text, or p. 429 of these volumes.

[5] This word is underscored.

[6] P. [155] of the text, or p. 452 of these volumes.

[7] P. [168] of the text, or p. 468 of these volumes. Mr. Robbins first wrote "170," then crossed out that figure and wrote "168."

[8] The words "Chh Members admitted" are underscored.

[9] P. [172] of the text, or p. 471 of these volumes. The figure "172" has been altered, apparently, from "173."

[10] This word is underscored.

[11] P. [191] of the text, or p. 492 of these volumes. Mr. Robbins first wrote "209," then crossed out that figure and wrote "191."

[12] P. [213] of the text, or p. 510 of these volumes.

[13] P. [216] of the text, or p. 512 of these volumes. The figure "240" has been altered, apparently from "340."

9 Dismissions[1] — Mr L . . . . . 254[2]
10 Catalogue of Chh Members — Mr L . . . . . 255[3]
11 Dismissions — by C. Robbins . . . . . 171[4]
12 Confessions &c . . . . . 79[5]
13 Deaths, Account of — since my Settlemt in 1760 . . 104[6]
14 Confession of Faith, accordg to the Scriptures, adoptd 1795 . . . . . Page 92[7]
15 Account of a glors Revival of Religion, in 1792 & 93 . . . . . page 83[8]

p 88 [9] 1794 Proposed Separation
218 [10] card Playing
38 [11] character of Nathl Leonard [12]

[b [13]]

1745 May 23d Recd of Mr Return Wait 10/ for the use of the Land [ ] & his Wood House &c Stands[14] on the Parsonage for last year:

N Leonard

1746 Apl 13 Recd of Mr Return Wait 10/ ditto [ ]
1747 May 18 Recd Ditto 10/ old tenor
1748 Apl 20 Recd ditto 10/ old tenor
1750 Apl 24 Recd ditto for the Two last Years 2/8 Lawful Mony
1752 Apl 7 Recd of Mrs Wait for ys Two last Years 2/8 Lawful Mony

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[1] This word is underscored.
[2] P. [254] of the text, or p. 521 of these volumes.
[3] P. [255] of the text, or p. 521 of these volumes.
[4] P. [171] of the text, or p. 471 of these volumes. The figure "171" has been altered, apparently from "173."
[5] P. [79] of the text, or p. 374 of these volumes.
[6] P. [94] of the text, or p. 390 of these volumes.
[7] P. [92] of the text, or p. 388 of these volumes.
[8] P. [83[of the text, or p. 377 of these volumes.
[9] P. [88] of the text, or p. 383 of these volumes.
[10] P. [218] of the text, or p. 514 of these volumes.
[11] P. [38] of the text, or p. 326 of these volumes.
[12] These entries are written in pencil, and perhaps are not in the hand of Mr. Robbins.
[13] P. [b] is the recto of the first leaf.
[14] This word is uncertain.

1754 Sepr 11 Rec^{d} of Mrs Martha Wait Wid^{w} 1 Penny Lawfull Mony for the use of that Corner of the Ministry Lot at the South West Corner of her House.[1]

Plim^{o} Novr 1771.[2] As it has been a Matter of Question with some, whither publick Confessions of scandalous Sins, should be recorded; as the recording of them transmits the Memory of their Sin to posterity & may be a Disadvantage some way to ye Children of those that have fallen into Sin—& some other Reasons — I have maturely considered the Matter, & am fully of opinion that 'tis proper & best that such Confessions be recorded for the following Reasons CHANDLER ROBBINS

1. There are sundry Accounts of ye Falls of some Eminent Saints tha[t] are recorded in Scripture, & of their Repentance, which a[handed down to all posterity — & no doubt for wise & good End[s]

2. The recording publick Manifestations of Repentance may [tend] to encourage others to hope for that Mercy of God in Chris[t] which has brôt to Repentance those who have grievously fallen

"For this Cause I obtain^{d} Mercy — that in me first — &c

3. The *falling into Sin* is just Cause of Shame — but 'tis *no Shame* to *confess it* but a lasting shame not to confess it. nor can it properly operate to the Disadvantage of posterity to have it known, that my Ancestor who fell in[to] Sin was brôt to Repentance & restored as we hope to ye favor of God & M[en]

4. It has been the common practice of many Chh's to have suc[h] Confessions put upon Record & even of this Chh in some Instances. And

5. It seems very expeedient & in some Cases quite needful they sh[ ] as we have very lately had occasion to observe — A person [was] propounded to Communion, who had many Years before f[allen] into Scandal — & had also made publick Confession — but [not] being recorded, it was not known, nor remember^{d} by a[ny of] ye Chh at this Distance of Time,[3] and as in her [ ] she made no Confession of her Sin (& it was known she had fallen) — great Uneasiness almost Universally till Satisfaction was gain[ ] personal, par-

[1] To this point the entries are in the hand of Mr. Leonard.

[2] The date is underscored. This entry is in the hand of Mr. Robbins.

[3] Here "which" is crossed out.

ticular Enquiry — Therefore for these & other Reasons [it my Duty to record Confessions as in Page 79.[1]

[c[2]] [d[3]]

A
Continuation of the Records
of the First
Church of Christ in Plymouth
began
July 9th Anno Dom: 1732.
Vol: II.[4]

[e[5]] [f[6]] [g[7]]

July 3d 1744 The first Precinct in Plymouth took down the Old Meeting House. The three following Lords Days the Congregation Met for religious Worship at the Court House

July 17th Began to Raise the New Meeting House, before we began the raising We Sang togeather in Psalms 127th 1 verse & in Psalm 122 the 6, 7, 8, 9, verse I then Prayed with the People. We finished the Raiseing July 20th Each Day we sang some part of a Psalm in the Morning & I Prayed. I also Prayed with the People Each Evening.[8] When the Frame was Erected the People were Dismist with singing the 115 Psalm 7, 10, 11, 12, 13, 14, 15–17. 18vs & with Prayer.

July 29th 1744 The Congregation Met in the New Meeting House (Lords Day) After Prayer We Sang the 122d Psalm & I Preached from the first 4 verses of sd Psalm.

O that the Glory of this House may be greater than the former.

NATHANAEL LEONARD[9]

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[1] P. [79] of the text, or p. 374 of these volumes.

[2] P. [c], which is the verso of the first leaf, is blank.

[3] P. [d] is the recto of the second leaf.

[4] This entry is in the hand of Mr. Leonard.

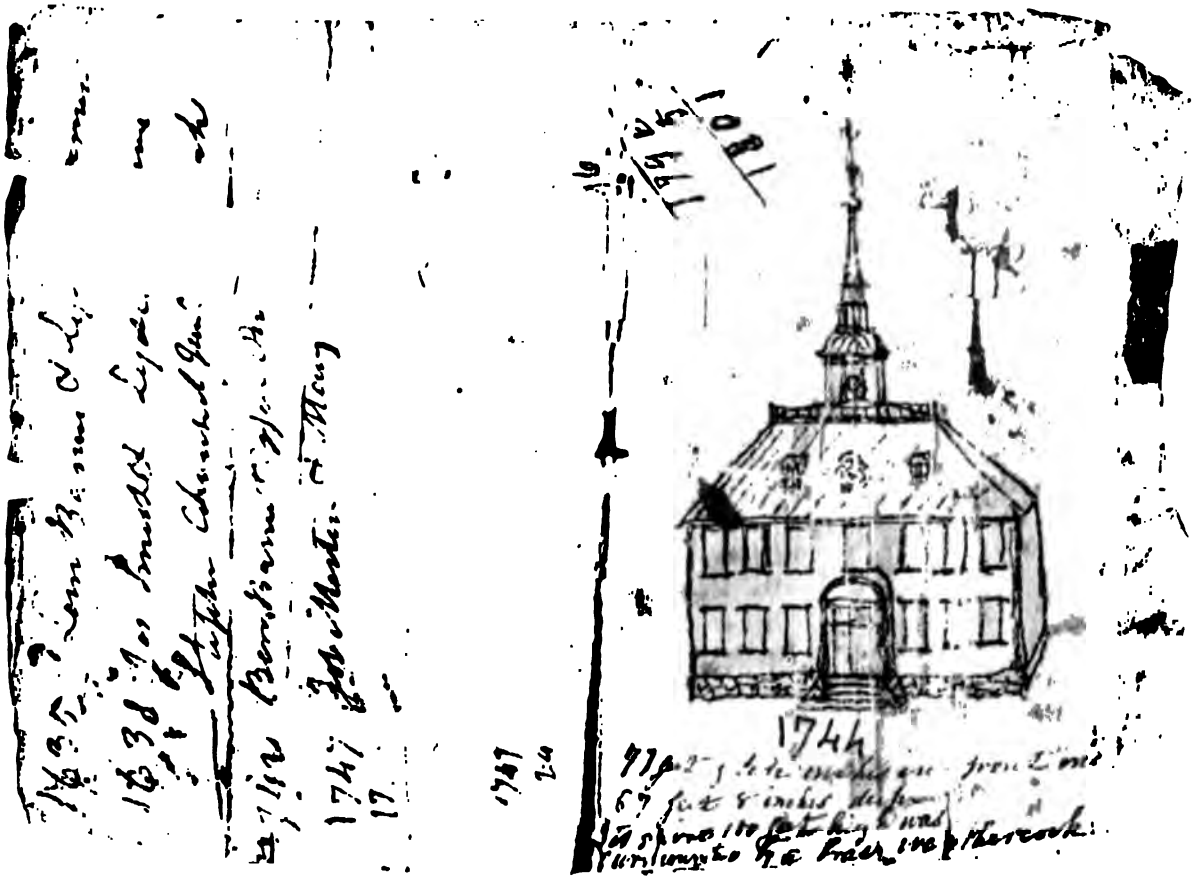
[5] P. [e], which is the verso of the second leaf, is blank.

[6] P. [f], which is the recto of the third leaf, is blank.

[7] P. [g] is the verso of the third leaf. The entries on p. [g] of the text are in the hand of Mr. Leonard.

[8] Here some words are crossed out.

[9] The entries on pp. [1–18] of the text—or pp. 289–305 of this volume—are in the hand of Mr. Leonard.



Third Meetinghouse, Plymouth, 1744-1831

Engraved for The Colonial Society of Massachusetts from a drawing of unknown date

[1] Church Record

July 9 1732 A Letter from Edwd Winslow Esqr a member of the C^{hh} of Christ in Rochester being read to this C^{hh} wherein he complained that that C^{hh} had suspended him from special ordinances without sufficient cause desireing the Presence of this C^{hh} by the Pastor and Messengers to Set in Council on that affair (with some other C^{hhs} he had apply'd to) on the 18 Cur^{t} This C^{hh} comply'd with the Request of s^{d} Winslow, and made Choice of Elder Thomas Faunce, Coll Isaac Lothrop and Deacon Haviland Torry to attend with the Pastor Nathanael Leonard on y^{t} affair.

July 18 the Council met viz the first C^{hh} of Middleboro the Chh of Plymouth and the Chh of Dartmouth and the case being submitted to the Descition of this Council by both parties; the Council after a full hearing of the Case and earnest supplication for Direction gave in such a Result as was readily comply'd with both by the Chh and said Winslow and both parties embraced each other with mutual forgiveness. The Lord confirm their Peace and build them up in Holyness and Comfort unto Salvation.

Anno Dom: 1733

May 3 Lords Day Evening a Letter from the Chh of Kingston was read Desireing the Presence of this Chh by y^{r} Elders and one Messenger to set in Council on the case of Seth Chipman whom they had suspend[ed] from special ordinances the Church[1] made Choice of Brother Stephen Churchil to attend with the Elders the Council met there on May 15 — and adjourned to June the 20 and then gave in a Result Justifying the Chh and exhorting said Chipman to a Penitent Humiliation.

June 3 Lords Day Evening a Letter from the South Chh in Plympton was Read Desireing the Presence of this Chh by the Pastor and Messengers to Assist in the Ordination of Mr Othniel Campbel to the work of the Gospel Ministry there on the 13th Cur^{t} the Chh made choice of Elder Faunce Nathaniel Thomas Esqr Capt Warren and the Three Deacons to attend with the Pastor. The Revd Mr Campbell was ordained on Said Da[y] The Revd Mr Thatcher of Middleboro' gave the Char[ge] The Pastor preached

[1] Here "made" is crossed out.

from Acts 16. 17. the Lord make him a wise Faithful & Successful Servant. [2] Church Records

1733/4 Jan^{ry} 13 (Lords Day) The Pastor Stayed the Chh and Appointed them to meet to morrow at 11 of the Clock to consider what is proper to be further done to reclaim our Brother John Sparhawk from his Intemperate Drinking in wch he still Continues The C^{hh} met and He being very Desirous of some further Forbearance Promising Amendment, the Chh then Voted

1 That the Chh wait upon Brother John Sparhawk a little Longer, But upon the first Offence he shall be guilty of from this time that he be Publickly Admonished.

2 The Deacons made a motion to the Chh that they would Appoint a Com^{tee} to Examine y^{e} [1] Chh Stock &c and the Church Voted that the Deacons are Desired to lay their Acc^{ts} before the Chh at the next meeting.

the Meeting was then concluded with Prayer

1733/4 Jan^{ry} 31. After Lecture the Pastor Stayed the C^{hh} and Moved that the Deacons may be Desired to Chatechise the Children between Meetings as soon as the Days are sufficiently Lengthened for a Convenient Intermission. To Ask them 4 or 5 Questions a time till they have Learn^{d} the Chatechism [2] The Chh voted to Desire them &c with a unanamous Voice

1733/4 Feb: 10 Lords Day Sister Lydia Cushman made Publick Confession of Intemperate Drinking and was Restored to Comunion.

1733/4 Feb: 17th (Lords Day,) Brother John Sparhawk was Publickly Admonished for Scandalous Drunkenness. Você Ecclesia [3]

1734 (Lords Day) Octo: 13. a Letter from Sundry Brethren in Halifax was read Desireing the Presence of this Chh by its Elders and Messengers to Joyn with other Chhs on the 16th cur^{t} to embody the breathren Living in that Town members of Several Chhs into a Distinct Chh. We made Choice of Deacon Atwood & Coll Lothrop to attend with the elders and Pastor on that Affair. Accordingly Octo: 16 1734 a Chh was Imbodyed in Halifax which we hope God will Dwell and grant Light Peace, Holyness and Prosperity throout all Generations.

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[1] Written over "to."

[2] Here some words are crossed out.

[3] These two words are somewhat obscure.

Mr Ignatius Cushing a Member of ye Chh was at this time Dismist from us and Joyned with them. [3] Church Records

1734/5 Feb 23 Lords Day P. M. The Pastor with the Concurance of the Elder notified the Brethren of this Chh to meet togeather Tomorrow at the meeting house 1[1] a Clock P. M. to consider of some affairs they had to lay before them.

at a Chh meeting held at this Meeting house Feb 24 1734/5 After Prayer to Almighty God

1. Voted to Thank the Deacons for their good service in Chatechising the Children the Last Year

2. Voted That the Deacons are Desired to continue the same good Services and to begin the first Sabbath after the 10th day of March

3. The Pastor then read to the C^hh the Report of the Council that Sat at Sandwich in Octo: last wherein they take off the sentence of Non comunion that had been laid upon that Chh and Pasto[r] &c Mr Fessendens confession was also read — Also a Letter from the Dissatisfied Breathren Requesting the Pastor of this Chh by their Elder and one Messenger to assist in Embodying them into a Distinct Chh and in ordaining Mr Francis Woster over them &c After some[2] debate the Question was put wheather this Chh will grant the Request of these Dissatisfied Brethren and send Delegates upon these affairs — It passed in the Negative a minor part only were willing to send.

4. Then the Pastor comunicated a Narrative of the proceedings of the Council lately held at Salem wch Council was called in the Third way of Comunion mentioned in the Platf: and have declared non comunion with that Chh & Pastor (Mr Samuel Fisk) for obstinatly persisting in Scandalous Division & contention without using the means of Peace. the Chh did not proceed to any act upon that affair leaving it under consideration.

The[3] Meeting was concluded with Prayer[4]

July 27 1735 Jane the wife of Ebenezer Finny of Middleborough haveing Desired a Dismission from us to put herself under the Instruction[5] of that Chh. twas Granted.

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[1] Altered from "2."

[2] This word has apparently been altered.

[3] Some words before "The" are crossed out.

[4] Here some words are crossed out.

[5] This word is obscure.

Sep 14 1735 A Letter from the Chh lately embodied at Halifax was Read Desireing the Presence of this Chh by their Elders & Messengers to Assist in the Ordination of Mr John Cotton on the 1st Day of Octo^r Next the Chh Made Choice of Deacon Foster and [Thomas to attend with the elders and Pastor. At the same time Voted that Mr John Cotton the Pastor to be ordained be Dismissed from us and Recomēnded to them The Revd Mr John Cotton was Ordained at Halifax Octo 1st 1735. Whom we hope and Pray May be a Rich gift of our asscended Lord unto that Chh and pple [4] Church Records

1736 July 25 Lords Day (P:M:) a Letter was read to this Chh from a number of Brethren in the Mattapoyset Precinct in Rochester Desireing the Presence[1] of this Chh by their Elder and Messengers, to assist the s^d Brethren in their Embodying in to a Distinct Chh on the 28 instant. The Chh made Choice[2] of Nathl Thomas Esqr and Deacon Haviland Torrey to attend with the Pastor on s^d Affair.

July 28 the Pastor and Delegates of three Chhs viz Rochester, Plymouth & Dartmouth Met at Mr John Hammonds at Rochester aboves^d and Embodied Eight Brethren there into a Distinct Chh. May they be inriched with Divine and spiritual Blessing, and increased with the Increases of God.

This Year (1736) there has been Added in full Comūnion 11 Males & 31 Females. I Bless God for this Increase. O that God would go on to add unto us Dayly of such as shall be Saved. Amen.

1738 June This Chh attended by their Pastor & Delegates at a Council at Rochester (in the Second Precinct) relating to the Settlem^t of Mr Elisha Tupper. the Council Advised the Chh & Precinct to Dismiss s^d Tupper

1738 June 27 This Chh Attended by their Pastor & Delegates at a Council at Eastham First Chh relating to the Revd Mr Samuel Osburn. they complained of his Preaching & venting Erronious Doctrines. the Council suspended him till Octo 25.[3] & then advised to a separation.

1738 Octo 29 Letters were read to this Chh from our Brethren

[1] Written above "Assistance," crossed out.
[2] This word has been altered.
[3] Here the words "He was then" are crossed out.

at Monument viz Elisha Holmes, Thomas Harlow, Joseph Bartlet, Solomon Silvester, Samuel Ellis, Robert Harlow and Elisha Holmes Junr Desireing Dismission & Recomendatory Letters in order to their Embodying into a Distinct Chh: which was Granted. The Chh also Granted a Dismission to the Women in full comunion Inhabitants in s^{d} Precinct Viz Lydia Ryder, Elizabeth Bartlet, Sarah Blackmar, Sarah Johnson, Abigail Witherhead, Elizabeth Silvester, Hannah Ryder, Mary Clark, Hannah Ellis, Remember Witherhead Hannah Silvester, Susannah Cornish, Sarah Sturtevant Jedidah Harlow, Susannah [1] Holmes, Ann Clark, Ann May & Experience. and also Voted that our particular Relation to the Baptized Persons or the Children of the Chh in s^{d} Precinct be transferred to that Chh when Embodied.

A Letter was also read Desireing the Presence of the Elders and Delegates of this Chh to Assist at their embodying and at the Ordination of Mr Jonathan Ellis whom they have Chosen for their Pastor, on the Eight of Novr next which was Granted. & Deacons Foster & Atwood [5 [2]] were chosen to attend with the Pastor.

They were accordingly embodied into a Distinct Chh on Novr 8 1738 & Mr *Jonathan Ellis* Ordained to the Pastoral Office over them by Prayer and Imposition Hands whom we Hope & Pray may prove a Pastor after Gods own heart & that God will Establish & Build up that Chh & Bless it for ever. Amen.

1740 Octo 19 a Letter was Read from the Second Chh of Rochester Desireing the Presence of this Chh by [3] the Elder & Messengers to Assist at the Ordination of Mr Ivory Hovey the 29 Cur^{t}. Deacon Atwood & Brother John Faunce were Chosen to Attend with the Pastor

1740 Octo 20 at a Chh Meeting Voted that the Deacons Discourse with our Brother John Sparhawk our Brother Ebenezer Cobb & our Sister Rebekah Staff concerning the Several things complain'd of in them & make Report at the next Chh meeting.

Brother Cobbs case was Dismist June 23 1741

1741 May 11 at a Chh Meeting Voted that if any Person in relation to this Chh shall be guilty of any Scandalous Offence & do not

[1] Here "Harlow" is crossed out.
[2] At the top of p. [5] is written "Chh Records."
[3] Written above "with," crossed out.

within six months from the time of their Offence make their Peace with the Chh; then the Chh will call upon them.

1741 June 23 At a Chh Meeting Voted That those Persons that stand related to this Chh that have been guilty of scandalous Offences if they do not make their Peace with the Chh in the usual Method, being duely notified, within three months after such Notification, this Chh is Determined to proceed with them.

Voted also That the Deacons be a Comittee to notify those Persons as soon as Convenienly & return an Account when each Person was notified to the Pastor. [6] Chh Records

1740/1 March. The Revd Mr *Gilbert Tennent* came hither & Preached Eight Sermons to great Acceptance which by the Blessing of God greatly awakened this People.[1] — After this Several Ministeres of the County & others Visited us & Preached with us. We often Spent whole Days in Prayer Singing & Preaching & had frequently three Exercises in them. I often Preached Three times on the Lords Day my self & Sometimes three or four times in the week besides.

The Subjects chiefly Insisted on were these following the Sin & Apostacy of Mankind in Adam. the blindness of the Natural man in the things of God, the Enmity of the Carnal Mind, the evil of Sin, the Desert of it & the utter inability of the fallen Creature to Relieve it Selfe. the Sovereignty of God, his Knowledge Justice, Holiness, Truth, Power, & Eternity. & the dreadfulness of his Wrath Also his Grace & Mercy in Christ Jesus. the way of Redemption by †; Justification thro his Imputed Righteousness, recieved by Faith, this Faith the Gift of God, & a living Principle that works by Love. Loyal & Evangelical Repentance: the Nature & Necessity of Regeneration and that without Holiness no man can see God. All Persons were put upon Examining themselves, warned against trusting in their own righteousness which is as filthy Raggs, & resting in the form of Godliness without the Power &c These together with pathetical Invitations to come *Now* & Embrace the Lord Jesus † as freely offered in the Gospel made a wonderful impression on the minds of all Sorts of pple & Men Women & Children were much awaken'd & some (we Believe) were converted.

Jan^r^ 7, 1741/2. The Revd Mr Croswel came hither & continued

[1] This word is perhaps written over another word.

in the Town about a *Fortnight*. Preaching in this & Sometimes in the other Parish. At this time I think I may say as *Paul* Doth 1 *Thess*: 1.5 — & 2 Ch: 13 — Hundreds of Souls were at one time in the Meeting House Feb. 13th Crying out in the utmost concern *What they should do to be saved?* & many others rejoyceing in the Lord in the sweet sense of his Redeeming Grace & Love in † Jesus as they declared. This Day & at some other times conversions were so open & Public that we Seemed to see Souls Dead in trespasses & Sins Revive & Stand up monuments of divine Grace. It appeared to be a Day of Great Grace.

After this for a considerable time the *Taverns* were much Reformed & the Children forsake their Plays in the Streets and Persons of all Denominations Except a few gave themselves to Reading the Word of God & other Books of Devotion, to Meditation Prayer Conference & other Religious Exercises & refrained from their customary Vices & great Additions were made to the Chh of Such as we hope will be Saved.

A violent Opposition presently arose & prevailed so far that a number [7 [1]] of this Congregation went out from us into a Distinct *Society* & Nine of the Brethren asked a Dismission from us which was readily granted.

Jan^ry 5 Thursday 1743/4 The Revd Mr Nathanael Eells Preached the First Sermon in the New Meeting House to those that have separated from us.

Feb^ry 2^d 1743/4 The Pastor Stayed the Chh after Lecture. & the Chh Voted that Deacons Atwood & Torrey Notify *Nero* a Negro Man belonging to Mr John Barnes & *Boston* a Negro Man belonging to Mr Thomas Foster that this Chh suspend them from Comunion at Present. they having been convicted of Scandalous Offenses before the Civil Magistrate.

Jan^ry 6 1744/5 *Boston* a Negro Man belonging to Mr Thomas Foster made Publick confession of his Offense & was Restored. [8] Chh Records

May 4 1744. Lords Day. The Brethren of the Chh were Stayed. & a Letter was Read from 9 of our Brethren of the New Society The Chh Voted. That what followeth should be sent in Answer to their Request.

[1] At the top of p. [7] is written "Church Records."

That Whereas a number of Brethren of the New Society in Fellowship with this Chh Viz Benjamin Warren, Ebenezer Cobb, Samuel Nelson, Nathaniel Holmes, Josiah Carver, Ebenezer Curtis, Judah West, John Nelson, Elisha Doten, have requested us to give our Consent that they may Embody into a Distinct Chh that so they may regularly Proceed to take & settle a Pastor over them in the Lord. These are to Signify that we do give our Consent to s^d^ Request. Praying that the God of all Grace may Enrich them with all Spiritual Blessings & give them a Pastor after his own heart.

We Subscribe your Brethren in the Faith & fellowship of the Gospel

N L Pastor

in the Name & with consent of ye Chh

March 28 1745 The Revd Mr Silvanus Conant was ordained to the Pastoral Office over the First Chh in Middleborough. O that He may be a Pastor after God's own Heart!

Ap^l^ 28 1745 Lords Day. The Chh was Stayed after Public Service & the Pastor Notified the Chh to Meet at the Meeting House the Next Thusday at Two o Clock P:M: To know their Minds, weather they would Chose One or More Deacons. & if the Chh should incline to Chuse one or more to that office, & should so cause to proceed then to come to a Choice.

May the great Head of the Chh Direct us in this affair to his Glory.

May 2^d^ the Chh met at the Time & Place appointed. the Meeting was Opened with Prayer. & this Qury was Proposed wheather the Chh see cause to Proceed at this time to the Choice of One or More Suitable Persons to the Office of Deacons in this Chh.

1 The Chh voted unanimously to Proceed

2. Voted to Chuse two Suitable Persons to the Office of Deacons at this Time The Brethren were then Desired to bring in their Votes & Brother *Thomas Foster* & Brother *Joseph Bartlet* were chosen to the Office of Deacons in this C^hh^. Which Choice the Pastor Declared his Consent to & Requested these our Beloved Brethren to Accept of said office. They Each of them Desired some time of Consideration &c [9] Chh Records

3. The Deacons were Desired to Discourse with Sister Staff in order to bring her to Repentance & Reformation in Reference to her Intemperance

The Chh was then Dismist with Prayer

May 12. Lords Day The Pastor Stayed the Congregation in the fore noon & informed them that the Chh had lately Elected two of our Brethren to the Office of Deacons in this Chh Viz Mr Thomas Foster & Mr Joseph Bartlett. The Pastor also requested these our Brethren to Accept of said office & that in token of their Acceptance they would take their Places in the same Seat with the other Deacons & they did so in the After Noon.

May God make them great Blessings to this Chh & Congregation.

Feb^{ry} 27th 1745/6 This Day departed this Life the the Aged & godly Mr Thomas Faunce ruling Elder of this Chh. in the 47th year of his Office & in the 99th year of his Age. [10] Church Records

March 2^{d} 1745/6 Lords Day the Pastor Desired the Brethren of the Church to meet togeather to morrow Morning at Nine of the Clock at this Place

March 3^{d} The Chh Met togeather accordingly & Voted

1. That out of Respect & Honour to the Deceased Elder they will do Something towards his Funeral

2. That the Chh in convenient time have a Contrabution among themselves for this Purpose.

The meeting was then Concluded with Prayer

The C^{hh} accordingly made a Contrabution among them selves for the aforesaid Purpose.

Ap^{l} 27 1746: Lords Day *Nero* a Negro man Made Confession of his Sin & was Restored. & Dismist from us to the first Chh in Marshfield where he now Dwells.

A Memorandum Of Several Ecclesiastical Councils that the Pastor & Delegates from this C^{hh} have been Sent for & have Assisted in Viz

At Rehoboth first Parish Octo 26 1743. Since that time
At Plimton Second Parish Four times
At Middleborough first Chh Two times
At Duxbury Two times.
At Dorchester Three times
At Sandwich Second Chh once
At Farmingham once
At Hopkington once
At Abbington once

At Tiverton the Instalment of ye Revd Mr Campbell

At Easton ye Instalment of the Revd Mr Prentice

At Boston Octo^{r} 7 1748 the Instalm^{t}[1] of ye Revd Mr Croswel

At Attleborough Novr 30 1748 the Ordination of the Revd Mr Peter Thacher

At Abington Augst 29 1749 the Dismission of ye Revd Mr Brown.

[11] Church Records

Augst 3^{d} 1749 The Chh was Stayed after Lecture & they made Choice of the Deacons to be a Comitee for the Chh to Discourse with those Persons that Stand i[n] Relation to this Chh who have for some time Absent[ed] themselves from our Comunion. Also with Brothe[r] Samuel Kempton & Sister Rebecca Staffe. & also to call upon Persons that are in Relation to this Chh that have fallen into Scandalous Sins to Make their Peace with God & with the Chh.

Octo 31 1749 The Second Chh in this Town (at Monument Ponds) having Sent Letters to this Chh to advise & Assist them relating to the Dismission of their Revere[d] & beloved Pastor Mr Jonathan Ellis because of the Divisions among them & their inability to Support Him longer. the Elder & Messengers Joyned in Council with the Elders & Messengers of Two other Chhs viz the first Chh in Plimton & the Chh of Hallifax. After Prayer & Hearing the Case the Council Advised the Revd Mr Ellis to ask a Dismis^{n} & the Chh to Grant it. Which was accordingly done thô with much Reluctance the far greater part of the[m] yeilding to it only on the Account of their inability to Maintain Him in the Work of the Ministry. freely Rcommending Him to the Work of the Ministry & to Communion with other Chhs.

Novr 26 A Letter was Read from the Chh in Little Compt[on] desireing the Assistance of this Chh at the intended I[n]stallm^{t} of the Revd Mr Jonathan Ellis the 29th of this M[onth] The Pastor could not go, & the Chh Voted that Broth[er] Samuel Bartlett & Brother Nathanael Foster attend on that Affair as Messengers from this Chh.

March 29 1750 This Day Died (Much Lamented) Deacon Haviland Torry a man of great Piety & Faithfulness Etatis 67.[2] O that

[1] The first letter in this word has been altered.

[2] Apparently altered from "57."

God, with whom is the Residue of the Spirit, may repair this great breach & raise us faithf[ul] officers from time to time.

Ap[l] 15 A Letter was read to this Chh from the Pastor & Chh of Duxbury desireing the assistance of this Chh by the Pastor & one Delegate to [1] Joyn with a Council of Chhs in order for the Dismission of the Rev[d] M[r] Samuel Veazie from h[is] Pastoral Relation to them. The Chh Chose Deacon Atwood to attend with y[e] Pastor. The Council met on Ap[l] 18 which consisted of Four Chhs Viz of Hanover Halifax the first of Marsfeild & this Chh. The Town [12 [2]] of Duxbury being rent with Divisions & having Refused to Support the Pastor for some years past the Council advised them to ask a Dismission & the Chh to Grant it with Recomendation for his further Servicableness in the Ministry They readily granted the Recomendation but [3] with Reluctance parted with their Pastor. the Council united with the Chh in Recomending Mr Veazie to further Service in the Ministry where God should call Him & Faulted the Town for Denying Him a Support & Suffering the House of God to Lay wast.

The remove of many faithful Ministers of late from from the neighbouring Chhs Looks as thô God is departing from us. O Lord God forsake us not but Return & visit the Vines which thine own right hand hath planted, & Pardon the Sins of thy People for thy Name Sake.

[1]751 Ap[l] 4 This Day was observed by this Chh & Congregation in Humiliation & Prayer that God would give us Repentance & turn us from all our Sins, Revive the Languishing State of Religion and Stay the very mortal Fever Now prevailing among us of which many have Died

After Public Worship the Chh was Stay'd & Voted that the Deacons Are Desired to Discourse with those Persons (in Relation to this Chh) that have fallen into Sin & Call upon them to make their Peace with God & the Chh.

Sep[r] 15 the Chh was Stayed & our Brother John Torrey was Chosen a Messenger from this Chh to a Council at Easton [13] Chh Records

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[1] Altered from "in."

[2] At the top of p. [12] is written "Chh Records."

[3] This word has apparently been altered.

1752 Decem^{r} 31 Lords Day the Chh was Stayed & a Letter was Read from the first Chh of Norton Desireing the Assistance of this Chh by the Revd Elder & Messengers at the Ordination of Mr Joseph Palmer whom they have Chosen to be their Pastor. This Chh Chose Deacon Thomas Foster & Deacon Joseph Bartlett to Attend with the Pastor.

On Jan^{ry} 3^{d} 1753 A Council of Twelve C^{hhs} Convened at Norton & the Revd Mr Palmer was Ordained to the Pastoral Charge of s^{d} Chh & Congregation by[1] Prayer & Imposition of Hands. the Pastor of this Chh gave the Charge

O that God may fill Him with his Spirit & Grace and render him a Wise Faithful & Successful Labourer in his Vineyard! Amen.

1753 Sepr 30 Lords Day the Chh was Stayed & the Pastor informed that He being attended with many Infirmities had tho't of taking a Journey whic He hoped might be a Means by God Blessings towards the recovery[2] of his Health. The Chh consented to it, & by a Vote Desired the Deacons to get the Pulpit Supply'd by some suitable Person in the Mean while.

The Text this Afternoon was Ps 122.7 Peace be within thy walls & Prosperity within thy Pallaces. [14] Chh Records

1753 Decem^{r} 16 Lords Day P M. A Letter was Read to ye Chh from our Brethren of the Second Chh in this Town Desireing our Presence & Assistance by the Pastor & Messengers At the Ordination of Mr Elijah Packard on the 26th Current. The Chh Voted that ye Deacons Viz Atwood, Foster, Bartlet &. Doctor Le Baron attend with the Pastor on this Affair

Decem^{r} 26th Day A Council of Chhs Met in the Second Precinct Viz the 1st & 3^{d} of Bridgwater & the 1st & 2^{d} of Plimouth & did unanimously Assist in the Ordination of Mr Elijah Packard to the work of the Gospel Ministry & Pastor over the Flock of Christ in that Place The Revd Mr Bacon began with Prayer, the Revd Mr Perkins Preached. the Pastor of this Chh gave the Charge & the Revd Mr Anger the Right Hand of Fellowship & Mr Packard Blessed the Congregation

May the God & Father of our Lord Jesus Christ make Him a Pastor after his own Heart. Amen.

[1] This word has apparently been altered.

[2] Written above a word crossed out.

1754[1] Sepr 15 Lords Day P:M: the Chh was Stayed & the Pastor Appointed a Chh Meeting to be in the Meeting House on Thursday the 3^{d} of Octr next after Lecture. in order to Chuse One or more Deacons as the Chh shall see cause.

The Chh Met on Octo 3 1754. & Voted they were content that but one Deacon should be chosen at this time. they gave their Votes & Brother John Torrey was Elected to the Deacons office by a great Majority. the Meeting was began & Concluded with Prayer. May the God of all Grace fill this his Servant with his Spirit & with wisdom & make Him in all things Faithful. Amen.

1754 Novr 16 Ther came hither again the Revd Mr George Whitefield & Preached in the Evening it being Saturday 1 Sermon

17 The next Day being Lords Day Three Sermons

18 & the next Day viz Monday Morning 1 Sermon

I waited upon[2] him to Middleborô where he Preachd again[3] on s^{d} Day May God make him more & more a great Blessing in his Generation & long Preserve his Life & usefulness to[4] these & other Chhs

July 13 1755 A Letter was Read from the Chh of Duxbury Desireing the Presence & Assistance of this Chh by the Pastor & Delegates to Join with Other Chhs in the Ordination of Mr Charles Turner. The Chh Chose the 3 Deacons Viz Foster, Bartlet & Torey to attend with the Pastor.

The Council Met at Duxbury July 23. consisting of 8 Chhs & Four Ministers & Seven Delegates Dissented from the Ordination[5] yet the Council Proceeded to the Ordination there being a Majority of the Delegates for it. The Ministers were Equally Divided. [15] Church Records

1755 Decem 7 Lords Day a Letter from the Pastor & Chh of Halifax was read Desireing the Assistance of this Chh by the Pastor & a Delegate to met with other Chhs there on the 24 Instant in order in order Regularly to Dissolve the Pastoral Relation between the Revd Mr John Cotton & them He being by the Providence of God incapatated from further carrying on the Work of the Ministry among

[1] Apparently altered from "1744."

[2] Here "with" is interlined and perhaps erased.

[3] This word has been altered.

[4] Altered from "in."

[5] Here the words "but were" are crossed out.

them & the[1] Town having come to an Agreem^{t} with Him. This Chh Chose Deacon Torrey to go upon this Affair with the Pastor. On the Day aboves^{d} Viz Decem 24 1755 A Council of Four Chhs met at Halifax viz the 1st Chh of Plimouth the 1st of Plimton the 2^{d} of Bridgewater & the 1st of Middleborô & Did Approve of & consent to the Dismission of the Revd Mr John Cotton from his Pastoral Relation to that Flock & if God should Restore his bodily Strenth[2] did Recomend Him to the Work of the Ministry else where (if God should call him) as a man well Qualified with Gifts & Grace for s^{d} Work.

July 4 1756 Lords Day P: M: the Pastor Notified the Brethren to Attend a Chh Meeting tomorrow at 3 Clock at the meeting House

July 5 The Chh accordingly meet. The Meeting was opened with Prayer

1 The Chh Chose a Comittee to[3] Enquire in to Affair of our Sister Lydia Barnes it being supposed that she was married to Jonathan Samson one that had been husband to her neice and Deacons Foster Bartlet & Torrey were the Com^{tee}

2 The Pastor then Delivered a Paper Directed the Chh & Precinct wch was as followeth.

To the First Chh & Precinct of Plimouth Honoured & Beloved —

I find my Strength so much Impaired y^{t} I need an Assistant in the great & good work of the Gospel Ministry in this Place where I have Laboured many years & where I Desire to finish my Life if it be the wish of God. It is Desired that you would speedily Provide help for the Pulpit that I May not be obliged to Preach Constantly under Present Infirmity. It is also Proposed to your Consideration that you Settle a Colleague with Me in the Ministry. & that we Humble ourselves before God for our Sins & Look to the Lord of the Harvest to send forth a Laborer into this part of his Vineyard that may be a man after his own heart

Desireing your Prayers for me I am your Affectionate Pastor

N Leonard

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[1] Altered from "they."

[2] This word is obscure.

[3] Here "Consid" is crossed out.

Deacon Bartlet & Deacon Torry were Desired to carry s^d^ Paper & lay it before the Precinct & the Chh was Dismist with Prayer. [16] Chh Records

1756 Octo. 10 Lords Day P:M. The Pastor Notified the Brethren & Desired them to Attend a Chh Meeting tomorrow at 2 o Clock P:M: in the Meeting House.

Oct^o^ 11. the Chh Met. & the Chh Meeting was Opened with Prayer Then the Pastor Read the Coppy of the Letter He Sent to the Chh & Precinct in July last past.

1 And the Question was Put Whether the Chh is willing to Come into some Measures for Settling a Person in the Work of the Ministry in this Place with Revd Mr Leonard, Provided the Precinct shall Agree thereto, Also Provided the Precinct shall come to an Agreement with the Revd Mr Leonard Relating to his Support for the Future Voted in the Affirmative

2^ly^ The Question was put Whether it be the mind of ye Chh Provided the Precinct shall Consent thereto That Application be Made to Mr Joseph Jackson to Supply the Pulpit for a Month longer than the time already Agreed for Voted in the Affirmative the Meeting Concluded with Prayer

Jan^ry^ 30 1757 Lords Day the Chh was Stayed & the Pastor Appointed a Chh Meeting to be next Thursday after Lecture to Consider further the Case of Sister Lydia Barnes

Feb 3 After Lecture the Chh Stayed & the Meeting being Opened with Prayer Sister Lydia Barnes Appeared & Acknowledged her Contempt of †^e^, Authority in the Chh & the Chh forgave Her in that Matter. & then they Voted to make a further Enquiry into the Case of Lydia Barnes & that Brother Sam^ll^ Donham be of the Comittee instead of Deacon Foster to Enquire as in the former Vote [17] Chh Records

Feb 20 1757 Lords Day the Pastor Appointed a Chh Meeting to be in the Meeting House to Morrow at 2 of the Clock P:M:

Feb 21 The C^hh^ Attended the Meeting which was opened with Prayer & it was Proposed to the Brethren That they having already Heard a Number of Candidates wheather they see Cause to come to a Choice? They Declined coming to a Choice at Present. It was Further Proposed to the Chh what further Steps they would take towards the calling & Settleing a Minister with the Revd Mr Leonard.

& After Consideration & the Brethren had Spoken their Minds in the Affair. Voted That it is the Mind of this Chh that Application be made to the Revd Mr James Sprout of Gilford in the Colony of Connecticut to come & Preach to us in order to a Settlement with us Provided that the Precinct shall Consent thereto & Chuse some Person to go to Gilford to Invite Mr Sprout to Come to this Place for that Purpose.

2 Voted that it is the Mind of the C^{hh} if the Precinct shall Chuse a Person to Make Application to the Revd Mr Sprout, & if Mr Sprout Declines coming to make further Enquiry after Some Suitable Person to Preach to us upon Probation & to use Endeavours to obtain one.

3 Voted that the Revd Mr John Cotton be Desired to Preach to us in the Mean time

These Votes Passed Unanimously.[1] The Meeting was Concluded with Prayer.

March 20th 1757 Lords Day P:M: After Sermon the Pastor Appointed a Chh Meeting to be held in the Meeting House Next Wendsday at 3 o'Clock P:M:

March 23^{d} Wendsday[2] The Chh Met & Many Members being absent by Reason of a Severe Storm Adjourned to Friday next at 3 o'Clock P:M:

March 25th Friday. The Chh Met according to the Adjournm^{t} & after Prayer The Pastor made the Following Request to the Church Viz

BELOVED BRETHREN

God in his Providence having in a great Measure taken me off from my Ministerial Labours [18[3]] among you by Reason of my many bodily Infirmities I now Move to you to Consent that my Pastoral Relation to you might be Dissolved at such time as the Chh shall think Convenient, and that it may be done by the Advice of an Eccelsiastical Council & with Propper Recommendation from you to the Work of the Ministry if God should Restore my Health again & to the Communion of the Chhs or any particular Chh I shall Desire to be Recomended to

Your Affectionate Pastor

NATHANAEL LEONARD

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[1] Written above "without any Negative voice," crossed out.

[2] The letter "W" is written over "Tu."

[3] At the top of p. [18] is written "Chh Records."

This was Voted in the affirmative.

2ly Voted That the Actual Dismission of the Revd Mr Leonard from the Work of the Ministry in this Place shall be Defered till the Settleing another Minister in this Chh; & the Same Council that shall be Here on that Occasion shall also Assist in the Dismission of the Revd Leonard.

3ly The Question was put, Whether the Chh would Chuse a Comittee for the Calling of Chh Meetings in Mr Leonards Absence? Voted in the Affermative & that the Number should Consist of Three Viz Deacon Thos Foster, Deacon Joseph Bartlet & Deacon John Torrey. Then the Chh Moved to the Revd Pastor, That when such Meeting shall be[1] Called in his Absence They should have full Power to Chuse a Moderator to Regulate said Meeting? And the Pastor in the Presence of the Chh Consented

4ly Voted that the Revd Mr Leonard May if He Thinks Propper Remove with his Family from this Town before his Pastoral Relation be Dissolved.

And then the Pastor Concluded the Meeting with Prayer & Benediction The Grace of our Lord Jesus Christ be with this Flock & Bless us & our Children forever. Amen.[2] [19]

1757[3] The Precinct having concurred with the Chhs vote to make application to the Revd Mr Sprout as in P. 17.[4] — Deacon Torrey was sent to invite him. — Accordingly Mr Sprout came, and preacht to us. 3. Sabbath in May Viz. the 8th 15th & 22d

On the 22d The Committee chosen to call Church Meetings in the Pastor's absence, warned the Chh to meet on the morrow at 1. aclock PM in the meeting House in order to proceed to the Choice of a Pastor if they tho't proper.

May. 23. The Chh met at the meeting House according to warning, and chose Mr John Cotton Moderator. — After Prayers for Direction, A free Conference followed, in which (to satisfy one or two objecting Brethren) both the Lawfulness & expediency of Mr Sprout's Removal was urged. — That all the reformed Chhs held, that it was lawful to remove minister's for the greater good of the

[1] The words "shall be" are written above "was," crossed out.

[2] The entries in the hand of Mr. Leonard here cease.

[3] The entries on p. [19] and part of p. [20] of the text — or pp. 305–307 of this volume — are in the hand of Mr. John Cotton.

[4] P. [17] of the text, or p. 304 of this volume.

Chh, for want of due support &c. and they practised accordingly. — Severall Instances of this Nature occur in the Chhes of New-England even from the beginning, which are the strictest of all upon this Head.

And the *expediency* of *Mr Sprout's* Removal was urged from the peculiar Circumstances of the People in this Place, as well as that of his own Flock; which (according to the accounts we had) might be better accomodated by being reunited to the old Parish of *Guilford* — from which they had before departed — than continuing as a distinct Society — The Cause of their offence & secession from that Church being in a great measure, removed. — &c. &c.

After Discourse, The Chh Voted to proceed imediately to the Choice of a Pastor. — And bringing in their Votes in writing, upon counting them It appeared that every Vote was for the Revd Mr James Sprout Viz. 44.

Next, The Church chose Dr Le Baron, Colll Watson, Mr Spooner, Mr Mayhew & their former Committee to present these Votes to the Precinct and also to the Revd Mr Sprout in Case the Precinct concur with the Choice.

Finally, the Church Voted to request Mr John Cotton to supply the Pulpit, till they hear further from the Revd Mr Sprout.

Att. Jno Cotton Modr

The Precinct having concurred with the Chh in the Call by a general Vote, The same was preferred by the Chh & Precinct-Committee to Mr *Sprout*, who took the affair into Consideration & returned home to *Guilford*. — Sometime after He informed us by Letters, that his Church refused to dismiss him and likewise wholly declined joyning with him in Council to ask Advice & Direction in the Affair. Upon which after some months, he called a Council himself. — of which he apprised this Church — upon which the Chh Comittee Oct. 9, called a Chh-Meeting to be on the next Day, to chuse some persons to represent them before said Council.

October. 10. *1757*. The Chh met at the Meeting House — and chose Mr John Cotton moderator. — The Meeting was opened with Prayer. — And after Consideration the following Vote past.

Inasmuch as the Revd Mr James *Sprout* has sent for a Council [20] to meet the 3d Tuesday of this Instant October, in order to ad-

vise him with respect to the Call this Church have given him to take the pastoral Charge over them, It was Voted by the Church (that in case the Precinct concur) To send Thomas Foster Esqr & Dr Lazarus LeBaron to represent them before said Council and to do & act all & every Thing that they may think proper in the affair for the regular obtaining the said Mr Sprout. — And if they fail of success, then to apply to some Candidate for the ministry to come & preach among us upon Probation.

Test. Jno Cotton Mod^{r}

The Committee above (being likewise chosen by the Precinct) attended the Council at *Guilford* Oct. 18. And after laying the Affair before them, the Council came to a Result, as follows.[1]

At[2] a Meeting of an Ecclesiastical Council conven^{d} at Guilford Octr 18. 1757. at ye Desire of the Revd Mr James Sproutt to hear & consider a Call to the pastoral Charge of ye first Chh in Plymouth, to him from thence, & to look into the whole Affair & advise him what to do.

Present

	Elders	Messengers	Churches
Revd Messrs	Jedediah Mills	Mr Saml De'Forest	Ripton
	Philemon Robbins	D^{n} Edwd Barker	Branford
	William Gaylord		Wilton
	Danl Humphrey	D^{n} Danl Holbrook Esqr	Derby
	Eleazar Wheelock	Mr Josiah Finney	Lebanon
	Joseph Bellamy	Dan^{ll} Everett Esqr	Bethlem
	Mark Leavenworth	Thos Brownson Esqr	Waterbury

The Revd Mr Mills was chosen Moderator — & the Revd Mr Bellamy Scribe — After Solemn Pray^{r} to God for Wisdom & Direction the Council adjourn^{d} till tomorrow Morning 7 O'Clock.

Octr 19th The Council met according to Adjournment — The Revd Mr Sproutt appear^{d} before ye Council, & gave a Narrative of ye State of his people at Guilford, & his Conduct relating to his Call at Plym^{o} from ye Beginning of the Affair to ye present Time. — Two Gent^{le} a Comittee from the first Church & Society at Plym^{o} viz Thom^{s} Foster Esqr & Doct Larazus LeBaron appear^{d} also before ye Council, & urged the Lawfulness of removing Ministers & ye great Necessity of

[1] Here the entries in Mr. Cotton's hand cease.

[2] The entries from here to the point indicated on p. [22] of the text — or p. 310 of this volume — are in an unidentified hand, perhaps that of the Rev. Chandler Robbins.

one being remov^{d} for them — & ye particular Reasons why Mr Sproutt sh^{d} be the Man. — The C^{hh} in ye 4th Society in Guilford also appear^{d} before ye Council, & offer^{d} their Reasons why Mr Sprout ought not to be remov^{d} — The whole was taken into Consideration, And after mature Deliberation, the Council came into ye following Resolves —

1. That notwithstanding ye Cov^{t} Relation between Ministers & their People, a Minister may when ye greater Good of Christ's C^{hh} evidently calls for it be lawfully remov^{d} to another Church & Congregation.

2. That such an important Affair ought to be[1] referr^{d} to an Ecclesiastical Council by ye Parties concern^{d}

The Council adjourn^{d} till tomorrow at 7 O Clock in ye Morning

Octr 20 — Met according to Adjournment & resolv^{d}

3. That althô ye Necessities of ye first C^{hh} & Congregation in Plymouth, appear so great, that we cannot say but that it is best some Ministers be remov^{d} for them, and though we well approve the steps they have taken [21] Yet the 4th Society in Guilford is so situate, and attended with such peculiar Difficulties, that we cannot be satisfy^{d} that 'tis best Mr Sproutt be remov^{d} — but advise him to continue in his present Station; heartily wishing the great Head of ye C^{hh} may Yet lead his[2] People at Plymouth to a Pastor after his own Heart. — And in a Sense of their piteous Case, as represented to Us, we recommend it to them still to persevere in ye Use of all proper Means to obtain a faithful Minister, not withstanding ye great Discouragements they have hitherto met with

A True Copy Test

JOSEPH BELLAMY Scribe

Upon this Result, the Comittee return^{d} to Plymouth & some Days after, came the following Letter from ye Revd Mr Sproutt to ye Chh & Congregation in Plym^{o} directed to Thomas Foster Esqr. — Viz

GUILFORD Octob^{r} 25. 1757.

To ye first C^{hh} of Christ in Plymouth & ye Congregation

DEARLY BELOVED BRETHREN & FRIENDS!

I have frequently set down to write with an aking Heart & trembling Hands on many Occasions; but don't remember ever more than at this Time, when I am constrain^{d} in Point of Honour, Gratitude & Duty to write to a people for whom I have had so much Concern, who have been so peculiarly dear to me & to whom (I must confess) I had some pleas-

[1] Here a word is crossed out.

[2] Here a word is crossed out.

ing Expectations of standing in a nearer Relation. My Heart & Affections are much with You: & if you thought my poor Labours might have been for Soul Advantage to You & your Children, & are sad at ye Tydings which you doubtless have receiv^d before this Time, by your Dear & faithful Representatives — I may say, In all your Afflictions I am afflicted. — I firmly believe a Universal Providence — and trust I can say with some Sincerity, am inwardly pleas^d that ye Lord God omnipotent reigneth; And acquiesce in the Disposing Will of the great Redeemer who is Head over all Things for his Church. — As to the Affair of my Removal to Plymouth, which has for Months past lain so heavy on my Mind, I feel satisfy^d that I have taken such Steps to know ye Mind of God, as are not only approv^d by my Revd Fathers & Brethren, but also by my own Conscience, & therefore rest in the Council's Result as a Declaration of ye Mind of God [1] at present. — I freely acknowledge myself unworthy of ye Respect you have manifested for me at Plymouth — Yet since my Labours have been acceptable to You, & you have manifested such Regard for them, I as freely own, my heart is affected that I may not spend my Life among so Dear a People, in so pleasant a Place, & where I might have pleasing Prospects of extensive Usefulness. — Your dear Agents have acted here, in the most faithful, pressing genteel but yet Engaging Manner: — By their truly Christian & affecting Representation of the Circumstances of Plym^o, they gain^d [2] Esteem & Honor to themselves, & the most tender Love & Concern for the Church they represented; both in the Council & in the Hearts of all By-Standers. — I trust the C^hh at Plym^o is founded on ye Everlasting Rock of Ages, & that the Gates of Hell shall never prevail ag^st it. — & Dr Brethren, Sisters & Children, my H^t is open tow^ds You, & let me yet tell you the Redeemer reigns, is ye great Sheph^d of the Sheep, & has as tender Regard for them, Yea, & for the Lambs of ye Flock as ever. — In my poor Requests at ye Throne of Grace (before wch I trust you^ll often be found bowing ye Knee in humble Supplications) Plymouth's Destitute Circumstances shall be remember^d by me till indulgent Heaven grants them one of Christ's Ascension Gifts, even a Pastor after Gods own Heart. — Let me suppose I had a few Minutes to spend [3] wth You.— I w^d fill them up in Exhorting You to stand fast in ye Faith, in the Name of ye Lord to erect your Spiritual Banners, & watch against all false Principles & Doctrines: for the Redeemers Sake maintain the Unity of ye Sp^t in the Bond of Peace. — On one Hand, take heed, &

[1] Here a word is crossed out.

[2] Here a word is crossed out.

[3] Written, apparently, in the hand of Mr. John Cotton, over another word.

do not Encourage those Doctrines which are Derogatory to sovereign Grace in Christ — On the other, cautiously avoid Enthusiastick & Seperating Principles wch have prov^d of such fatal & pernicious Consequence in many flourishing Churches in New England.

It seems by ye Providence of God my Station is fix^d for the present: & though I love my little Flock here, & hope I may do something for G^d in these Parts, yet my Heart is much with You, & I gr^tly rejoice that Christ hath so great an Interest in Plymouth; & hope you will have prevailing Power at ye Throne of Grace. [22] If Providence sho^d give me Opportunity to visit my Friends in that Part of ye Country, I purpose as *Paul* said in another Case, to Visit the Brethren at Plymouth & see how they do. — This I think I can say gives me no small Comfort, that I hope to meet many of you, in a little Time (thrô the Riches of Redeeming Love) in a better World, where there will be no sad Hearts. — May Almighty God bless you & shed abroad his Love in your Hearts by the holy Ghost, preserve you in Peace & Unity — shower down plentifully upon you converting & sanctifying Grace, & in his Own Way & Time supplie you with a Pastor after his own Heart; wth one y^t shall be constrain^d from the Love he has to ye Great Shepherd, to feed his Sheep & tender Lambs. — I commend you all to ye Mercy of God in Christ to ye good Word of his Grace, wch is able to make you wise unto Etern^l Salvation thro' Faith wch is in Jesus Christ our Lord.

The Grace of our Lord Jesus Christ be with you all Amen.

I am your Affectionate Servt in the Gospel of Jesus Christ

JAMES SPROUTT.[1]

Thus[2] this poor Chh being disappointed in their Hopes of obtaining Mr Sprout (altho' as we have been informed above one Half of the ministers in the Council favoured his Removal, but were over-voted by the Messengers) They agreed upon a Day of Fasting & Prayer for Direction under their present Difficulties; which was accordingly attended on the 9th of November — several neighbouring Ministers being present. — And at the Close of it, the Comittee warned a Church Meeting to be the next Day at 1. a clock "to consider what further steps were proper to be taken for the calling & settling a minister or supplying the Pulpit at present." — [For the Comittee that went to Connecticut had not procured

[1] Here the unidentified hand ceases.

[2] From here to the bottom of p. [23] of the text — or p. 312 of this volume — the entries are in the hand of Mr. John Cotton.

any Candidate — as they were cōmissioned to do in case of Mr *Sprout's* Failure — They not hearing of any suitable one, altho' they had asked the advice & Direction of the Council.] [1]

November. 10. 1757. The Chh met at the Meeting House — and Mr John Cotton was chosen Moderator. — After Prayers &c. The Church Voted

1. That they would hear. 4. Candidates for the ministry on Probation each for the space of 4. Sabbaths at least.

2. Voted that the Chhs present Cōmittee Viz Deacon Foster Deacon Bartlett & Deacon Torrey (Together with such as the Precinct shall joyn with them) should be a Cōmittee to look out for said Candidates as speedily as may be.

Attest JOHN COTTON Modr

The Precinct having concurred and joyned 4. to the Church Cōmittee, They first procured Mr *Stephen Minot*, who preach'd from November .20. to the middle of December. — Then Mr Livermore, who preach'd from Jany. 15. to Feby.6.*1758*. — The 3d Candidate was Mr *Stephen West*, who preached his month from Feby. 26. — and continued preaching two months longer at the Request of the Precinct to May.12.

[During which Term Viz. April.9. The Revd Mr *Patten* of Hallifax at the Request of the Chh administred the ordinance of the Lord's Supper to them — as also did the Revd Mr *Wheelock* of Lebanon some months after August.20.] [2]

Lastly, Mr *Locke* was procured, who preach'd May. 28. June. 4. & 11. three Sabbaths — Being then obliged to leave us, because of his engagements at College. [23]

At a Meeting of the 1st Chh of Christ in Plymouth (duely warned by the Chh Cōmittee) at the Meeting House June.27.*1758*.

1. Mr John Cotton chosen Moderator, who opened the Meeting with Prayer.

2. Voted that the Church will not at this Time proceed to the Choice of a Pastor.

3. Voted to make further Application to Mr *Samuel Lock* to supply the Pulpit for 4. Sabbaths as soon as he conveniently can.

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[1] The square brackets are in the original.

[2] The square brackets are in the original.

4. Voted That the former Church Comittee *Viz.* Deacon Foster, Deacon Bartlett & Deacon Torrey should lay the Votes of the Church before the Precinct for their Consideration & Concurrence.

5. Voted that Mr John Cotton should be applied to, to supply the pulpit till we hear further from Mr *Lock.*

Attest JOHN COTTON Modr.

Pursuant to this (and the Precinct's) Vote, Mr *Lock* was again invited — and preach'd at Plymo Aug. 20. PM. & 27. Sept. 3. 10. & 14. on the general Thanksgiving for taking *Cape-Breton.*

At a Church Meeting of the first Church of Christ in Plymo duely warned & met together in the Meeting House in the first Precinct in said Plymouth upon Friday the 15th of September *1758.*

Thomas Foster Esqr was chosen Moderator. — And after Prayer to God for Direction.

1st The Question was put, whether the Chh would at this Time come to the Choice of a Pastor? It passed in the negative.

2d Voted that application be made to Mr *Lock* to preach four Sabbaths more upon Probation with us.

3d Voted that George Watson Esqr be chosen to joyn with a Comtee of the Precinct to make application to Mr *Lock* to preach with us agreeable to said Vote.

4th Voted that this Meeting be adjourned to Monday the 25th of this month at two a'clock in the Afternoon to meet at this Place.— And said Meeting was accordingly adjourned.

THOMAS FOSTER Moderator.

Mr Lock being applied to agreeable to the Vote above, refused to preach further upon Probation with us. — And the Pulpit was chiefly supplied by Mr Cotton, till the 17th of December.

[The Candidates that preacht before Mr *Leonard's* Removal, from July *1756.* to May *1757.* were Mr Solomon Reed — Mr Joseph Jackson — Mr Smith of Casco-Bay — Mr Dana — Mr Jonas Meriam — Revd Josiah Cotton — Mr Thomas Brown.] [1]

Novr 1758 [2] at a Church meeting of ye first Chh in ye meeting

[1] The square brackets are in the original. Here the hand of Mr. Cotton ceases.

[2] From here to the end of p. [34] of the text — or p. 322 of this volume — the entries are in the hand of Deacon Thomas Foster.

house duly warnd Thos Foster Esqr moderator Voted yt a Comtee be Chosen to Joyn with ye Precinct to procure some suitable person to Preach for two months Voted that the Deacons be ye Comtee for that purpose ye Vote was Layd before the Precinct & the Precinct Concurred on the Vote. [24]

1758 Decr 17th Mr Job Whitney began to Preach amongst us and to good acceptance Till the 22d of Jany 1759 upon which day the Church being duly warned met in ye meeting house in the first Precinct Thomas Foster Esqre was Chosen moderator & then Voted that application be made to Mr Job Whitney to Preach to us four Sabbaths more before we Come to a Choice then Voted yt Deacon Foster Deacon Bartlett & deacon Torrey be a Comtee to make application to Mr Whitney to supply ye Pulpit agreable to ye Vote and then Voted that these Votes be laid before the Precinct for their Concurrence. which was accordingly done and the Precinct Concured with ye Church, and Mr Whitney Preached four Sabbaths Longer. Saving that upon the 21st day of Jany in ye forenoon, Mr Sprout Preached and administred the Sacrament.

February 19th 1759 At a Church meeting duely warned In order to Come to the Choice of a Pastor if the Church should Incline to it, The Church mett in the meeting house in the First Precinct. and Thomas Foster Esqr was Chosen moderator the meeting being opened with Prayer and there being thirty four members Present

The Question was first put whether the Church were now Determined to Come to the Choice of a Pastor Voted in the affirmative and Mr Job Whitney was Chosen by a Considerable majority, and ye Vote Draughted in The Following Form Viz after as a Church Bewailing the Frowns of Divine Providence in taking away ye usefulness of our Dear Pastor ye Revd Mr Nathaniel Leonard from us by Bodily Infirmities, For whom we have a sincere Love and shall not cease to Pray For, as Long as God shall spare his life, Lamenting also our Great Barreness and unfruitfulness under his Soul Searching ministry, who while with us Break ye Bread of life to us & Nourished us up in the words of faith and sound Doctrine, and Doubt not but he has had many Seals of his ministry, and many that at the Great day will be his Crown & Joy, Beleiving this flock over which ye holy Ghost made & Continued him So long an overseer will yet be dear to him & always be Interested in his prayers So long

as God Continues him in this vale of Tears Though his Pastoral Relation to us shall be Dissolved—and after serious Consideration and earnest applications to the Great head of the Church to bestow on us a Precious [25] Ascension Gift of our ascended Lord & Divine Redeemer even a Pastor after Gods own heart; & having had Tryal of the ministerial Gifts & Pulpit Abillities of Mr Job Whitney For ten Sabbaths Past, and being in a Good measure Satisfyed with them. The Votes of ye Church were Called for by the moderator to be brought In in writing which when sorted & Counted it appeared that Mr Job Whitney was Chosen to the Pastoral office in this Church there being 28 Votes for him one for Mr Sprout and five y^t Did not Vote

Then the Question was put whither it be the mind of this Church if the Precinct Concur their Choice that before Mr Whitney Gives his answer (in case he accept the Call) he should Give his assent & Consent to the New England Confession of faith Commonly Received in these Churches or Exhibit one to the C^hh^e in writing to their satisfaction. It Passed in ye Affirmative.

Then the Church Voted That Thomas Foster Joseph Bartlett and John Torrey be a Com^tee to Lay the Votes of the Church before the first Precinct in Plymouth at a meeting Called for that purpose, for their Concurrence

Then the Church Voted that Joseph Bartlett George Watson and Lazarus LeBaron be a Com^tee to Joyn with a Com^tee of the Precinct (if they Concur the Churches Choice) of Mr Job Whitney To the[1] Pastoral office in this Church & Congregation, To Cause the Votes of Church & Precinct in some suitable manner to be laid before Mr Whitney for his acceptance Praying that the Great head of the Church would Incline his heart to accept of ye Call and take upon him the Charge of this Flock if it may be for ye Glory of God & Good of this People, and that he may Come to us in the fulness of the blessing of the Gospel of Christ Jesus our Lord & prove a Rich Blessing To us and our families and to the Children that are yet to be born, that so he that Sows & they that Reap may at Last Rejoyce together Amen

A meeting of the Precinct was Called accordingly and Concurred with the Churches Choice of Mr Job Whitney and Voted him a

[1] The words "To the" are apparently written over "for this."

Sallary & Chose a Com^{tee} to Joyn ye Churches Com^{tee} in Laying ye Votes of Church & Precinct before Mr Whitney for his Consideration and answer, which was done Mr Whitney then went out of Town & Sent Mr Potter the minister of Brookline who Preached with us two Sabbaths Viz March the 11th & March the 18th [26] and upon the Last Sabbath administred the Sacrament and then Mr Whitney Came & Preached to us one Sabbath and Gave his answer as Follows, Viz

To Messrs Thomas Foster Esqr George Watson Esqr Deacon Joseph Bartlett Deacon John Torrey Doctr Larazus LeBaron Thomas Spooner Thomas Mayhew & Barnabas Hodge a Com^{tee} Chosen by the First Church & Precinct in Plymouth To Present me with a Call From Said Chh & Precinct to Settle in the work of the Gospel ministry with them

Gentlemen Please to Communicate the Following to Said Church & Precinct

To the First Church & Precinct in Plymouth

Dearly beloved in our Lord Jesus Christ, after Returning you my Greatfull acknowledgments, for the Civil and Christian Like Treatment you have shewn me during the time of our acquaintance, as also for your kind and generous Invitation to me to Settle with you in the work of the Gospel ministry; I would Inform you that I have taken your Invitation into Consideration, and having Seriously and maturely Considered the Same, and likewise asked advice of those whom I apprehend by their wisdom and Experience to be well Qualifyed to Give advice; as well as of him who is able to direct us in the most Difficult and Intricate[1] Cases. I beleive it to be my duty to Refuse a Compliance with your Invitation. — and Give me leave to assure you that this my Refusal does not arise from a Disregard to you or to your Interest — It is with Tender Concern I Veiw your Present unsettled Broken & Divided State. And Had I Just Grounds to beleive it was in my power by a Common Blessing of heaven to Render you a United and happy *people* I assure you that a will to Perform it would not be wanting, Peace & unanimity are great Blessings both in Chh & State. I would by no means willingly be accessory to the making or[2] Increasing Divisions and annamosities amongst any of my Christian Brethren, which I apprehend would Inevitably be the Case (without a Remarkable In-

[1] Here "affairs" is crossed out.
[2] Written above "and," crossed out.

terposition of Divine Providence) should I accept of your Invitation when such a number of the people are so averse to my Settling [27] That more than twenty of them have by a Letter directed to me declared that they Cannot be easy with my Settling but will do every thing that lyes in their Power (in Case their be occasion for it) to prevent it, while this is the Disposition of So Large a number of the People towards me, The Consequences of my Settling with you will in all Probability be very unhappy both for you & for me, and as these Gentlemen who are so averse to my Settling with you declare that it is not from an Dislike to my Doctrine or moral Character that they oppose my Settling, but because they have a great desire to obtain the Revd Mr Sprout, I apprehend it would be Intirely in Vain for me to attempt to Reconcile them to a thing to which they are So very averse, this opposition[1] maturely Considered will appear I beleive to every unpreJudiced person a very sufficient Reason for my Refusing a Compliance with your Invitation

And Now my Christian freinds & Brethren, wishing that the God of all grace who brought again from the dead our Lord Jesus Christ that Great head of the Church would be Pleased to shower down upon this his Chh & people the best of Blessings Temporal & Spiritual, that he wo'd Indow you with every Christian grace & Virtue, and afford you all that wisdom from on high which is Profitable to direct you, that he would Inspire your minds with Sentiments of Love towards Each other of Brotherly kindness & Charity, and in due time bestow upon you a Pastor after his own heart,

I subscribe my self your affectionate and Sincere Freind & very humble Servant in our Common Lord and Redeemer

JOB WHITNEY.

The above named Mr Whitney died Since and[2] was Never Settled in the ministry any where; tho' he had a Call from the first Chh in *Marblehead.*[3]

Then after Mr Whittney went away Mr Samuel West of Barnstable & Mr Cotton Supplyed the Pulpit for some time. Till Mr Potter of Brookline was dismist from his people & application was made to him Saving Mr Livermore preachd to us one Sabbath [28]

Upon the fifth of April 1759 was held a meeting of the first Church

[1] Here "will" is crossed out.

[2] Here "was" is crossed out.

[3] The words "tho' he had a Call from the first Chh in *Marblehead*" are inserted in the hand of Mr. John Cotton.

in Plymouth in their meeting house in the first Precinct the Church being duly Notifyed[1] to Consider what steps might be Proper to be taken Relative to our ministerial affairs

The meeting was opened with prayer and first Voted that Thomas Foster George Watson Doctor LeBaron Joseph Bartlett John Torrey Thomas Mayhew and Thomas Spooner be a Com^{tee} to Consider what Steps may be proper for the Church to take under our present Difficulties Relative to the settling a minister and what steps may be best to be taken as to Supplying the Pulpit. and Report their opinions to the Church at their meeting upon the adjournment,

Then Voted that the meeting be adjourned to Monday the 23^{d} of April Instant at two aClock in the afternoon at which time the meeting was adjourned to meet in ye Said meeting house

This Com^{tee} mett & Considered[2] affairs severall times and our having accounts that Mr Potter of Brookline & his people were like to part & hearing nothing there against Mr Potters moral Character and finding So many of our people Inclined to give him a Call in Case of his being fairly Dismissed from his Pastoral office at Brookline tho't it much best to wait & See how affairs went at Brookline before we made any further attempts to Settle, but still made no written Report to the Church but verbally Informed them of our [29] Opinion and that we thôt it best to wait and See if Mr Potter & his people should part. which seemed Satisfactory. but hearing nothing further upon Lorday day ye 22 of April ye Chh was Stayed & Voted y^{t} meeting be further adjourned to monday ye 27th of April,[3] at two aClock in the afternoon, still hearing nothing from Brookline nothing further was done only the meeting was adjourned a week Longer and if nothing was further heard ye meeting not be attended accordingly it fell thr^{o} — but hearing Mr Potter & his people were parted application was made to him — and he Came the 28th of June following Turn over [30]

the 28th of June 1759 Mr Potter preached to us upon a fast day & upon the Sabbaths of July ye first & July the 8th

July 9th 1751[4] At a Church meeting duly Notifyed the Church

[1] Here "the" is crossed out.
[2] Here "of" is crossed out.
[3] Here "but" is crossed out.
[4] An evident error for "1759."

mett at the meeting house in the first Precinct and Thomas Foster was Chosen Moderator

Then the meeting being opened with prayer The Question was put whether the Chh would now proceed to the Choice of a Pastor Voted in the affirmative, thirty members being present Sixteen members Voted to Come to a Choice Then the members were Called upon to bring in their Votes for a Pastor there being then 31 members Present and upon Sorting & Counting the Votes it appeared that The Revd Mr Nathaniel Potter was Chosen to the Pastoral Office over this Church he having Nineteen Votes out of 31 Voters there being no more present

Then the Church Voted to Chose George Watson Larazus LeBaron & Thomas Mayhew A[1] Comtee to cause the Votes of the Church & Precinct (in Case the Precinct Concur the Churches Choice) to be laid before Mr Potter for his acceptance as also to Lay the Votes of the Church before the Precinct for their Concurrence. which was done at a meeting Called for that purpose & the Precinct Concured the Churches Choice. Mr Potter while he had The Call under Consideration sent Mr Baily who preacht three Sabbaths & Mr Livermore who preached two Sabbaths, in which time some melancholy things opened with Respect to Mr Potters moral Charecter and then he Sent us his answer as Follows

Brookline August 16th 1759

Dearly Beloved

It will be sufficient to Inform you that such is the state and Posture of things with Regard to me as will not Permit me to accept your Invitation. I do therefore by these give you a Denial wishing you a Pastor after Gods own heart and all Spiritual Prosperity. I beg your prayers for me, now I have left the Sacred work, and for my family

I am your very humble Servant

Nathaniel Potter

Thus this poor Church seemed to be saved from Ruine. [31]

Then the Church appointed August the 23 to be kept as a day of fasting and prayer and to seek diretion from God with Respect to our ministerial affairs.[2] Passed the following Vote, to be Read to

[1] Written over another word.

[2] Written over another word.

ye Congregation upon ye Lords day which was accordingly Read & the Congregation[1] very unanimously attendd the fast the Vote is as follows Viz This Church Considering the many Frowns of Divine providence upon them & Especially Their[2] Disapointments with Regard to the Resetling the Gospel and ordinances of Christ among them have agreed to Sett apart[3] Thursday the 23: of August currant as[4] a day of fasting and prayer to humble themselves before God for their Sins and to Seek of him the great Blessing of a faithful minister of Jesus Christ, and they earnestly desire the Congregation to Joyn with them in observing and keeping the day & Pleading with God for this Blessing, and the Blessings of Love & Peace that the God of Love & peace may yet dwell with us & bless us. — and the day was kept by Chh & Congregation the ministers Called in to assist us upon ye Fast were[5] Messrs Angier Shaw Parker & Conant, Mr Angier & Shaw Preached Mr Parker & Mr Conant also prayed

Application was made to ye above named ministers to Recommend some Candidate to us but they Could not Recommend any that they had any good degree of acquaintance with, at Least were not United in any to advise us to.

Monday the 27th of August at a Church meeting duly Notifyed Thos Foster was Chosen moderator, the meeting was opened with Prayer and then held a Considerable Conference Relating to what steps were proper for ye Church to take under our Difficulties but Considering there were so few Brethren at the meeting the meeting was adjourned to Monday ye 3^d of September Next to meet at ye meeting house in the first Precinct at three aClock in ye afternoon. The Chh mett at the adjournment ye meeting was opened with prayer

1 Voted that some Person be Chosen to go to Connecticutt and there to Confer with those ministers that were at the Councell at Guilford when this Church & Congregation made application to the Revd Mr Sprout to settle with us in the ministry and take their & other ministers [32] Advice with Regard to making a second application to ye Revd Mr Sprout to settle with us and to Confer with

[1] Here the words "in a" are crossed out.
[2] This word has been altered.
[3] Here a word is crossed out.
[4] This word has been altered.
[5] Altered from "was."

the Revd Mr Sprout & with his Church and see if there be any opening or grounds to hope that Mr Sproute may be peaceably obtained if this Church and Congregation should Renew[1] their Call and application to him and to make Report to this Church & Congregation Also if there be no encouragement of Mr Sprouts being obtained to See if a Candidate maynt be obtained to Come and preach to us for two or three months, or if their should be Encouragement of obtaining Mr Sproute to Endeavor to procure a Candidate to preach to us for some time at least So long as ye Church & Congregation shall have Determined whether they will make another application to ye Revd Mr Sprout or not

2 Voted that Thomas Foster Esqr be the person to go to Conecticutt & make application to the ministers &c agreable to the Vote of the Church

3 Voted that Deacon Bartlett George Watson Esqr & Thomas Mayhew be a Com^{tee} to Joyn with a Com^{tee} of the Precinct to procure some proper Person to Supply ye Pulpit for the three Coming Sabbaths

4 Voted that ye moderator Lay these Votes before the Precinct for their Concurrence and for the Precinct if they See Cause to Chose Some proper person to go to Connecticutt with Deacon Foster upon ye Business mention^{d} in the Votes of the Church

These Votes were Laid before the Precinct ye Precinct Concured them Chose a Com^{tee} to Joyn ye Churchs in providing Some proper person to Supply ye pulpit. & Deacon Foster to go to Conecticut.

Accordingly Mr Williamson of Philadelphia who was in these parts was obtained to Preach the three Sabbaths, & Deacon Foster went to New haven it being their Commencement, advised with ye former Councell & a number of other ministers who advised y^{t} Mr Bellamy[2] should go with him to Guilford and Confer with Mr Sprouts Chh & Congregation about Mr Sprouts Removal to Plymouth and[3] [33] See if they Cod not be pravaild with to Consent y^{t} Mr Sprout should go to Plymouth or Joyn with the C^{hh} of Plymouth In Calling another Councell to advse them in ye affair. Mr Bellamy[4]

[1] Altered from "renewed."
[2] The fifth letter in this name has been altered.
[3] This word is in the hand of Mr. John Cotton.
[4] The fifth letter in this word has been altered.

accordingly went and spent several days there & took a great deal of pains with the people to bring them to one or the other of ye forementioned proposals but they would Consent to nothing nor Condesend in the Least to any proposals Relatave to Mr Sprouts Removal, when all hopes as to Mr Sprout faild Mr Chandler Robbins was advised to as a Candidate who then had a Call under his Consideration from ye Church & Society in Middlefeild in Connecticutt accordingly I applyed to him who after some time of Consideration & taking advice Concluded to Give a Negative Answer to middlefeild & Come to Plymouth. I Returned to Plym^o^ a Saturday night before the Last day of Mr Williamson^s^ Preaching Expired the Chh & Congregation was stayed aftr Service was over at Night & I Reported what I had done and the Next Sabbath Mr Robbins Came and began to Preach with us and Continued to Preach to us, to the 30th of October 1759, when the Church had a meeting in the meeting house in the First Precinct upon Tuseday[1] of ye s^d^ 30th of October at two aClock in the afternoon The Church being duly Notifyed Thomas Foster was Chosen Moderator and the meeting was opened with prayer

The Question was first put whether the C^hh^ wod now Come to ye Choice of a Pastor it Passed in the affirmative there being only 2 Votes to the Contrary Then the moderator Called upon the Brethren to bring in their Votes for a Pastor in writing (there being 36 Votes present) and aftr Serious Consideration & Earnest application to the throne of grace for Direction and that God wo'd favor this C^hh^ with a rich ascension Gift of our ascended Lord & Redeemer the Votes being brought in upon Sorting & Numbring the Same it appeared that Mr Chandler Robbins had 33 Votes Mr Hugh Williamson two & one member y^t^ did not Vote [34]

Then the Church Voted to Chose five Persons a Com^tee^ to Lay ye Vote of ye Church Chosing Mr Chandler Robbins For their Pastor before the Precinct for their Concurrence Viz Thomas Foster Coll Watson Thos Spoonr Deacon Bartlett & Deacon torry

Then the Question was Put whether it be the mind of this Church in Case the Precinct concur the Church^s^ Choice of Mr Chandler Robbins for their Pastor that before Mr Robbins Gives his answer he should declare his assent & Consent to the New England Confes-

[1] The first part of this word has been altered.

sion of faith Commonly Received in these Churches, or Exhibit one in writing to the Satisfaction of the Church, it Passed in the affirmative.

Then the Church Voted That Thoˢ Foster Doctr LeBaron, Deacon Bartlett Thomas Mayhew & Deacon Torrey be a Comᵗᵗᵉᵉ to Joyn with a Comᵗᵗᵉᵉ of the Precinct (provided the Precinct Concur the Churches Choice) to Cause the Votes of the Church & Precinct in some Suitable manner to be Laid before Mʳ Robbins for his acceptance. Praying that God wo'd Incline his heart to accept the Call and that he may prove a great Blesing to us and ours that at last both he that sows and we that Reap may Rejoice together.

The Votes of the Church were accordingly Laid before the Precinct at a meeting of the first Precinct Called & duly warned for that Purpose and the Precinct Concurred the Churches Choice and Joyned a Comᵗᵗᵉᵉ to Lay yᵉ Votes of Church and Precinct before Mʳ Robbins which was accordingly done, and after some time of Consideration & advice Mʳ Robbins gave his answer, after Publickly declaring before the Church & Congregation his assent & Consent to the New England Confession of[1] faith agreable to the Vote afore mentioned and the answer is as follows[2] [35]

Mʳ Robbins's Answer to the Call &c[3]

To the first Church & Congregation in Plymouth

Dearly beloved Friends,

Inasmuch as God has in his wise, overuling Providence disposᵈ your Hearts in such a Manner, as that you have given me a Call & an Invitation to settle with you in the Work of yᵉ Gospel Ministry; It appearing to me an Affair of very great Consequence & Importance, I have not darᵈ to rush on hastily in any Conclusions about it. I have therefore, (together with the deliberate Advice of pious & judicious Friends) I trust made serious & earnest Application to the Throne of Grace, to beg Direction of yᵉ great Fountain of Wisdom, & Head of all divine Influences in the important Matter before me. And reflecting upon the kind & generous Disposition which you have manifested towards me, & seriously considering all the various Steps of divine Providence, relative to my coming among you, & your calling me to settle with

[1] This word, apparently in the hand of Mr. John Cotton, is interlined.

[2] Here end the entries in the hand of Deacon Thomas Foster.

[3] This entry is in the hand of the Rev. Chandler Robbins.

You, I have — (I would speak it with the profoundest Sense of my Unworthiness & Insufficiency for a Work so important & arduous, & wth humble Reliance & hearty Dependance on God for his needed Spirit & Presence thrô the whole of the Work) — concluded to *Accept* of your Call & to *settle* in the Work of the Gospel-Ministry with You. — Now earnestly requesting your joint & fervent Prayers, that God would in great Mercy follow this Conclusion with his Blessing; that the future Relation, which, by the Leave of Providence, we may sustain to Each other may not be in Judgment to either of us. And that God would grant to a very weak Instrument, all that Wisdom, Grace, Knowledge, Prudence & the special Aids & assisting Influences of his holy Spirit, so absolutely necessary for the right & faithful Discharge of so important and momentous a Trust. And that my Labours among you may not be in vain in the Lord; but that we may be mutually serviceable to, & instrumental in building one another up in Holiness & Comfort thrô Faith to Salvation. and that at last, both You & I, he that sowes & they that reap, may of Gods free & rich Grace thrô our Lord Jesus Christ, be admitted to rejoice together in a World of Eternal & glorious Rewards.

I am Yours in the dearest Bonds of Love & Christian Fellowship

CHANDLER ROBBINS

N B. *This Answer was read Decr 23^d 1759.*[1]

Consequent[2] upon this Answer, a Church & Precinct Meeting was called.

The Precinct met first, and sent in the following Request to the Church.

At a Precinct Meeting of the first Precinct in the Town of Plym^o on the 31st Day of Dec^r *1759*. The Precinct Voted, that the Church be desired to fix the Time of the ordination of the Rev^d. Mr Chandler Robbins and sent for an ecclesiastical Council for that Purpose; And that this Vote be laid before the Church by the Moderator.

A true Copy Attest SAM^H BARTLETT Precinct Cler

At a Chh Meeting duely notified to consider what steps were proper to be taken relating to the ordination of Mr Chandler Robbins

[1] The hand of Mr. Robbins here ceases.

[2] From here to the bottom of p. [38] of the text — or p. 327 of this volume — the entries are in the hand of Mr. John Cotton.

met in the [36] meeting House upon Monday the 31st of December. *1759.*

Thos Foster Esqr was chosen Moderator, who opened the meeting with Prayer.

1. The Church unanimously voted to proceed to the Ordination of Mr Robbins upon the last Wednes-Day of January next, agreeable to the foregoing Vote of the Precinct.

2. Then voted to Send to 20. Churches Viz Mr Robbins's in Branford & Mr Sprout's in Guilford in Connecticut, The 4. Churches in Bridgwater, Two in Middleborô, one in Taunton, The Chh in Berkley, The Chh in Raynham, The Two Churches in Rochester, The first Chh in Plympton, The Chh in Hallifax, The Chh in Abington, The two Churches in Attleborough, The Church in Milton, The Chh in Bristol. To which was afterwards added Mr Wheelock's Chh in Lebanon — Connecticut, which made 21.

3. The three Deacons were appointed a Comitee to sign the Letters-Missive to the several Churches.

4. Voted that the Revd Mr Nathanael Leonard the Pastor of this Church be sent to and desired to attend the ordination before his Dismission from his pastoral Relation to us.

January 27. 1760. Lords Day PM The Pastor the Revd Nathanael Leonard notified the Brethren to attend in the Meeting House the next Wednesday by nine of the Clock A Chh Meeting to consider & do what shall be thought proper respecting the ordination of Mr Robbins and also the Dismission of the Pastor.

January 30. 1760. The Church met according to warning, and after the Revd Mr Leonard had prayed, past the following Vote

That Mr John Cotton & the 3. Deacons be a Comittee to wait upon the Council now convened in this Place to desire them to proceed to the ordination and also to ask their advice respecting the Revd Mr Leonard's Dismission agreeable to a former Vote and also authoriz'd said Comittee to sign Mr Leonard's Dismission & Recomendation in the Chhs behalf in case the Council advise to his Dismission.

NATHANAEL LEONARD Pastor

The Deacons having sent out Letters-Missive to 21. Churches pursuant to the vote above, on the 30th of January *1760.* 14. Churches

convened (12. of them by their Pastors & Delegates and 2. of them by their Delegates only) Viz The 1st 3d & 4th of Bridgwater, The first of Rochester, The first of Plimpton, The first of Middleborô, Abington, Hallifax, Bristol, Taunton, Raynham, Berkley, Milton, and Branford in Connecticut Colony. — They having formed into a Council, the Comittee of the Chh waited on them & desired them to proceed to the ordination and also asked their advice respecting the Dismission of their former Pastor.

The Council having advised to the Dismission of the Pastor agreeable to his Request, They then proceeded to the ordination — The Revd Mr Wales of Raynham begun the solemnity with Prayer, Mr Robbins [1] [37] of Branford preach'd from John XXI. 15. 16. 17. and then after the Chh had renewed their Call of Mr Robbins to the work of the Gospel ministry among us, Mr Perkins of Bridgwater gave the Charge, and He & Messrs Leonard, Angier, Parker, Wales & Robbins assisted in laying on of Hands: Mr Angier gave the right Hand of Fellowship. — The Council then assisted in Mr Leonard's Dismission — And the Church voted to dismiss & recomend him in the Terms following.

Whereas we have for many Years enjoyed the learned, orthodox & godly Ministry of the Revd Mr *Nathanael Leonard*, and he thro' bodily Indisposition being incapacitated from further carrying on said Work, and he now desiring a Dismission from his Pastoral Relation to us, and we having the Advice of an ecclesiastical Council now convened in this Place, to grant his Request; we hereby signify our Compliance, and accordingly dismiss him from his Pastorate over us. — At the same Time acknowledging it as a great Favour of Heaven, that we have enjoyed his Labours So long. Viz. For near three & thirty Years: In this Time we have found him a diligent, zealous, faithful Minister of Jesus Christ, and have great Reason to be humbled before GOD for our own Unfruitfulness, and for GOD's correcting Rod in removing him from us. — And we do freely & heartily recommend him to the work of the Ministry, if GOD should restore his Health; and also to the Communion of the Churches, Particularly to the Comunion of the first Church of Christ in *Norton*. — We desire still an Interest in his Prayers, wishing him & his Family all Blessings, temporal, spiritual & eternal.

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[1] Rev. Philemon Robbins, father of the Rev. Chandler Robbins. For the title of Mr. Robbins's sermon, see pp. lxi–lxii, above.

[This was afterwards signed by John Cotton, Thomas Foster & John Torrey in the name & behalf of the Chh, Deacon Bartlett one of the Comittee chosen for this Service being absent.] [1]

The Dismission being compleated, Mr Parker of Plimpton made the concluding Prayer. — And after singing a Psalm sutable to the occasion, The Revd Mr Chandler Robbins (our Pastor) gave the Blessing. — Whom, we humbly hope, GOD will make a rich & lasting Blessing to us & ours.

After Mr Leonard's Decease, the following account was given of him in the public Prints. —

June .11. *1761.* Dyed the Revd Mr *Nathanael Leonard* at *Norton* in the 62d year of his Age, and was decently interr'd on Saturday the 13th, His Funeral being attended by a considerable Concourse of People from that & other Towns in Token of Respect & Regard. — He was settled in the work of the ministry in Plymouth July .29.*1724.* and continued labouring in word & Doctrine among them, till he was taken off from his work by his [38] growing Infirmities — He was Subject from his Youth to an hereditary Ptisick & Head-Ache, which many Times prevented his publick Labours — But these & other Disorders were all at last Swallowed up in a parylitic Distemper, which Seized him as he was preaching on the Sabbath November .9. *1755.* — After this he desisted from his work for some months, his Flock providing him an Assistant: But in the Spring of the Year *1756* being Somewhat recruited, he preached again, and followed it constantly till the 22d of July — But his Infirmities of Body increasing, he was again obliged to desist. — And after he had rested some months, not seeing any Prospect of recovering his Health and so of discharging his work, He tho't it best to ask a Dismission, which his Flock with Regret & Concern consented to — And then removing with his Family to Norton his native Place & where his estate lay, he remaind in a weak & declining Condition (tho' not confined to his House) to the Day of his Death; which happened very suddenly — A repeated Shock ('t is tho't) of his former Distemper carried him out of the world in a moment, after he made some little Complaints of a Pain in his Stomach and a Numbness in one of his Arms. — But we have the utmost Reason to think, that Death was no surprize to him. — He at times Seemed to long for its Approch — and no doubt was habitually ready for the awful summons. — He was a Man of considerable natural Abilities (as well as of acquired Accom-

[1] The square brackets are in the original.

plishments,) of a clear Head, Solid judgment, penetrating Tho't, Excelling in Conference and in giving Council & Advice in difficult Cases. — He had made great Improvements in Philosophy, but especially Divinity — was a clear & sound Gospel Preacher, making Christ his Alpha & Omega in his preaching — He Seemed to be carried above all his natural Infirmities in the late Time of remarkable Awakenings, and was in Labours more abundant; and GOD was pleased to bless him with considerable success. — He was of a mild pleasant affable Disposition, prudent, hospitable, generous & liberal to the Poor — A loving Husband, a tender Parent, a kind & obliging Friend, A faithful Reprover even to those that were dear to him when he apprehended there was occasion for it, And ever couragious & bold in the Cause of his Master & in promoting the Interest of vital Piety. — In Short, He excelled in the graces and Duties of the christian Life: — And now he is no more, we that survive have Reason to arise & call him blessed: — *For blessed are the Dead that dye in the Lord &c.* Rev.XIV.13.[1] [39][2]

Votes & Transactions[3] of the C^hh^ since my Ordination to the pastoral Office over it.

CHANDLER ROBBINS

June 12.1763. Lords Day — I read to the C^hh^ in Presence of the Congregation, a Letter missive from the 1st Chh in Woodstock in Connecticutt, desiring the Assistance of this Chh by their Pastor & Delegates, at the Ordination of Mr Abiel Leonard to ye pastoral Charge & Office over them, on the [4] 23^d^ of instant June, ye Day fix^d^ upon for his Seperation to that Office. After I had communicated the Letter to them, I signify^d^ to the [5] C^hh^ that as I have but just come off from a long Journey to Connecticutt, I could not attend myself — however propos^d^ to them whither they would vote to send Delegates to attend the Council — Voted in the Negative — The Reason of which was (as the C^hh^ declar^d^ after) because the Pastor could not go.

1764. March 25th I this Day propounded to ye C^hh^ the Desire

[1] This extract is taken from the Boston News Letter of June 25, 1761, p. 3/1. The entries in the hand of Mr. John Cotton here cease.

[2] The entries on pp. [39–102] of the text — or pp. 327–429 of this volume — are in the hand of the Rev. Chandler Robbins.

[3] The words "Votes" and "Transactions" are underscored.

[4] Here a word is crossed out.

[5] Altered from "them."

of Lydia Cornish of Ponds to join in full Commun^{n} wth this C^{hh} — she being sick & unable to come to the public Worship.

April 1. Lords Day — Read before the Church & Congregation the Relation & Confess^{n} of Lydia Cornish — then stay^{d} the Church to know their minds with Regard to admitting her to full Communion, out of the ordinary Method, she being confin^{d} to her House by sickness & tis not probable will ever be able to go abroad again. The Church upon the whole thot it best, as it was a singular Case, to have a C^{hh} Meeting on a Week Day on Purpose to consid^{r} further & determine upon it — Accordingly I notify^{d} the Brethren to meet on Monday the 9th Day of this Month at 3 o'Clock P.M in the Meeting House. The Chh voted at this Time to accept her Confession & restore her to Charity.

April 9th The Church met accordingly ye Meeting open^{d} with Prayer & after long Debate & Consultation as there were but few at the Meeting & they not fully prepar^{d} to act upon the Affair, It was concluded to refer it to Thursday next viz, The *Fast Day*, & so adjourn^{d} with^{t} acting upon ye Case.

April 12th Thursday. I Stay^{d} the Church after public Exercise, & desired them to consid^{r} & determine upon the Case above mentioned — It was urged, that, such a Method of admitting Members to full Communion, in a Private house, that were confined by Sickness, Old Age or other Infirmities, would be going out of ye Practice this Church as well as others have always been in, & it was apprehended, wou^{d} be of dangerous Tendency on many Accounts — & therefore, althô they have Charity for the afores^{d} Person, & are dispos^{d} to deal in all possible Tenderness wth her, yet they could not think it best to deviate from the standing & ordinary Method of recieving Persons to full Communion, which they must do sho^{d} they grant the Request. Upon the whole therfore the Chh came to the following Vote — viz Verte [40] Church Votes & Transactions [1]

Voted. — "That the Church are so far satisfyed, that they are willing to recieve the aforemention^{d} Person Lydia Cornish to their Communion, in Case God shall in his Providence, restore her so that she is able to come to his House & renew her baptismal Covenant in the Presence of all the People. But that at present, they do not see

[1] The headings to the pages and the dates at the beginning of entries are frequently underscored in the original. They are here printed in roman type.

Light to proceed in the Manner that has been proposed." So ye Chh [1] was dismiss^d

July. 9th 1764. At a Meeting of the C^hh (duly notify^d) at ye Request of a Number of the Brethren, to confer together on some Matters relative to Singing in public Worship, & also to consid^r the Cases of some of the C^hh who withdraw from our Communion without giving the Reasons of it — The Brethren met generally, & after some considerable Conference, came to ye following Votes.

1. Voted that our Brother John May be desir^d to set the Tune in Concert in order for the better, more regular & Decent Carrying on of that heavenly part of ye Worship of God, viz Singing in the House of God.

2. Voted that ye Deacons Foster, Bartlett & Torrey be a Comitee of this C^hh to go & Enquire of the Persons refer^d to above, into the Reasons of their Withdrawing from our Comunion, & make Report to the Church. — The Meeting was open^d & concluded with Prayer, singing a Psm & ye Blessing.

Nov^r — I stay^d the Brethren after public Worship on Lords Day, & read to them a Letter I reciev^d from our Sister Esther Jackson, desiring the Priviledge of Baptism for an Orphan Child of ab^t 2 Years old, under her Care. Some Talk was had upon it, & 'twas thôt best to defer it for further Consideration. After some Time, of a few Weeks, Stay^d & convers^d further upon it; But as it was a New Thing in many Respects, many were not sufficiently satisfy^d to grant her Request, And upon the whole, it was determin^d not to proceed any further in the Affair for the present.

1765. Feb^r 28. After public Lecture stay^d the Brethren, & inform^d them of the Desire of John Cornish, that his Children, by his Wife Lydia Cornish, deceas^d, (whose Case is recorded in the foregoing Page) might be admitted to be baptiz^d upon her Right, & considering what she had done before her Death, & also w^t the C^hh had acted upon it, The Church now

Voted That they think it proper, and are therefore willing that her Children be admitted to Baptism, on ye Right of their dec^d Mother. [41] 1767 Church Votes & Transactions

Lords Day. April 19. 1767. Read to ye C^hh a Letter Missive from the C^hh of Christ in Hallifax desiring the Presence And Assist-

[1] This word, badly blotted, has apparently been altered.

ance of this Chh on the 29th Instant, with their Pastor & Delegate or Delegates, to form, with several other Chh's, into an Ecclesiastical Council for the Ordination of Mr Ephraim Briggs of Norton to ye pastoral Office over them: Whereon the Chh Voted

1. That they would comply with the Desire of the Chh in Hallifax mentioned in their Letter to this Chh.

2. That our Brethren John Cotton Esqr & Col George Watson attend with the Pastor, as Delegates from this Chh on ye Occasion aforementd.

April 29. The Pastor with the aforementioned Delegates attended the Ordination this Day, when, after Mr Briggs had given answer to some Questions proposd & exhibited a full & satisfactory Confession of his Faith in writing The Council, consisting of seven Chhs proceeded to his Ordination — Revd Mes *Conant* made the first Prayer, *Porter* preached, *Angier* gave the Charge, *Green* prayd after ye Charge & *Shaw* the Right Hand of Fellowship — the whole was conducted with Decency & Order.

May he long continue, with that Chh & People, a faithful & successful Minister!

Novr 8th Seth Barnes, a Member of this Chh, tho' now livs in Nova Scotia made a public Confession of the Sin of Fornication, & the Chh voted to restore him to Charity & recieve him to their Communion, as Providence may give him Opportunity.

1768. Janry 31. Read to ye Chh & Congregation a Memorial from the Revd Mr Silas Brett of Freetown setting forth his needy & distressd State with Regard to Temporals, praying for Charity &c Whereupon Febry 7th viz ye next Lords Day was collected for him by free Contribution of ye Chh & Congregatn ye Sum of £63.10. O Tenr which was sent him by ye hand of Mr Elkanah Watson, who bro't back a Receipt of Mr Brett for the above Sum.

July 31. 1768. Read to ye Chh a Letter missive from ye 2d Chh in Rochester (of which ye Revd Mr Ivory Hovey is Pastor) desireing the Presence & Assistance of this Chh by yr Elder & Delegate or Delegates, at a mutual Council, to meet on Tuesday ye 23d of Augst next, to give Advice under their present broken, divided Circumstances, by Reason of some Difficulties & Contentions that have unhappily subsisted for some time among them, & between the Pastor & a Number of ye Chh & Society — After which ye Chh Voted

1. That they are willing to comply with their Desire — & Voted

2. That Deacon Thomas Foster & Deac^{n} John Torrey be the Delegates to [1] attend the Pastor at ye s^{d} Council, as Representatives of the Church. [42] 1768 Transactions of the C^{hh}

Augt 23^{d} This Chh with 3 others viz. ye 3^{d} in Bridgwater — 1st in Middleborô & the Chh in Sandwich met in ye 2^{d} Parish in Rochester to hear, & consider & advise on ye aforementioned Difficulties between ye Revd Mr Hovey & his People — and after spending the Week upon it, came to a Result on ye 27th, in which ye Council advis^{d} to mutual Forgiveness & Forbearance, & that ye Complaints exhibited against Mr Hovey are not of so great weight in their Opinion as that ye Pastoral Relation between him & his pp^{l} ought to be dissolved, &c Read the Result to this Chh on ye Sabbath after viz Augt 28. — May the Lord be their Healer of Breaches, & restore Peace & Love to y^{t} unhappy Chh & Pp^{l}.

1769. Mar.12. Stay^{d} ye Chh, being Lords Day, Evening, & acquainted them with ye renewed Request of our Sister Esther Jackson to have the orphan Child under her Care admitted to Baptism on her Right, as ment^{d} in *Nov^{r}—1764*. And after a little Conference upon it, the Chh unanimously *Voted* to grant her Request, — & the Voted. Child was accordingly baptiz^{d} ye next Lords Day.

1769 Octr 15th Stay^{d} ye Brethren of ye Chh after ye Blessing was given, at ye Desire of our Sister Lydia Samson (once Barns) to lay her Case before them, being many Years ago suspended from Communion for ye Suppos^{d} Marrying Jonathan Samson, whose [2] first Wife was her Niece — Said a few Things on it, but refer^{d} ye full & further Consideration of it to Wednesday after next — viz ye 25th of this Month — And Accordingly notify^{d} ye Chh to meet at this Place on s^{d} Wednesday at 3 Clock P M.

October 25th This was ye Day appointed for ye Chh to meet & consider further the Case of our Sister Lydia Samson alias Barnes, but there were so few of the Brethren who met, that, partly on that Account, but principally because twas judged best for her sake that the Affair should be entirely drop'd, as ye Consequence might otherwise be greatly to her Prejudice & Hurt, it appearing also that the Members of ye Chh were, the greater Part of them, by no means

[1] Here "represent" is crossed out.

[2] This word has been altered.

satisfy^{d} of ye Lawfulness of such a Marriage, but of the contrary Opinion, The Affair was accordingly drop^{d} without so much as the Formallity of a Chh Meeting.

Novr 26th *Flora*, a Member of this Chh, sometime since ye Negro Servant of Mr John Bartlett, now living at Middlborough, having for many Years absented herself from the Communion, being notoriously guilty of scandalous Drunkenness, Profaness, & Disobedience, made a *public Confession* of these Sins, & the Chh thereupon voted to restore her to their Christian Charity & Communion.

Novr 30th Stay^{d} ye Chh after Lecture, & propos^{d} to them to choose one or more Persons (since our dear Brother John May is taken from us by death who was our former Chorister) to lead in singing in the [43[1]] publick Worship. & after some Conference upon it, the Chh chose four Persons, viz our Brethren *William Crombie, Deacon Torrey, Amaziah Churchill* & *Robert Bartlett*, to be mutually assisting in that Business as they shall choose & Occasion call for.

1770 Lords Day Janu^{ry} 28. Notify^{d} the Brethren of the C^{hh} to meet on Thursday next, immediately after the Lecture, to consider & determine the Affair of changing the Version of ye Psalms sung in publik Worship, as we have had Dr Watts's & Tate & Brady's upon Trial for 3 Years past, once a Day — & many were desirous of coming to a Determination, it being thôt the Church should take ye Lead in such an Affair.

Feb^{ry} 1st After Lecture the Church accordingly stay^{d}, but it being an extreme cold Day, it was moved that the Consideration of ye affair of ye Version of ye Psalms should be postponed to a more convenient & comfortable Season. So ye Matter rested, without adjourning to any particular Day.

Feb^{r} 11th Being desired, I notify^{d} the Brethren of ye Chh to meet on Tuesday next at ye Meeting house in order to conclude upon Something relative to ye Version of ye Psalms.

Feb^{r} 13th The Brethren met, in Number 23. (it being a very rainy Day) and after some considerable Discourse upon the Affair — The Question was put seperately to Each Member, whither they were[2] for exchanging the *Old Version* for any other — & it appeard

[1] At the top of p. [43] is written "Transactions of ye Chh."

[2] Here the words "for introducing Tate & Brady's or ye Old Version" are crossed out.

that *twelve* of ye Brethren were for continuing y^e^ *Old Version* & Eleven for *Tate & Brady*. The Pastor afterwards signify'd his Choice for *Tate & Brady*. So that there being a Tie, the Matter remained yet undetermin'd. It was manifest, in the Course of ye Conversation, that several of ye Brethren rather prefer^d^ *Dr Watts's*, but as this was more particularly obnoxious to some others of ye Brethren, they were willing to condescend to vote for *Tate & Brady*, that is to be understood, with the *Hymns* annexed to it, as we have use^d^ it in Time past.

After this, it appearing that a respectable Number of ye Church were not easy with continuing y^e^ *Old Version*, It was moved, that altho' that Version be not laid aside, yet that a Vote be called whither Tate & Brady, with ye Hymns, should be sung in publick, wholly, (with ye Approbation of the Congregation) for Six Months to come, in order that we might be [44[1]] be more thoroughly & universally acquainted with it, & the Vote being call^d^, it passed in the *Affirmative* unanimously

The Meeting was carry^d^ on with a very agreable Unity & a Condescending Spirit — & was both begun & concluded with Prayer — & then ye Blessing given.

April 8th Read a Letter missive from the 2^d^ Chh in this Town, desireing the presence and Assistance of this Chh by their Pastor & Delegates to convene with 6 other Chh's on the 18th of this Month, for the Instalment of ye Revd Mr *Ivory Hovey* over the Chh & Congregation in ye 2^d^ Precinct in this Town. The Church voted a Compliance with the Request, & chose Deacon Bartlett & Doct^r^ Le Baron to go as Delegates on the Occasion.

April 18. The Pastor, with ye Delegates chosen, attended with ye other several Chhs upon ye Instalment, & ye Revd Mr Hovey was peaceably install^d^ over ye 2^d^ Chh in this Town — whom we pray God would make a rich & Lasting Blessing to y^m^ & their Children.

Aug^st^ 12th *Lords Day* — The Chh, at the Request of Mrs Trenholm (Wife of Mr William Trenholm) a regular Member of the Church of England, who has lived in this Town near a twelvemonth & is a Person of sober Life & Conversation, Voted

That whereas Mrs Trenholm was admitted to occasional Communion with this Chh ye last Lords Day at ye Sacrament of ye Lords Voted

[1] At the top of p. [44] is written "1770 Church Records."

Supper, & now desires Baptism for her Infant Child, that her Request be granted, & that she may hereafter be admitted to occasional Communion with us in special Ordinances. — Voted Unanimously.

mo This Vote was passed professedly with a View that it may seen by after Generations, that this Chh do not renounce, but are very willing to hold Communion with regular Members of ye Chh of England.

Lords Day Decr 16. At Evening Notify^d ye Brethren of the Church to meet in the meeting house next Wednesday little after 2 Clock P M, to consider some Matters of Import^ce then to be laid before them, relative, in general to *Chh Discipline*; I had been preaching a Number of Sermons on ye Subject before — from *2 Tim.2.19.* "Let y^m y^t name ye name of Christ depart &c" — wherein I endeavour^d among sundry other Things more particularly to show that ye Practice of admitt^g Persons to own y^r baptismal Covenant & so enjoy^g Baptism for y^r Children, without coming into full Communion, which this Church have been [45[1]] in for about 40 Years past, (introduced by *Mr Leonard*) is not a Practice warranted by Scripture & therefore ought not, as I apprehend, to be persisted in.

Decr 19th The Church met accordingly, but it not being a very full Meeting, & several of ye Brethren manifesting a Desire to have the several Articles read, which they were to consider of, & then to have some time to think of 'em, before we come to a Determination on them, being Matters of great Import^ce, the Pastor readily consented to ye Motion — & accordingly read ye several Articles, & then adjourn^d ye Meet^g, to no particular Day, but ye Day to be mention^d hereafter in public by ye Pastor.

The Meeting was began & concluded with Pray^r & a Bless^g.

The Articles propos^d to ye Chh for their Consideration, were ye following

1. To consider ye Cases of two scandalous Members, viz Patience Burgiss & Lydia Phillips — guilty of Fornication, the first being a Widow & yet having a Child of late — the other having a Child also, her Husband being a long time absent, if not dead.

2. To consid^r ye Cases of several other Members, walking disorderly in absenting y^mselves for a long time from Communion, & some of them reported to be otherways disorderly.

[1] At the top of p. [45] is written "1770 Church Records."

3. Also ye Case of Jane Tinkham (who is an occassional Communnicant, being a Member of Middleb^o Chh — but lives in this Town), whither her Conduct be not such, from universal Report, as to deserve, that she be suspended from occassional Communion.

4. Whither ye Chh will consider & determine any Thing relating to ye Children of ye Chh who have or may fall into Scandal.

5. Whither it be the Opinion of this Chh, that a Person who is the Head of a Family, living in ye Neglect of Family Prayer, be not guilty of a Censureable Evil.

6. Whither it be the Opinion of this Chh that the half way Practice of owning or entering into Covenant, which has of late years, been adopted by this Chh, be a scriptural Method — or a practice warranted by s^d Word of God, & so to be persisted in.

7. Whither it be not ye Opinion of this Chh, that Members of Chhs moving into this Town & becoming Inhabitants, & desireing & expect^g Communion with us in special Ordinances, should, as soon as may be, remove their special Relation from ye Chh they came from, to this, & incorporate with us. & so of ye Members of this, removing to other Chhs &c

8. Whither the Chh will not come to a Resolution & solemnly agree & covenant with each other, to be hereafter more particularly careful in watching over one another according to ye Rules of ye Gospel & our own express Covenant Engagements — & this from a Sense of our Shameful & Sinful Neglect hereof in times past.

9. Settle the Version of ye Psalms to be us^d in publick Worship, which has for sometime past been under Consideration. [46] 1771 Records of Chh Transactions.

Jan^ry 6th Lords Day Evening — The Pastor notify^d ye Brethren to meet in ye Meetinghouse next Tuesday, to consider further & determine those Things that were laid before them ye last Chh Meeting, [see ye preced^g Page.] [1] to meet at 2 Clock in ye Afternoon.

Tuesday Jany 8. The Church met accordingly — & after Prayer, the Pastor read over ye several Articles again, y^t are propos^d for their Consideration And they concluded to go upon ye 9th Article in ye foregoing Page first. And after some little Conversation, (as it is an Affair that has before sundry times been under our Consideration), came to ye following Votes.

[1] The square brackets are in the original.

1. Voted that *Tate & Brady's Version of ye Psalms*, be hereafter sung in ye public Worship, in ye Room of ye Old New England[1] Version, provided ye Congregation consent to it.

2. Voted that the *Hymns* also that are annexed to this Version (whereof there are now a hundred & three) chiefly of *Dr Watt's* Collection, be made use of likewise with the Psalms, promiscuously.

3. Voted, with Respect to ye 1st Article in ye preceeding Page, That ye Pastor be desired to discourse with or write to Patience Burgiss & Lydia Phillips & let them know that this Chh expect they forthwith make their Peace with God & the Chh by a humble, penitent Confession of their Sin, or that ye Chh will, otherwise, proceed to admonish them.

4. Voted that the 3 Deacons, Foster, Bartlett & Torrey, be desired to go & talk with those Members (refer^d to in ye 2^d Article) who have absented themselves from Communion for some time, or otherwise walked disorderly, & endeav^r to bring them to a Sense both of their Sin & Duty.

5. Voted — respecting Article 3^d, that the Pastor be desired to discourse wth s^d Jane Tinkham, & inform her that her Conduct has been such, on many accounts & her Behavior so contrary to ye Gospel, that it has caused such Grief & Offence to several of this Chh, as that they cannot comfortably set down with her at ye holy Ordinance of ye Lords Supper, & therefore she is desired by ye Chh to withdraw from attend^g y^t Ordinance untill she gives Christian Satisfaction, or there appears an evident Reformation in her.

As to the 4th Article, concerning the *Children of ye Church falling into Scandal*, no Vote passed at this Time relative to ye Matter, tho' it seem^d to be ye Opinion of ye Chh that somthing ought to be done upon it. We all, at ye same time acknowledge that we have been very criminally negligent & slack in the Matter of Chh Discipline. And yet alas, how strangely backward, (as a Chh) to actual & immediate reformation! The Lord give us all a heart to repent & reform in this Thing particularly, which I believe, is one awful provoking Cause of the mellancholly Withdraw of ye Spirit & comforting presence of Christ!

As to the 5th Article — no Vote pass^d — but it seem^d clearly ye Opinion of ye Chh that a person, i.e. *Head of a Family living in the*

[1] Here "Psalm" is crossed out.

allowed Neglect of Family Prayer, is guilty of a *Censureable Evil.*
[47] Records of Chh Transactions

As to the 7th Article — The Chh were not agreed as to the Expediency & Duty of immediately insisting upon Members getting proper Dismissions & Recommendations, when they remove from other Churches to this, & from this Church to others. — Thô N.B. There is such a *Vote* upon Record, In *Mr Little's* Day — or ye beginning of *Mr Leonards,* which has never been repealed — & no Vote passed on ye Affair at this Time

As to ye 8th Article — Thô no Vote passed, Yet it seemd to be generally agreed & consented to, that we will for ye future, be more watchful over one another, & endeavour to be more careful & faithful to God & one another, particularly relating to *Chh Discipline* — & act more agreable to our solemn Covenant & Engagements.

The *6th Article,* being of great Importance, was left for Consideration at another Meeting — began & concluded with Prayer — Adjourned to Tuesday next.

Tuesday, Janry 15th. The Chh met, and after Prayer to God, moved the Chh, by reason of ye Cold, to remove into ye School house — which being done, we entered upon ye Consideration of ye 6th Article in the 45th page,[1] — A long Conference was had upon it — On ye *one Side* it was urged, that Children born of Visible Believers & baptizd in Infancy were properly & truly Members of ye Visible Chh & therefore might claim the Priviledges of Chh members, when they arrivd at adult Age, & so by *owning the Covt* we are not to understand their *qualifying* themselves hereby for ye Priviledges of ye Covenant — they had a right to these before — but that tis needful they should acknowledge wt their Parents did for them — &c &c

On the *other hand* it was urgd, That *Baptism & the Lords Supper* are both Seals of *One* Covenant, viz, ye *Covenant of Grace* — And that consequently they that had a right to one Seal had a right also to ye other — & yt we had no right from ye Word of God to make a Distinction betwn ye 2 Seals, as if one was more holy than ye other — that it would be of dangerous Tendency to put asunder what God hath joind together.

It was also observed, that no Person can with Safety or a good Conscience say what is said in ye *form* used by them yt *own ye Cove-*

[1] P. [45] of the text, or p. 335 of this volume.

nant, while at the same Time he knows himself unconverted, or has at least reason to think that he does not *in his Heart* avouch & choose ye Lord for his God & Christ for his Savior — That therefore the Continuing of this Practice in ye Church, must have a manifest Tendency to encourage Persons in solemn Dissimulation with ye Almighty — which must be a very great Sin. — On y^e *other hand* again it was urged that as by their *Baptism* they were *initiated* into ye Chh & so became Members, No one had a Right to deny or refuse them ye Priviledges of Chh Members, & so Baptism for y^r Children.
[48] 1771 Records of Chh Transactions

To this it was answer^d That *Baptism* in Infancy does not make Persons *so Members* as to entitle them to ye Special Ordinances & Priv^s

1. of ye Covenant of Grace — because *1*. Infants are baptiz^d not on their *own* but their *Parents* Right — Therefore before they are admitted to special Priviledges for *themselves*, it is necessary & reasonable that something should appear to ye Chh *in them*, that should be ye Ground of their being judg^d qualifyd for ye Sacraments. & this must be their open Profession of Faith & Repentance — For 2dly

2. In order to enjoy the Priviledges of the Covenant of Grace, there must be a Compliance with the Terms or Conditions of ye Covenant. but *saving Faith* alone is ye Condition of ye Cov^t of Grace — *therefore* there must be a Profession or *Visibility* of this Faith in persons in order to their being admitted to ye visible Seals & priviledges of the Covenant — For that which is the Condition of *any Covenant*, is the Condition of all the *Priviledges* of y^t Coven^t.

Now if we allow Persons to *own the Coven^t* & have Baptism for their Children who dont so much as look upon themselves regenerate or to have true Faith, we do then either give up ye Covenant of Grace, as to its requiring saving Grace, & say y^t a Person may *comply with* it, & yet remain in *Unbelief* — Or else, that *Baptism* is not a Seal of ye Covenant of Grace, Or else that [1] Persons may lawfully be admitted to y^e *special Priviledges* of *Gods Covenant* while they remain obstinate Enemies to God, to his *Covenant*, to Jesus Christ & Enemies to all Holiness, wch is ye true Charact^r of all ye unregenerate. All which must be absurd, unscriptural & irrational, & even shocking to admit.

[1] Here "a" is crossed out.

These, & many more Arguments were used on both Sides, *for* & *against* ye Practice;

On ye whole, the Pastor express^d^ his Mind freely that from the most deliberate & serious Consideration, Reading & Prayer, he was fully of ye Opinion, that the Method was no where warranted by Scripture — that not one Text in ye whole Bible could be produced to justify it, & therefore that he could not in Conscience persist in ye Practice of admitt^g^ Persons to own[1] ye Covenant & come[2] to one Ordinance & not ye other. which, as it has been practic^d^ here & in other Places of late years, he tho't did appear in many to be little else besides a Formality to get their Children baptiz^d^ — without any proper Sense of ye awful Import of Covenanting with God.

And as it was ask^d^ why the Pastor had gone on till now contentedly in the Practice since his Settlement? He acknowledged y^t^ it had been for some time a matter of Doubt with him — but y^t^ of late he has endeavored [49[3]] more critically & carefully to examine ye Word of God & other Books on ye Subject, reading many Tracts wrote on both Sides, the Result of all which was a full Conviction in his own mind that the Customary practice afores^d^ is not grounded on Scripture Warrant.

On the other hand, tho' there were a Number of ye Chh of ye same Opinion with ye Pastor, Yet the major Part continued to be of ye Opinion that y^e^ *Old Practice*, as tis call^d^ was right — (Which by ye Way was a Practice never known in this Chh till ye Days of my immediate Venerable Predcessor; & then not till after many Years Consideration & Trial.)

Thus upon the whole, the Chh came to *no Vote* upon the Affair — but dismiss^d^ the Matter for ye present, just in ye Circumstances above recited. Mention was made, indeed of resuming the Consideration of it again sometime hence — but no Time specified.

Oh that ye alwise & infinitely merciful Father of Lights, would lead & direct this Chh in ye Way that is pleasing to him, ye way of Truth, peace & holiness, for his dear Son's Sake!

Thus this Affair remains at this Time.

After this at ye same Meeting, the Chh — proceeded & Voted —

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[1] Altered from "owning."

[2] Altered from "comeing."

[3] At the top of p. [49] is written "1770 & 1771 Chh Records."

That our Brethren Nath[l] Morton & Silas Morton be cited to appear at our next Chh Meeting to answer to some things alledged ag[st] them.

The Meeting was concluded with Prayer & y[e] Blessing.

See Page *71*.[1] for y[e] Reason of this Erasement.[2]

[50] 1771 & 1772. Chh Records

1772 Jan[y] 5th Lords Day Evening Read to y[e] Church & Congregation a *Letter Missive* from the 2[d] Church of Christ in Rochester, to this Church, desireing their Presence & Assistance at y[e] proposed Ordination of *M[r] Lemuel Le Baron* to y[e] pastoral Office over them on y[e] 29th Instant — Whereupon the Church Voted 1

Vote 1. That they were willing to grant y[e] Request in s[d] Letter Missive,

2. That our Brethren *Doct[r] Lazarus L. Baron* & *Theophilus Cotton* should be Delegates from this Chh to accompany the Pastor on that Occasion, God willing.

Jan[y] 29th The pastor & aforemention[d] Delegates attended at the s[d] Ordination this Day, in Council with 10 other Chhs, with their pastors. The Solemnity was began with prayer by y[e] Rev[d] M[r] *Roland Thacher*, of Warham — Then the *Pastor of this Chh* preached from *2 Tim.2.4.* "That he may please him who hath chosen him to be a Soldier"[3] — The *Rev[d] M[r] Hovey* of this Town pray[d] before y[e] Charge — *Rev[d] M[r] Bacon* of ye 3[d] Chh in this town gave y[e] Charge — *Rev[d] M[r] West* of Rochester gave y[e] Right hand of fellowship, & *Rev[d] M[r] Robbins* of Norfolk in Connecticutt made y[e] concluding Prayer. The whole attended with great Decency & Solemnity. May God make y[e] ordained, a rich & lasting Bless[g] to them & theirs, & a pastor accord[g] to his own heart!

Feb[r] 16th Lords Day Evening, Notify[d] the Brethren of y[e] Chh, (at y[e] special Desire of the 2 Deacons F & T.) to meet in the Meeting-house on Tuesday next at 2 Clock in the Afternoon, in order to consider some Matters of Importance, more particularly relating to the

[1] P. [71] of the text, or p. 365 of this volume.

[2] This line was inserted at a later date. Following the line is a record of the transactions at a meeting held November 28, 1771, containing fourteen lines on p. [49] and ten lines on p. [50], all of which is crossed out. Cf. p. 365, below.

[3] For the title of the sermon, see p. lvi, above.

Subject of Baptism, which Affair was under Consideration last Winter — *See Page 47* [1] [51] 1772 Church Records.

Feb^{r} 17. Agreable to a Vote of ye Church, in Page 49.[2] I this Day sent a Citation to our Brethren *Nath^{ll}* & *Silas Morton* to appear at ye Chh Meeting to be held on ye Morrow in the Meeting-house.

Feb^{ry} 18th The Church met according to ye Notification, when, after Prayer to God for his presence & Direction in ye important affair before us, there was a free Conference held relating to the *Subject of Baptism, owning ye Covenant* &c as in *Jany 1771*. Great Numbers of the Congregation & others were present. Finally ye Church (who were mostly present, ie, ye males) came to no Conclusion, it appearing that some were *for*, others against ye practice as before — So the Meeting was adjourned by Desire to ye last *Tuesday* in March next, at 2 Clock P M which will be ye 31st Day. — The Meeting was Concluded with Prayer & ye Blessing.

March 31st Tuesday PM — The Chh met according to Adjournment — and after prayer, enter^{d} upon ye Consideration of the Affair relative to y^{e} *owning Covenant* &c several Things were read 2 Tracts drawn up by our Brother John Cotton[3] & one by the Pastor, on different Sides the Question in debate. & unhappily, there was more warmth in the debate at this than at ye former meeting — but nothing finally settled. — it lasted till in ye Evening — when some were for dissolving ye Meeting, others for adjourning — finally, there was just a majority for adjourning — most of ye members were withdrawn by reason of Night & Cold — Accordingly the meeting was adjourned to ye last Tuesday in June next. The Meeting was then concluded with Prayer & ye Blessing.

Oh y^{t} God of his infinite Mercy would compassionate this Chh under its present divided State, & graciously lead & direct to such Measures & Conclusions as shall be most for his Glory & ye real Interest & Welfare of this dear Chh & People — for Jesus Christs Sake, *Amen*.

Lords day April 19th Read a Letter missive from ye Committee

[1] P. [47] of the text, or p. 338 of this volume.

[2] P. [49] of the text, or p. 340 of this volume.

[3] As early as 1764 (see the case of Lydia Cornish, p. 328, above), a difference of opinion in regard to baptism arose between Mr. Robbins and Mr. Cotton, and later developed into an acrimonious dispute. For the titles of the four pamphlets that were published, see pp. lvi–lvii and notes, above.

of ye Church of Christ in *New Yarmouth* or *Toboge* in Nova Scotia, desireing ye Presence & Assistance of this Chh by their Pastor & Delegate, at ye proposed Ordination of *Mr Jonathan Scott* to ye Pastoral Office over that Chh & people on Tuesday ye 28th ins^t at Middlborô first Precinct — The Chh voted to send & Chose Co^l Watson Delegate &c. [52] 1772 Church Records

April 28th Tuesday — The Ordination Council of 6 Churches having met at Middleboro first Precinct, last Evening, they Embodied, & having read & heard from the Committees of ye Chh & Precinct of Yarmouth in Nova Scotia, Matters relative to their calling Mr *Jonathan Scott* to the Work of ye Ministry & Pastoral Office among them, & *Mr Scott* exhibiting a Confession of his Faith to the great Satisfaction of all ye Council, & being examin^d as to his Qualifications for the Ministry, the Council Voted they were ready & willing to assist in setting him apart by Ordination to that office & work. Accordingly *this Day* he was solemnly, in ye Presence of a numerous & serious assembly of People of this & neighboring towns ordained to the pastoral Charge of ye Chh & people in *Yarmouth Nova Scotia.* The Revd Mr Reed began with Prayer. Revd Mr Porter preached from *Acts 17.2.3.4.* — Revd Mr Shaw pray^d & gave the Charge — The *Pastor* of *this Church,* prayed after the Charge, & Revd Mr Conant the Right hand of fellowship. May God make him a rich & lasting Blessing to that Chh & people!

June 30th Tuesday — PM. The Chh met according to an Adjournment, on the affair of ye Subjects of Baptism. After Prayer, a Paper was handed to the Pastor, to be read to ye Church — but before it was [1] read, Deacon Foster rose & spoke for a considerable time, the purport of which was, that every one should have free & full liberty to speak further on the affair &c &c After which the afores^d Paper was read, which, as it was afterwards *voted,* ye whole of it, I shall here record — 'Twas as follows. — Viz —

We the Subscribers Brethren of the first Chh of Christ in Plimouth, taking into our serious Consideration, the unhappy Difficulties, subsisting in said Church, relative to the Subjects of Baptism, and being of opinion, that the most effectual Method to restore Peace & Harmony to said Church, would be to drop the affair for the Present, We would therefore, hereby signify our, earnest Desire, that the Chh Meeting,

[1] Written above a word crossed out.

which stands adjourned to Tuesday the 30th Instant June, be dissolved without entering into any further Debate on the Affair; The Church to reassume the further Consideration thereof, when they shall think it proper or necessary.[1] May the great Head of the Church lead and guide us in this, & all our other [53[2]] Affairs, so as shall tend most for his Glory and our good, and at last bring us all to that blessed State, where Love Peace and Unity reign in Perfection.

Signed

LAZARUS LEBARON	BENJAMIN CHURCHILL	ELEAZAR CHURCHILL
JOSHUA SWIFT	WILLIAM CROMBIE	JOHN HARLOW
EBENEZR BARTLETT	WILLIAM SERGEANT	THOMAS MAYHEW
EBENEZER COBB Jnr	BENJA KING	JONATHAN CHURCHILL
THOMAS SPOONER	JOHN KING	THOMAS FAUNCE
ROBERT BARTLETT	NATHANIEL DONHAM	ICHABOD MORTON
TIMOTHY BURBANK	JOSEPH BARTLETT	JOHN KEMPTON
	LEMUEL BARTLETT	

When the above Paper was read, with the Names of the Brethren who signed it, (which were by far the greater Part of the Male Members then in Town) a Motion was made & seconded, that it might be put to vote — But[3] opposition was made to it by 2 or 3 of the Brethren — Mr John Cotton having drawn up something, which he intended to communicate at this Meeting — It was insisted by them that he should have Liberty to read it — &c &c On the other hand, the Brethren replyd that he & others had had opportunities again & again, at former Meetings to speak & read abundantly, & they thôt sufficiently on the Subject — & they apprehended the Chh in general were weary of Dispute & Controversy about it, & thôt the Continuance of these Meetings & further Debates, only tended to encrease Animosities & Difficulties among us, & would in the Issue be dishonouring to God, & Religion, & hurtful to our Souls best Interest &c & therefore urged that the Vote be put.

After considerable Debate, (attended with too much warmth, for which we have cause to be humbled before God) the following Question was put, by Desire — viz — Whither the Chh incline to hear Questn any thing further at this time, on ye affair under consideration, re-

[1] Here two lines are crossed out.

[2] At the top of p. [53] is written "1772 Chh Records."

[3] Here two or three words are crossed out.

specting the Subjects of Baptism, agreable to the Desire of *three* of the Brethren? — It pass[d] in the *Negative*. (turn over [54] 1772 Church Records

Voted

The Brethren afores[d] being very uneasy at the Determination of the Chh, & saying many Things upon it, of the Unreasonableness of not being allowed to say all they had to offer upon such an important Affair, &c &c It was answered, by the Brethren on the other hand, that it would only open a Door for a Reply to it — & that for another Reply — & so would be endless, & only tend to keep the Chh & Town involv[d] in miserable Dissention & Division.

It was then observed by one of the Brethren, that he *doubted* in his mind, whither there was a majority of hands held up in the foregoing Vote — & moved that the Vote might be call[d] again, & that the Brethren might divide into two Bodies, to determine with more Exactness, upon y[e] Question.

Vote 2[d]

Accordingly the Question was put a 2[d] Time, & a Division was made agreably to their Desire — & it pass[d] again in y[e] *Negative*.

The Brethren on the other Side being still vehemently engag[d] against[1] the Vote, & insisting on *M[r] Cotton's* Piece being read, as they said it contain[d] somthing new, & that after he had read it, then they would be willing the Chh sho[d] pass the above Vote, if they saw fit, — The Chh, for peace Sake & in Condescention to y[e] importunity of the former 3 Brethren

Voted 3

Voted to *Reconsider* the former Vote, & gave Liberty that it should be read. — Accordingly M[r] Cotton read a long Piece on the Subject aforesaid — The former Part of which attempted to prove that Infants baptized in Infancy, did retain their Membership, & not cease to be Members, when they grew up — contrary, as he said, to the Opinion of y[e] Pastor; Tho' the Truth is, he misapprehended the Pastor egregiously — The Pastor never deny[d] nor thôt of denying they were Members in *any* Sense, when grown up — but deny[d] & still denies that that they are Members in the full & compleat Sense in which M[r] Cotton asserts their Membership.

The latter Part of the Piece contain[d], — as the Pastor thôt, many hard & injurious Reflections upon him — & was utter[d] with much Warmth & Agitation of Spirit. But in such a Day of Difficulty & Temptation, all possible, christian Allowances are to be

[1] The first letter in this word has been altered.

made for human[1] Frailities & Imperfections, which are & will be found in those y^t are ye real Children of God.

After he had finished reading, which lasted above an hour, near 2 The Question was desired to be put again, whither the Desire of ye Brethren ment^d in ye afors^d Paper sh^d be granted & ye Meet^g dissolv^d It pass^d by a very great Majority & ye Meet^g was accord^gly Vote 4 *Dissolved.* [55[2]] After which it was concluded with Prayer & ye Blessing. — May God of his infinite Mercy, behold & visit this Vine — & grant us his holy Spirit, to sanctify our Hearts, mortify our[3] Corruptions subdue every thing in us that is contrary to ye Gospel, & give us Hearts to love ye Lord Jesus Christ in Sincerity, & to love one another with pure heart's fervently — for his great Name's Sake Amen.

1775. Feb^r 5th Read a Letter missive from the first Chh in Plimpton desireing the Assistance of this Chh by their Pastor & Delegates at ye Ordination of Mr Ezra Samson to ye colleague pastoral office over them on ye 15th instant. The Chh voted to comply with ye Request, & chose Deacon Bartlett Deacon Torrey & Mr Mayhew to represent the Chh on ye occasion.

Feb^r 15th Met accordingly at Plimpton with a Council of Pastors & Delegates of several Churches, & after usual Enquiries into ye Proceedings of ye Chh relative to Mr Samsons Call &c & after hearing a full Confession of ye s^d Candidates Faith, & his Answers to several Questions thereon, The Council manifesting their full Approbation thereof, proceeded solemnly to ordain him — as follows, The Pastor of *this Chh* open^d the Solemnity with Prayer, Revd Mr Conant preached the Sermon, Revd Mr Shaw of Bridgewater gave ye Charge, Revd Mr Turner of Middleboro' pray^d after ye Charge, & Revd Mr Howland of Plimpton gave ye righthand of Fellowship — ye whole conducted with Seriousness & Decency. May God make their Pastor a rich & lasting Blessing to them & theirs, as well as a great Comfort to the Revd Mr Parker his aged & worthy Colleague.

1775. March 12th Lords Day Even^g — Stay^d the Chh (upon having recieved a request sign^d by Six of the Brethren, that a Chh Meeting might be call^d to consider some matters of Grievance Rela-

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[1] Altered from "humam" or "humane."

[2] At the top of p. [55] is written "1775 Church Records."

[3] Written over "of" erased.

tive[1] to Deacon Foster) to advise with them about ye Matter contain^d in s^d Paper of Request. — The Chh thôt it would be proper to defer calling a Chh Meeting in order that ye private Steps, be first taken for a Reconciliation, according to ye Rule of ye Gospel — & advised that said agrieved proceed accordingly.

March 26th[2] Lords day — Having recieved a 2^d Request, sign^d by five Brethren that a Chh Meeting might be call^d to consider as above, they also having in their request mention^d severall articles of their Grievance relative to D^n Foster, & also intimating that the previous first & second Steps had been taken, & to no satisfactory purpose, I notify^d the Chh to meet to consider on said affair, next *Tuesday* at ye meeting h^e.

March 28th Tuesday P M. The Church met accordingly, & after Prayer, The Design of ye Meeting being mention^d, Deacon Foster read a paper containing his objections & Reasons against the [56[3]] the Churche's going on to a hearing of the articles exhibited against him by the aggrieved Brethren — & requesting that the meeting be dissolved. — The Church voted Not to dissolve the meeting — & then, upon Deacon Foster's Request, aggreed to adjourn the Meeting to the first Wednesday in May next. the meeting was accordingly adjourned to the 3^d of next May.

1775 May 3^d The Church met according to adjournment, but there being but few of the[4] members present, Deacon Foster also being absent, the Meeting was further adjourn^d to the 2^d Wednesday in June next.

June 14th The Church met agreable to adjournment, Deacon Foster sent in a paper to be read, signifying the reasons why he did not attend this Meeting, & objecting against the Chh'^s proceeding on the affair, & again desired the Meeting may be dissolved — One of his Reasons being *this*, that he thought the previous Gospel Steps had not been taken, Twas moved by ye Chh that an Account might be given what Steps the offeneded Brethren had taken, that the Church might judge thereon — Which being done, A Vote was desired to be call^d to know Whither the aggrieved had taken the Steps required by Christ

[1] The first letter in this word has been altered.

[2] The date is uncertain, as the second figure has been altered.

[3] At the top of p. [56] is written "1775 Church Records."

[4] This word had been altered.

Voted unanimously that the proper Steps had been taken.

Voted — Therefore 2dly that this Meeting be not dissolved.

Whereupon the Church thôt it, nevertheless, adviseable to use all Christian Tenderness & Forbearance with our Brother Deacon Foster, and, inasmuch as he was not present,) to adjourn this Meeting for a Week, & notify him what the Church had done. Accordingly adjourned to *Wednesday next.*

At the Desire of Deacon Bartlett & Deacon Torrey it was proposed to the Chh, to take into Consideration the choosing of another Deacon, especially on account of the growing Infirmities of our aged & worthy Dn Bartlett, — which oblige him necessarily to be absent from public Worship great part of the Time, especially in ye cold Season.

The Meeting was opened & concluded with Prayer.

June 21st The Church met by Adjournment. Deacon Foster appearing & desireing the articles of Grievance against him might be more particularly specifyd & he have opportunity to make his Defence, produce Evidences &c the Meeting was by Consent of ye Chh adjourned to the 3d Wednesday in August next. — Opend & concluded with prayer — & Blessing [57] 1775 Church Records

Augt 16th The Church met according to Adjournment — Deacon Foster brôt an Evidence (viz his Wife) in order to prove the previous Steps in a more private way, as mentiond in the Gospel, had not been taken with him. The Chh heard ye Evidence — & the Question was put Whither the Steps had been taken — 22 Members present of whom 11 Voted in ye affirmative — which being but just half, the former Vote of ye Church on this Question stands in force, viz that past *June 14th* in ye foregoing page. — Next, it was moved & seconded that the Charges be read — which were accordingly read, both ye General Heads, & the particulars explanatory of them, which latter had been sent to Deacon Foster previous to this meeting, agreable to ye vote June 21

Hereupon Deacon Foster begun to answer to sd Charges, but had considered only those under ye first general Head before Evening came on which made it necessary to adjourn — accordingly, by Desire, ye Meeting was adjourned a fortnight from this Day — viz to *Augt 30th instant.* — The Church were of opinion that, of those Charges he answerd to, at this time, some of 'em were of such a

Nature, that ye Chh could not settle or determine absolutely upon them — & that the others, then spoke to, were not such as amounted to consurable Evils — or a just Ground of Withdraw.

The Meeting was open^d with prayer, & concluded also, & wth a Blessing.

Augt 30. The Church met according to adjournment, but it being a very stormy Day, few met, & voted therefore to adjourn a fortnight, viz to Sepr 13th Wednesday 2 Clock P M. — Pray^d together, & parted.

Sepr 13th Met according to adjournment, &[1] the Pastor, being confined by sickness, the church made Choice of Deacon Torrey moderator for the present meeting, & by reason of a few members being present, voted to adjourn the meeting to Wednesday ye 27th of September instant.

attest JOHN TORREY moderator

Sepr 27th Met according to adjournment, the pastor being yet detain^d by bodily indisposition, & few Members present voted to adjourn the meeting again for a fortnight viz to October 11th ensuing.

attest JOHN TORREY. Mod^r

Octr 11th Met accordingly — & there being but few Members present voted to adjourn to meet again in 4 Weeks, viz Novr 8th

Att: C. ROBBINS.

[58] 1775 Chh. Records

Novr 8th The Church met agreable to ye Adjournment but there being yet very few members present, & it being a stormy, uncomfortable day, voted to adjourn ye Meeting a fortnight — viz to ye 22^d instant.

Lords day Novr 19th Stay^d the Church, & proposed to their Consider^n whither, (since the public Thanksgiving was to be the present week on Thursday, & also that I must necessarily be absent the whole week, being engag^d to act as Chaplain in the Army at Roxbury for a week) it would be expedient or necessary that the Chh sh^d meet according to the Adjournment next Wednesday — The Church were unanimously of opinion, that it would not be necessary nor ex-

[1] Here a word is crossed out.

pedient, & therefore agreed that the Chh meeting which was to have been on Wednesday next, be further adjourn^{d} three Weeks from s^{d} Wednesday — viz to *13th of Dec^{r}* next.

Lords Day Decr 10th Stay^{d} ye Church & after some Consultation about the Chh Meeting which is adjourn^{d} to next Wednesday, The Church aggreed, (considering it is Court Week this week, a public Time, & Deacon Foster uneasy at the Meeting being at such a Time) to postpone the Meeting till next Wednesday Week, viz ye 20th Dec^{r}

Decr 20th The Church met, but several of the Members & particularly the Accusers being absent, out of town &c The Church concluded to adjourn, at D^{n} Foster's Desire, a Month — to meet ye 17th of Jany next — pray^{d} & dismiss^{d}

1776 Jany 17th Met agreable to Adjournment, but there[1] still being so few of ye Brethren present, by D^{n} Foster's Desire the Meeting was further adjourn^{d} to the first Wednesday in March next, at 10 Clock in ye Forenoon, Of which public Notice is to be given to ye Church on the Sabbath preceeding ye s^{d} 6th of March, & that tis ye Design of ye Church then, by ye Leave of Providence, without fail to proceed to ye Consideration of the Articles alledg^{d} against our Brother Deacon Foster. — As it may well seem surprizing to many, in after times, to see an Account of so many Adjournments one after another for such a long space of Time, on acc^{t} of ye Brethren not attending ye Meetings — I think it proper to say, That I know not what else to attribute it to, but to ye public Distresses of this Land, involved in ye Calamities of Civil War, [59[2]] which so much engrosses the Minds & Concern of every one that they scarce know how to attend, even upon an affair of such[3] Importance as this is, However we must acknowledge, we are guilty of a sad & criminal Neglect — as no public or private Troubles ought ever to prevent attending on those Duties, in which ye Honor of Christ, of this Church, & ye good of the Delinquent, are so much concerned. The Lord heal & save our Land, & give peace & prosperity to this Chh!

Wednesday Mar. 6th The Chh met according to Adjournment, & would have proceeded to ye Business of ye Meeting, but the minds

[1] Altered from "their."
[2] At the top of p. [59] is written "Chh Records."
[3] Here a word is crossed out.

of the Brethren & every one being so exceedingly agitated & concerned on Acct of News that our Army are now actually engaged in Battle with ye Enemy at Dorchester, Cambrg &c agreed to adjourn still further, (at Dr Foster's Desire) to ye first Wednesday in May next. — Concluded with Prayer.

Wedn. May 1st 1776. The Chh met by Adjournment, & after Prayer proceeded to ye Business before them, relative to ye Charges brôt against Dr Foster. which were containd under these 4 General heads — viz

1. His Falseness & Prevarication, affirming at one time wt at other times he will deny, with Affirmations and Asseverations.

2. His frequent violent Passions & Extravagant Expressions, & wicked Wishes, bordering upon Profaness, if not actual breaches of ye 3d Comand.

3. When desired by our Pastor, at our Request, not to attend upon ye next Sacrament, & to abstain untill ye Objections against him should be settled in a Christian manner to our Satisfaction, He, notwithstanding would attend, & thereby obliged a Number of us to absent ourselves, as we could not with peace of mind join with him any longer therein.

4. His Political Conduct & Practices are, we think, just matter of Offence, as therein he discovers a Willingness to have this Country enslaved — & is frequently found to be an Advocate for ye Destructive Doctrines of Passive Obedience & Non Resistance.

Signed by 5 of the Brethren

Six Particular Charges under the first General Head were considered & acted upon at ye Meeting in Augt 16. 1775. — See Page 57.[1]

Now proceeded to ye 2d Genl Head & ye particulars under it — The five first of which, being not supported by Sufficient Evidence, the Chh dismissd them. — The 6th particular — "his calling John Churchills Wife a cursed, murderous Bitch — The Church, 1. Voted it proved. Upon which Deacon Foster, saying that thô he had no Remembrance of it, yet that if he did say it, he was sorry for it, & condemd ye Expression The Chh Voted satisfied. [60] 1776 Church Records

Vote

Vote

The seventh particular under this head, viz "his frequently giv-

[1] P. [57] of the text, or p. 347 of this volume.

ing people ye Lye — treating them with Roughness & in an unchrist^n manner," was thus dismiss^d — viz — That altho several of them had met with what they thôt rough & unkind usage &c yet they could forgive him & had no objection against him at present on that head.

As to ye 8th — viz " his saying that when Dr Watts composed his Hymns, he was under the Influence of ye Devil. The Chh voted Vote That it was sufficiently proved that he said so, with respect to his *Psalms*, tho not Hymns — & that tis justly offensive. — Upon which Deacon Foster saying he was sorry he used such an Expression, if he did say it — the Church Voted To forgive him.

Then proceeded to ye 3^d gen^l head — Upon which ye Chh voted it not a censureable Evil.

Then went on to ye 4th & Last gen^l Head — as in ye last page.[1] Upon which The Brethren manifested such Uneasiness, as his Principles were so very opposite to almost ye whole Chh, & had a Tendency, in their opinion, utterly to sap ye Foundation of our Churches, as well as our State — that finally The Church Voted not to determine at present, in a decisive manner, upon this Article — but to adjourn for further Deliberation. — Accordingly the Meeting was adjourned to ye *2^d Wednesday in July next*, 3 Clock P M.

The Meeting concluded with Prayer & ye Blessing.

July 7th Lords Day. Stay^d the Church, at D^n Fosters Desire, to let them know, that, as he thought the Chh meeting by Adjournment was to have been last week, he was under Necessity by an engagement, to go out of town this week, & cou^d not attend ye Meeting, & desired the Chh would adjourn the meeting to the Wednesday after next — Which the Chh consented to — & accordingly the Church is to meet on Wednesday ye 17th instant, at 3 of Clock in ye Afternoon.

Wednesday. July 17th The Church met according to adjournment, & proceeded to ye consideration of the last general Article of Charge against D^n Foster — It being urged, that he looked upon the Brethren, who were opposite to him in political Sentiments, to be Rebels, & of Consequence deserving ye Punishment of such; & he not denying or retracting his former Sentim^ts & declaring that he did not think it expedient to tell w^t his Thôts were on y^t head, — &

[1] P. [59] of the text, or p. 350 of this volume.

not being willing to make any recantation, The Church Voted almost unanimously (20 Members present, all but 2 Voted) that they could not contentedly communicate with him at ye Lords Table. [61]
1776 Church Records

Whereupon Deacon Foster desireing further time to think upon the affair, & that there might be an Opportunity for a fuller Meeting, the Church readily consented that the meeting be adjourn^{d} for further time for mutual Deliberation, without proceeding to any formal Suspension of him from Communion. Accordingly ye meeting was adjourn^{d} by Agreement, to the 2^{d} Wednesday in October next ye 9th day. to meet in ye Meeting house *at 2 Clock P M*. The meeting was opened with Prayer, & concluded wth prayer & ye Blessing.

N. B. The Pastor being necessarily absent, on a Journey, upon ye said 9th of October, (to which time ye Church Meeting was adjourn^{d}) the Church did not meet on said Day. Thus the Affair remains to be concluded if Providence permit, at some future Meeting, to be appointed or warn^{d} anew.

☞ Decr 17th This Day died, greatly lamented, *Deacon John Torrey*, of the Smallpox Aged 59 Years. A man of Goodness, singular Integrity & Uprightness — an Ornament to the Church, a great Blessing to ye Town, & a most able, zealous Friend to the Liberties of this distress^{d} & bleeding Country. May God sanctify such a sore Bereavement to this people, & especially to this Church!

1777. Jan^{ry} 5th Lords Day Evening, Notify^{d} the Brethren of ye Chh to meet on Wednesday next, to consider of ye Expediency of choosing one or more persons to the office of Deacons in this Church, — To meet in the Meeting house at 2 Clock P M.

Jan^{r} 8th Wednesday. The Church met according to Notification — And after Prayer — The Question was put whither the Chh will now proceed to the Choice of one or more Deacons — Whereupon

1. Voted unanimously to proceed.

2. Voted, (that by reason of ye Death of our dear Brother Deacon Torrey, & ye Age & Infirmities of our worthy Brother D^{n} Bartlett) to choose two Deacons.

The Brethren were then desired to bring in their written Votes — When our Brethren *Silvanus Bartlett* & *William Crombie* were chosen by a great Majority — whereupon, the Chh made ye Choice unanimous, by a following Vote. — The Brethren chosen, requested some

time to consider of ye Affair. The Meeting conducted wth entire Love & harmony, & conclud^d wth Pray^r

Lord's Day Jan^ry 19th At Noon, inform^d the Congregation of the Choice the Chh had made of ye above persons to ye Office of Deacons, & that our Brother Silv^s Bartlett desired to be excused from s^d Office, purely & only on Acc^t of bodily Infirmity & Loss of Voice, in a gr^t Measure. Our Brother *William Crombie* consenting, was then publickly desired that he would, in Token of his Acceptance, take his Place in ye Deacon's Seat in the Afternoon, which he did. The Chh was notify^d to meet again on *Tuesday next*, in ye meetinghouse for the Choice of another Deacon. [62 [1]] 1777 Church Records

Jan^r 21st Tuesday.[2] The Church met according to Notification & the question being put whither the Chh would at this time proceed, to ye choice of a Deacon, Voted in ye Affirmative. Then the Brethren Vote brôt in their written Votes, & our Brother *Lemuel Bartlett* was chosen by a majority of Votes. He thôt it his duty to excuse himself, on account of his Years, &c but was desired to take the matter under Consideration for a while, which he yielded to. — Then the Church *voted*, that as *Deacon Crombie*, our former Chorister, had left ye usual Singer's Seat, on account of his being Chosen a Deacon, that our brother *Jesse Churchill*, & Messrs *Andrew Crosswell*, *Saml Sherman* & *William Bartlett* ye 3^d be desired to act as Choristers in ye publick worship, as occasion shall require.

The Meeting was adjourned to next Wednesday fortnight, viz the 5th of February ensuing, to meet in ye meet^shouse, at 2 Clock P M. The Meeting was opened & concluded wth Prayer, & the Blessing.

Jan^r 23^d This day, died *Deacon Thomas Foster*, of the *Small Pox* aged 7[3] & was bury^d by the Hospital, near to Deacon Torrey. A surprizing Providence,! two Deacons of this Church have dy^d within a Month, of this terrible Disease. The first, viz D^n Torrey, was innoculated, but twas thôt he had previously taken it, ye natural way. The other catched it, but had no knowledge how or when.

May this Church be enabled wisely to improve such a mysterious Dispensation.

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[1] This page is not numbered in the original.

[2] Written over "Wednesday."

[3] Mr. Robbins wrote "7," no doubt intending to insert a second figure when he ascertained Mr. Foster's age.

Feb^{r} 5th Wednesday. The Church met according to Adjournment for the Purpose of choosing another Deacon, our Brother Lemuel Bartlett having previously declined accepting ye Choice, on Account of his Age & frequent Infirmities, especially a Deafness which he is often affected with. The Church therefore, after ye meeting was opened by Prayer,

Voted[1] To proceed at this Time to ye Choice of another Deacon. — And upon bringing in their Votes, it appeared they were much divided — & after a 2^{d} & 3^{d} Trial, no one being chosen, it was moved that ye Meeting be adjourn^{d} some time, for further Consideration, in hopes, by Conferring together, ye Brethren may be more united
Vote at ye next meeting. Accordingly The meeting was, by Vote, adjourn^{d} 3 Weeks — to meet again in the meet^{g} house on Wednesday ye 26th instant, at 2 Clock P M [63] 1777 &c Church Records

At the same Meeting the Church chose *Deacon Crombie* for their
Vote Treasurer, & desired him, by Vote, to recieve the Church Vessels Account book &c &c and to provide for the Sacrament in future.

The Meeting was then concluded with Prayer & ye Blessing. May ye good Spirit of God give Wisdom & Unity to this Church to direct & govern them in ye important affair now under their Consideration, & in his merciful Providence lead us to the Choice of such a person for ye Office of a Deacon, as shall be an Ornament to the Church, & act in that Capacity to ye Glory of God & ye Edification of this Church!

Feb^{r} 23^{d} Lord's day. Stay^{d} the Chh after Meeting, when it was unanimously aggreed that the Chh Meeting, which was to have been next Wednesday, should be adjourned without Day, on account of the difficulty of coming to any Choice of a Deacon, at present. And it was accordingly adjourn^{d} without Day.[2]

1780 Feb^{r} 6th Lords Day. Stay^{d} ye Chh at Night, & informed them that Complaint had been made to me of several Members of this Chh walking very disorderly in absenting themselves habitually from publick Worship, as well as from ye Ordinance of ye holy Supper — which has given great Occasion of Reproach & brôt a Scandal on
Vote ye Chh — Whereupon ye Church voted that Br^{o} *Thomas Mayhew*

[1] Here the figure "1" is crossed out.

[2] No meetings were recorded between June 30, 1772, and February 5, 1775, nor between February 23, 1777, and February 6, 1780: cf. pp. 342–345, above.

& *Deacon Cromby*, with the *Pastor* be a Comittee of ye Chh to go & discourse with those Members who walk not according to gospel Rule, & endeavor to bring them to a Sense of y^r Sin[1] & Duty — & make Report to ye Church.

March. 30th Being Lecture Day, Stay^d ye Chh after Service, reported to them ye Reasons which ye several delinquent Members gave to ye above Committee, for their absenting themselves &c all of whom, except *Benjamin Churchill* promised to use ye Gospel Method for ye Removal of ye Difficulties y^t were in y^r Minds, & to return to their Duty. — which ye Chh was satisfy^d with for ye Present. — With respect to *Benj^a Churchill*, the Church Voted, That Our Brethren *Daniel Diman* & *John Cobb* be a Comittee to go & discourse further with him, endeavouring to bring him to a Sense of his Sin & Duty; he having absented for more than a twelve Month, both from Meeting & from ye Ordinance of ye Supper — upon no other Reason (as he inform^d ye other Comittee) than because the people of ye Town in general treated him with Contempt — calling him a Tory &c If this Comittee sho^d be[2] unsuccessful in their Endeavors with him — the Church then Voted that the Pastor be desired to send him a written Citation, or Summons to appear before ye Church at y^r next Meeting, & answer for his Conduct.

Lords Day Noon — Apr^l 23. Stay^d ye Chh to know y^r Minds concerning ye Request of our Sister *Mercy Foster*, that her Grandchild, (whose Mother Priscilla Foster is deceased) now under her sole Care, may be baptiz^d — As it has been done before in like Cases there was no Objection, & Silence was taken for their Consent, & ye Child to be baptiz^d accordingly this Afternoon Turn over [64] 1780 Church Records

Lords Day June 18.1780. Notify^d the Brethren to meet tomorrow 10 Clock A M to consider ye Cases of those delinquent Members, mention^d in ye preceed^g page & also, of ye Expediency of choosing one or more Deacons, as Deacon Bartlett thrô bodily Indisposition rarely attends, & D^n Crombie, infirm of late — The Chh met accordingly June 19th & after Consultation, Voted a Comittee be chosen to go & discourse once more with ye offending Brethren, & endeav^r to bring them to a Sense of their Sin & Duty — when The Pastor,

Chh met on June 19th

[1] The first letter in this word has been altered.

[2] This word has been altered.

Vote with Lemuel Bartlett & Sam[l] Battles were chosen for y[e] purpose. The Choice of Deacons, with y[e] Request of John Goodwins Wife, desiring Baptism for her Husbands Children, were postponed to y[e] next Meet[g], which was voted to be on Tuesday the 11th of July next at 3 Clock P M so adjourn[d] to y[t] time. Open[d] & concluded with Prayer.

Lords Day Ev[g] July 9th Notify[d] the Brethren of y[e] Chh meet[g] which was proposed to be on Tuesday next, but as the Pastor was engag[d] on a Journey the beginning of this Week, he requested them to meet tomorrow, July 10th, for y[e] afores[d] Purposes.

July 10th The Church met, generally — & with respect to the Cases of those Members who have walk[d] disorderly, the Committe chosen reported that they had discoursed with them, & some seemed to be sensible of their Error & promised to reform — But *Benjamin Churchill* appearing still obstinate the Church Voted, that the Pastor be desired once more to cite him to appear at the next Church Meet[g], & let him know that if he refuses, they shall proceed according to the Rules of Cx against obstinate Offenders. With regard to *Nath[l] Morton's* Case of Difference between him & Amaziah Churchill, the Chh chose our Brethren *John Cotton, Lem[l] Bartlett* with the *Pastor*, a Comittee to endeavour the Healing of that Breach, by getting y[e] Parties together, & such Evidences as may be procured, & so attempt to bring about a Reconciliation.

Votes

The Church did not see Light yet to come to the Choice of a *Deacon* — but express[d] that it is their Desire, for y[e] present that *Deacon Diman* of the 3[d] Church, who constantly meets with us, would assist occasionally in that Office, as Need may require.

Adjourn[d] this Meet[g] without Day, to be call[d] by y[e] Pastor anew when it shall appear requisite, for y[e] purposes afores[d] Began & concluded with Prayer, & y[e] Blessing.

Octob[r] 8. Lords Day Ev[g], Stay[d] y[e] Chh & propos[d] to them, a Meet[g] of y[e] Chh this Week on y[e] Above Affairs — Br[o] Cotton, being necessarily engaged desired another might be added to y[e] Committee — Accord[g]ly chose Deacon Cromby to join w[th] y[e] above Comittee in discoursing with y[e] Brethren aforementioned, & notify[d] y[e] Chh to meet on Thursday next.

October 12[th] The Chh met, very generally, & taking y[e] proposed Matters into their Serious Consideration, (after Prayer to God), they came to y[e] following Votes —

Vote 1. Whereas there has been an unchristian Animosity & Quarrel between our Brethren Nath[1] Morton & Amaziah Churchill, & the Chh have taken Several Measures to accommodate ye Difference, but to no purpose, Voted that unless the Parties shall make up the Breach before the [65[1]] the next Chh Meeting, they be both suspended from special Ordinances untill they do.

Vote 2^d^ The Church also voted, that whereas our Brother Benj^a^ Churchill in Addition to his other Sins, of long & habitual Absenting himself from all the Ordinances of ye Gospel, evil Carriage in divers other Respects, treating the Committees of ye Chh who have been sent to discourse with & try to bring him to Repentance &c &c has now, twice cast Contempt upon the Authority of Christ in his house, by refusing when able, to attend upon the Chh at their Meetings, when cited regularly to appear before them, he be, herefor *suspended* from all special Ordinances & Communion with ye Chh & publickly *admonished*.

Vote 3^d^ Voted that ye Chh cannot consent to accept of a private Confession before ye Chh only, from our Brother Silas Morton, as the Sin he stands charged with, of Drunkenness, & other bad behavior, is public — that he therefore be allowed time to consider of ye Matter, of a public Confession till ye next Meeting of ye Church.

Vote 4. That the Reasons alledged by our Brother Jesse Churchill, against Brother Theoph^s^ Cotton, for his uneasiness with him, in the Discharge of his Military Office towards him, sometime past, are not well grounded or satisfactory to ye Church. Therefore, upon a Motion, *Voted* —

Vote 5. That our Brethren Thomas Mayhew, Deacon Crombie, Eben^r^ Cobb, Saml Battles & Daniel Diman, be a Comittee of ye Chh to discourse with s^d^ Churchill to endeavor to convince him of ye unjustifiableness of his absenting himself on ye above Account. —Then adjourned the Meeting to Monday the 30th instant. 2 Clock P M. Concluded with Prayer & the[2] Blessing.

NB. The Pastor being necessarily absent out of Town on ye Day to which ye Chh Meeting was adjourned, they did not meet, as was proposed.

1781. Jan^r^ 7th Lords Day Evening Notify^d^ ye Chh to meet at

[1] At the top of p. [65] is written "1780 & 81 Church Records."

[2] Written over another word.

ye Meet^g house Tuesday next at 2, Afternoon, to consider further of the Matters abovementioned.

Tuesday Jan^r 9th The Church met, but so few, on account of ye bad Weather that they concluded not to act upon ye Affairs before them, but postpone them to a future Meeting, which is to be notify^d by ye Pastor.

Lords day. Jan^r 28. Notify^d ye Brethren to meet on Wednesday next, at the Pastor's house, (by Reason of the Season) to consider of the matters lying before them.

Wednesday Jan^r 31. The Church met, generally, at the Pastors house; & after Prayer, & Consultation upon the Matters lying before them, came to the following Determinations —

Vote 1. — Voted, that inasmuch as our Brother Benjamin Churchill has to the Grief & Astonishment of all ye Chh, added Contempt & Obstinacy to all his other Sins, not only by refusing, when cited several times, to appear before ye Church, but of late contemptuously refusing, when warned, to attend an Admonition in public, That ye Pastor send him a written Admonition, & make the same known to the Congregation in publick together with his Behavior, & ye Grounds & Reasons of the Churche's Procedure against him.

Vote 2. Voted to choose a Committee to acquaint our Brother Silas Morton, that ye Church still adhere to their last Vote respect^g him, & that they expect he will make a public Confession, or must be suspended from Comunion. Voted — That our Brethren Theô Cotton & John Cobb be said Committee.

With regard to our Brother Jesse Churchill, he being present, after much Conversation, he engages to return to his Duty & attend on all Ordinances upon which the Church were satisfyed. [66 [1]]

1781 Church Records

Voted 3. Also, considering the Case of Amaziah Churchill, he declaring his Adherence to what he did at a late Conference before the Churches Committee, viz, that he was willing to make up ye Matter with Nathl Morton, upon the Terms then aggreed on, which were thôt satisfactory by ye Committee at that Time — And Nathl Morton alone appearing to fall from the Aggrement — The Chh voted to reconsider their Vote of ye Octr 12th last so far as it respects

[1] This page is not numbered in the original.

s^d^ Churchill & that he be not suspended from Communion for ye present.

Vote. 4. Whereas our Sisters Sarah Withrell (formerly Jackson) & Fear Goodwin Wife of John Goodwin, have requested Leave to bring the Children of their Husbands, not their own, to Baptism their Husbands not being Members in full Communion — the Church having repeatedly for Months past had the same under Consideration, & Advice being had, by their Desire, of a Number of the Ministers of ye Churches of Christ around us, occasionally, who all gave it as their Opinion, that the Persons in Question had an undoubted Right to bring these Children to Baptism, — The Church Voted, very harmoniously, that their Request be granted & that the said Children be baptiz^d^ on Acc^t^ of their s^d^ Mothers in Law.

The Meeting adjourned to no particular Day. — then Prayer & ye Blessing.

Lords Day March 4th 1781. Agreable to the Vote of ye Chh at their last Meeting, the Pastor sent to our Brother Benj^a^ Churchill, "*a written Admonition*," & this Day, at the Close of public Worship, (conformably to their Vote) acquainted the Congregation with his unchristian Conduct & the Grounds of the Church's Proceeding to admonish & suspend him from special Ordinances, & read to them the Admonition that was sent him, at which there appeared great Solemnity & much Affection in the Congregation. O that it may be blessed as a Means of Good to him & Others!

Novr 25th Lords Day Evening. Read to the Church, a Letter Missive from the first Chh in Middleborô, desiring the Presence & Assistance of this Chh by their Pastor & Delegates, at ye Ordination of *Mr Joseph Barker* on the 5th of next Month — & the Chh voted to comply — & chose Thomas Mayhew, Deacon Crombie & Ebenezer Cobb ye first, Delegates to represent ye Church. Voted.

Decr 5th The Ordination Council met at ye Precinct House in Middleb^o^ first Precinct, & after Examination of ye Candidate, ye Council unanimously voted to proceed to ye Ordination. Revd Mr Turner[1] of Middlebor^o^[2] began with Prayer, the Pastor of this Chh preach^d^ from *John 15.5.* "*Without me ye can do Nothing.*" Revd Mr Shaw of Bridgw^r^ pray^d^ & gave ye Charge, Rev^d^ M^r^ Le Baron of

[1] Written over "Shaw."

[2] Written over "Bridgewater."

Rochester pray^{d} after ye Charge, & Revd Mr Judson of Taunton gave the Right Hand of Fellowship — a great Solemnity & becoming Decency was apparent thro ye whole Transaction. May God make their Pastor a rich & lasting Bless^{g} to y^{m} & y^{r} Children. [67] 1782 Church Records.

Jan^{ry} 13. Lords Day Evening, Notify^{d} the Brethren to meet at the Pastor's House next Wednesday, at 2 Clock P M. in order to consider & determine what further Steps are to be taken with Several Members that walk disorderly.

Wednesd. Jan^{r} 16th The Chh met, & after Prayer to God, entered upon ye Consideration of *Benjn Churchills* Case, who still absents himself wholly, & for Years, from all Ordinances, & treats the Church with Contempt &c as before mentioned — The Chh sent for him to attend at this Meeting, but he refused, under pretext that he had not had sufficient Notice — but engaged that if the Chh wo^{d} appoint another Time, he would attend — to which the Chh, (that they might manifest Long suffering towards him before they proceed to extremity) consented. — Then proceeded to *Silas Mortons* Case, who had been previously notify^{d} to appear at this Meeting, but neglected to come. And as he still persists in refusing to make a public Confession of his Sins, & has for many Months past wholly neglected to attend the public Worship of God, & been repeatedly seen intoxicated wth strong Drink, of late The Chh unanimously gave their Voice that he should be *suspended* from all special Ordinances & *publickly admonished.*

Vote

Voted. That Brother *Nathl Shurtleff* & *Deacon Crombie* be a Comittee to go & discourse wth our Sister Patience Burgiss, & know ye Cause of her long absenting herself from ye house of God, & other Conduct disorderly, which is reported of her, viz Spending her Earnings by labor, to intemperate purposes.

Voted. Also that the *Pastor*, with Br^{o} *Thos Mayhew* & *Dr Crombie* be a Comittee to endeavor the healing of the Difficulty that subsists between our Brethren *Nath^{ll} Morton* & *Amaziah Churchill,* which is not yet made up.

The *Pastor,* with *Br^{n} Thos Mayhew, Dr Crombie* & *David Lothrop* are again desired to hear & endeav^{r} to heal the Uneasiness that also subsists between our *Br^{o} Amaz^{h}* & *Jesse Churchill*—As *Jesse Ch^{ll}* still complains of hard treatment from s^{d} *Amaziah Churchill.*

Then voted to adjourn this Meeting to Tuesday ye 5th of Febr next to meet at ye same place. — Concluded wth Prayer & the Blessing.

Febr 5th 1782. The Church met (in a full Chh meeting) according to Adjournment, & proceeded to consider first the Case of our Brother *Benjamin Churchill* who had promised the last Meeting, to attend at this, being previously notifyd to attend at this time, but did not come, nor give any sufficient reason in ye Churches Mind, for not coming — Whereupon the Church unanimously came to the *following solemn Vote*, expressd, not by lifting up ye hand, as in other Cases, but by each Member giving his Voice singulatim, "That whereas our Brother *Benjamin Churchill*, has for a long time even several Years wilfully & habitually neglected ye public Worship & all the Ordinances of Gods house, & the Church have used every Method of gentle Expostulation, Advice & Entreaty, both by private Members & Comittees frequently chosen for that purpose, to endeavr to bring him to a Sense of his Sin & to recover him to his Duty, & all to no purpose, but he has added Contempt of ye Church & ye authority of J Christ in his house, by constantly refusing to attend at Chh Meetings when desired, Whereupon ye Church were constraind to proceed to a formal *Vote* to publickly *admonish* him & to *suspend* him from special Ordinances, in hopes he might hereby be brot to Repentance [68 [1]] but he still remains incorrigible & refuses to return, *Wherefore* this Church, as bound in Duty, & by the Laws of Jesus Christ, do solemnly *Vote* & Declare, in Manner beforementiond, that "Unless the sd *Benjn Churchill* shall manifest his Repentance by public Confession of his Sins, *within three Months* from this Time, he shall then, in ye Name & by the Authority of Jesus Christ in his Church, *be publickly Excommunicated & declared to be no longer in Visible Relation to the Church & Visible Kingdom of Christ.*"

Voted — Also that Whereas our Brother *Silas Morton* has refused to attend in public Worship, when notifyd regularly thereto, in order to recieve *public Admonition*, agreable to ye Vote of the Chh at their last Meets, the Pastor be desired to send him a *written Admonition*.

The *Committees* chosen ye last Meeting, then reported, that our Sister *Patience Burgiss* acknowledges her fault in absenting herself from Ordinances, pleads Poverty & Want of suitable Clothes, &

[1] At the top of p. [68] is written "1782 Chh Records."

promises to use her Endeavrs to provide herself with them, & speedily to attend her Duty. That the Differences between the several Brethren mentiond were, by the Blessing of God on the Endeavors of ye Comittees, very happily accommodated, & each promised to live in brotherly Love.[1]

N.B. See Page 71 [2] for ye reason of this Erasement.[3]

Vote The Church also, at this time, *Voted* that the *Suspension* be taken off from Brother *Nathaniel Morton,* which was Voted at a former Church Meeting, on *Octobr 12.1780.* the Cause thereof happily ceasing.

Lords Day April 21st 1782. At the Close of the publick Worship our Brother *Benjamin Churchill* appeard & in a public Manner humbled himself before God & his people by a *Confession* of his Sins & his disorderly Walking (as recorded heretofore) — Whereupon Vote The Church *Voted* that the Sentence of Suspension be removed & he be restored to Charity & to ye Communion of his Brethren in all Ordinances, a Word of Exhortation was then given him to walk humbly, penitently & softly before God all his Days — then Prayer — & ye Blessing. The Lord accept of & pardon & save him for Cxs sake

Octr 6th Lords Day — Read a Letter Missive from ye Chh in Wareham desiring ye Assistance of this Chh by their Pastor & Delegates, at ye Ordination of *Mr Noble Everitt* to ye Pastoral Office over them, on ye 16th of this Month. The Chh Voted to comply — & chose Deacon Crombie & Silvanus Bartlett to represent ye Church on ye occasion.

Octr 16. The Council met & ordaind Mr Everitt. Revd Mr Robbins of Norfolk in Connecticutt began with Prayer — Mr Knap of Winchester preachd fr. *2.Tim. 4.6.7.8.* Mr Howland of Plimton prayd & gave ye Charge — Mr Le Baron prayd after ye Charge, & ye Pastor of this Chh gave ye Right Hand of Fellowship. [69] 1783 Church Records

N B. See Page 71.[4] ye Reason of this Erasement.[5]

[1] Here seven lines are crossed out.

[2] P. [71] of the text, or p. 365 of this volume.

[3] This is written in the margin.

[4] P. [71] of the text, or p. 365 of this volume.

[5] Here twenty-two lines, containing a record of meetings on May 11 and 14, 1783, are crossed out.

N. B. May 30th This day died, much lamented, that eminently godly Servant of the Lord, *Deacon Joseph Bartlett*, Aged 80 Years; & who has used the Office of a Deacon well in this Chh 38 Years & 1 Month. "Help Lord, for the godly man ceaseth, ye faithful fail from among ye Children of Men" !

Novr 2d 1783. Stayd the Chh at Noon, & proposed to them, the keeping a Day of *Fasting & Prayer*, on account of ye mellencholly Decay of Religion, & to supplicate the Outpouring of ye Holy Spirit upon us, for ye Revival of it, agreable to the antient, laudable Practice of this Chh, in times of Degeneracy, & of other Chhs & Congregations of late, especially in Connecticutt, where God has, in a remarkable manner, shown himself to be a hearer of Prayer, in pouring out his blessed Spirit on many Congregations there in which many hundreds of Souls have hopefully been brot into ye Kingdm of Christ at this Day. — Glory be to his Name! — The Chh, together with ye Brethren of ye 3d Chh,[1] unanimously *Voted* to observe *Thursday* next for ye purposes beforementioned. And at ye Close of Worship at Night ye Congregation were informd of what ye Chh had agreed on, & requested to join wth us on sd Day — And they accordingly did, very generally, had a full meeting, & ye Day was kept wth Solemnity — 3 Neighbouring Ministers attended — 2 of which, preachd, viz Messrs *Niles* & *Barker* May ye good Lord hear ye Prayers of his people & send an Answer of Peace! [70] 1784 Records of Chh Transactions continued Vote

April 4th Lords Day Evening, Stayd ye Church after ye Blessing, & communicated to them a Request & Proposal, exhibited in Writing, from the Members of the 3d Church in this Town, to *reunite* & incorporate with the first Chh & left the Matter for their serious Deliberation, till next Lords Day.

April 11th Lords Day P M. This Church having considerd of ye Proposal of the 3d Chh as aforsd, & no Objections being offerd against it, The Pastor, at the Close of public Worship, notifyd the Affair to the whole Congregation — as a very affecting & remarkable Dispensation of Divine Providence — observing to them, that after *40 Years* Seperation, (ye 4th of next Month) there should be brôt about a Reunion of the Chhs. The paper was then read, as follows.

[1] Here the words "with us" are crossed out.

Wheras, in the Course[1] of divine Providence, is brought about a Reunion of the first & third Parishes in the Town of Plimouth, which Union has been ratify^{d} by the Act of the General Court of this Cõmonwealth at the joint Request of both Parishes, — We therefore, Members of the third Church of Christ in Plimouth afors^{d}, wishing to cultivate that harmony & brotherly Love which the Gospel of our Lord Jesus Christ inculcates, do propose an Incorporation of both the first & third Churches into One, hoping that ye Interest of the great Head of the Church may be promoted thereby. At the same time, praying[2] the God & Father of our Lord Jesus Christ, that the Union may be productive of ye happiest Consequences — that we may join our united Endeavors to promote the Interest & Kingdom of our divine Lord & Master in general, & among ourselves in particular — that we may all of us be Ornaments to the holy Religion which we profess, & after being faithful to the Death, may be admitted into the Church triumphant in Heaven never to seperate any more.

Also —

We the subscribers members of other Churches, having usually cõmunicated with the 3^{d} Chh in Plimouth, desire to communicate with ye first Chh in s^{d} town in all the ordinances of the Gospel.

	Also —	Signed	
Elizabeth Watson	Mary Thomas	Jonathan Diman	Males
Sarah Morton	Lydia Holmes	William Watson	
Mehitable Payn	Sarah Smith	Josiah Morton	
Mary Warren	Martha LeBaron	John Nelson	
	Sarah Tilson	Ephraim Spooner	
	Bethiah Dyer	Melatiah Morton (wife of Josiah)	Females
	Mary Doten	Elizabeth Spooner	
		Elizabeth Nelson	
		Hannah White ye 2^{d}	
		Mary Cobb	
		Sarah Cobb	
		Elizabeth Drew	
		Elizabeth Howland	
		Patience Cobb	
		Lydia Mason	

On Lords Day April, 11th 1784, the above being presented, (as afors^{d}) to ye first Church in Plym^{o} in public, was accepted, & the

[1] This word is obscure.

[2] Here "that" is crossed out.

Union of the two Churches solemnly ratify^{d} by a formal Vote of ye Church.

Attest. CH: ROBBINS.

May God smile upon, & bless this Transaction for ye Glory of his Name & ye Edification of this Church! — The Texts preach^{d} from, this Day, on the Occasion, were, In ye Forenoon *Psal.133:1.* "Behold how good & how pleasant for Brethren to dwell &c." In ye Afternoon *Gal.3.28.* — "For ye are all *One* in Christ Jesus"

[71] 1784 & 1785 Chh Records continued

May 23^{d} Lords Day, At the Close of divine Worship Notify^{d} the Brethren of the Church to meet in the Meeting house next Tuesday, the 25th instant at 2 Clock P M, for the purpose of choosing one or more Deacons.

May 25th Tuesday. The Church met very generally, & after Prayer for Direction in the Affair before us, the Church unanimously voted to proceed to choose two Persons to the Office of Deacons. And upon bringing in the Votes, it appeared that Brother *Jonathan Diman,* & Br^{o} *Ephraim Spooner* were chosen to that Office, by a very great Majority. Upon which, on a Motion made, the Church *unanimously* voted their Concurrence in the Choice — Both of whom, after some Conversation on the Subject, agreed to take the Matter under Serious Consideration, & to give an Answer in due Time. 2 Deac^{ns} chose

At the same Meeting, Brother Benj^{a} Rider, moved to the Church, whither those Passages in these Records, which relate to a Charge formerly bro't against him, might not be wholly erased, as he apprehends they tend to give an unfavorable Idea of him, & ye Charge being unsupported — Whereupon the Church voted to have those Passages which relate to their Transactions on this head, be erased & made illegible. The Passages are recorded in Page 49, 50, & 68, 69.[1] On which said Brother Ryder declares himself satisfy^{d} & will attend his Duty as before. B. Rider's Case.

The Meeting was conducted with ye greatest Love & Harmony, & concluded with Prayer & the Blessing.

1785. March 20th Lords day P M — Stay^{d} the Chh & read a Complaint of our Brother *Jesse Churchill* against Brother *Sam^{ll}*

[1] Pp. [49, 50, 68, 69] of the text, or pp. 340, 340, 362, 362, of this volume.

Battles for *breach of Promise* in a Matter wherein they had Dispute. — After conferring a while upon it, the Church thôt proper there sh^{d} be a Meet^{g} of ye Church to consider upon proper Steps for a Reconcilation of ye parties — Whereupon a Church Meeting was notify^{d} to be at the Pastors house tomorrow Evening the 21st instant.

March 21st The Chh met at the Pastors house this Evening, agreable to Notification; & after Prayer, enter^{d} into Consultation with ye Parties, heard what Brother *Battles* had to say to the Complaint against him by Brother *Jesse Churchill*, he urged that he had not exhibited before the Referees (chosen to settle ye Matter) all ye Evidence he could produce, in his Justificat^{n}, therefore wish^{d} for another hearing before them, & he doubted not their Award w^{d} be different from w^{t} they gave before. The Chh advised Br^{o} Churchill to consent to another hearing before ye same Referees, he consented — & ye Affair finally was settled between y^{m} by s^{d} Reference. [72]

1786 Records &c

As the Use of *Tate & Brady's* Version of the Psalms, with some Hymns annex^{d}, has obtain^{d}, in our publick Worship, for some time past, viz since January 8th 1771. at which time it was voted by the Church, to be used instead of the Old N England Version It may not be thôt improper, on a Subject of this kind, to record in this place, that by the Desire of numbers, in Church & Congregation, Doct^{r} Watts's Version of the Psalms, with his Book of Hymns, was proposed to be sung in public for a Season on Tryal, & then, that the Minds of the Congregation should be expressed, whither they would, in future, sing Tate & Brady's as before, or Doct^{r} Watts's. — After a Tryal of each, for several Months, it was agreed that the matter be determined at a public Meeting of the Inhabitants of this first Precinct, in their annual Precinct Meeting, & In consequence of proper Notice previously given, on

Dr Watts Psalms & Hymns voted.

On March 21 1786 At a very full meeting of s^{d} Precinct,[1] the Vote was called, which of the two versions they will use, & *Voted*, that *Doct^{r} Watts's Version* of the Psalms, & Hymns united, be sung in future, in our public Worship, viz, 17 Votes for Tate & Brady, & 38 for Doct^{r} Watts's, to which the rest amicably agreed. May God bless the Use of said Evangelical Psalms & Hymns, for the spiritual

[1] Here a word is crossed out.

Edification of his people, that we may be prepared to join the Song of Moses & the Lamb, in the heavenly World!

1787. Octr 18th At a Sacramental Lecture, the Chh were desired to tarry after the Blessing, & the Pastor communicated to them the Request of our Brother William Curtiss, (now living in Pembroke) viz, "That since, by the providence of God, he is removed from us, & not being satisfy^d with the Preaching of[1] the Minister of that Place, & becoming acquainted with a Baptist Society, among whom he thinks the Gospel is preached in Purity, & as he has no prospect of returning to this Place to live again, he requests a Dismission from this Chh, & to be recomended to the Baptist Chh, of which Mr Robinson is the minister." — The Chh took the matter into Consideration & were, finally, of Opinion, that our Brother Curtiss has been too hasty in this Affair, not having consulted either the Pastor or his Brethren on the Subject, before he had come to a fix^d conclusion, that our Chhs were wrong as to the Mode & Subjects of Baptism — & had determin^d to join them before he made Application to have any Objections answ^d, or Difficulties [73[2]] Difficulties solved, which he laboured under. The Chh therefore Voted

Voted, That the Pastor be desired to write to our Brother *Curtiss,* & inform him of the Sentiments of his Brethren respecting this Matter, & his Conduct afores^d — & also voted to choose a Committee of *five,* beside the Pastor, to discourse with Him, & endeavor yet to answer the Objections he has against our Practice in Regard to Baptism, & to convince him of his Error, in that he would by his Conduct, in joining them & being rebaptiz^d, virtually declare this Chh, (with[3] whom he declares[4] himself to be in the fullest Charity) to be no Church — & in fact, would implicitly unchurch all the Chhs in the Land, that are not Baptists.

The Brethren chosen, to be of this Comittee, in conjunction with the Pastor, were, *John Cotton,* Deacons *Diman, Crombie* & *Spooner,* & *William Watson.*

1790. Decr 26th Lords Day. Stay^d the Brethren of the Chh, after the Blessing at Night, & proposed to them the Case & Request

[1] Written over another word, perhaps "in."
[2] At the top of p. [73] is written "1790 Records."
[3] Written above a word crossed out.
[4] Written above a word crossed out.

Benjª Clark's Wife's Case

of Clark, wife of Benjamin Clark, as follows. She is sick & suppos^d far gone in a Consumption — has lately recieved great Peace & Satisfaction of Mind, respecting an Interest in the favor of God thrô Christ, thô before, has been in great distress on account of her Soul, & tho'tless life she lived, The Pastor inform^d the Chh, he had converse^d with her, & was much satisfy^d & tho't there was sufficient reason to hope she had met with a real Change of Heart. Several of ye Brethren had done ye same. She is earnestly desirous to give herself up to God, & his Chh, & if consistent, to join the Lord's Visible people, & our Christ before ye World, & that her Children might be baptiz^d.

The Pastor inform^d the Brethren, that there was one Precedent, or Instance of a similar Case, before this Chh in March, 1764, of *Lydia Cornish* After conversing a while on the Case, it appearing that there was no Opposition to the following Vote, (similar to that in Page 40 [1]) it was put, &

Voted That the Chh are so far satisfied with the Account given of Clark, wife of Benj^a Clark, & of her Profession & Desire, that they are willing to recieve her to their [2] Fellowship & Communion, provided her health should be so far restored, as to enable her to come to the House of God, & renew her Covenant in the usual way — & also willing, in Consequence of her present Profession & Desire, that (considering her peculiar Circumstances) his Children may, on her Right, be baptiz^d. (She is a baptiz^d Person.)

1791. Lords day, Jan^r 2^d. Stay^d ye Chh at Noon, & mention^d to them, a proposal which hath been made by some of the Chh, that Benj^a Clarks Wife, (the person mention^d in the foregoing Article) be recieved into our Communion in her own house, in Consequence of her being apprehended near her End first as it was thôt this wo^d not be inconsistent with y^e *former* Vote, but agreable to the Spirit of it. Also, because it seemeth more agreable to Propriety that the [74[3]] that before she partakes of the special Priviledges of the Chh, & the Seal of the Covenant, viz Baptism for her Children on her Right,

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[1] P. [40] of the text, or p. 328 of this volume.

[2] The words "recieve her to their" are somewhat obscure, being written over some words erased.

[3] Altered from "72." The words "1791 Church Records continued" are written at the top of p. [74].

that she should first acknowledge & own that Covenant, by her own Act & Deed.

And thirdly, because it would take away any Occasion of Stumbling to *others without*, who, tis said have objected the Impropriety & Inconsistency of the Church's Conduct — in this Instance to baptize Children, without ye Parents assenting to any Covenant at all — when, in other Cases a solemn Covenant must be owned, & the person recieved into ye Fellowship of the Church, by a public Transaction, before the Benefit of Baptism for their Children can be enjoy^d — &

Lastly, Because we find, by credible Information, that it has been the Practice of other Churches, on such *special* Occasions, to admit Persons into Chh fellowship at a private House, the Church being notify^d to be present for that purpose.

After free consultation, the Brethren were satisfy^d with the proposal & accordingly were notify^d to appear at the house of Benj^a Clark this Evening at Six o Clock, for the purpose above mention^d.

Lords day Evening, Jan^r 2^d 1791. The Church met according to Notification & a Number of the Congregation also, at the house of Mr Benjamin Clark, & after some discourse with *Phebe Clark* his Wife, in which she manifested much of the Spirit of a Christian, & also renewed her Request to be admitted into the Fellowship & Communion of this Chh — The Pastor proceeded to tender the Covenant to her, to which she openly signify^d her Consent, & so was solemnly recieved & declared a Member in full Communion with this Church. and her two young Children were then baptized. Concluded the whole with Prayer — & the Chh were dismiss^d

The Grounds & reasons of this Procedure, (being out of the usual Mode in this Church) are given in the preceeding Articles of Record — in this & ye foregoing Page.

Octr 23^d Lords day Evening, read a Letter Missive from the Pastor, the Church and a number of aggrieved of the Chh in ye first Parish in Rochester, desireing the presence & assistance of this Chh, by their pastor & Delegates, to hear & advise (in concurrence with 4 other Chhs) on some uncomfortable Differences that subsist among them especially between ye Pastor, ye Revd Mr Moore & Maj^r Earl Clap, &c the council were to meet Novr 1st ensuing, i e, ye Evening

before. The Chh comply^{d} & chose Deacons Crombie & Spooner for Delegates. [75] 1791 1792 Records continued

Octr 31st Accordingly the pastor with the deacons afors^{d}, attended this Evening at ye house of Mr Lot Haskell in Rochester — the other Churches sent to also came — & the Council formed this Evening — chose ye Pastor of this Chh Moderator, & Revd Mr Sanger Scribe — The Council consisted of Revd Messrs Turner, of Middleb^{o} — Niles of Abbington — Sanger of South Bridgwater — Barker of Middleb^{o} & the pastor of this Chh, with their Delegates. — 13 in all.

Novr 1st The Council met, by Desire, in ye Meetinghouse, & proceeded to a public hearing of ye Charges, Complaints &c exhibited by ye Parties — their Witnesses, Depositions &c &c which lasted by adjournments, from Day to day (in public) till Tuesday *Novr 8th* Then the Council adjourn'd to the house of Entertainment, Mr Lot Haskells, where they sat till Fryday P M — then, went to ye Meeting house, (& after a pertinent & excellent sermon preached by ye Revd Mr Niles,) the Mod^{r} read ye Result of ye Council, to a very numerous & anxiously expecting Assembly — which Result was left, with[1] them, & a copy of it read to this Chh, in presence of ye Congregation, as is customary. May that God in whose hands[2] are the hearts of all, by this Result, promote his own Glory, the Cause of Truth & Righteousness, & the best Good of that poor, divided Chh & people, & their pastor!

1792 Lords Day Jany 22^{d} 1792. Notify^{d} the Brethren of ye Chh to meet at the Pastor's house on *Tuesday* P M. next — to consider several Matters then to be laid before them, at the request of several of ye Church.

Tuesday Jan^{r} 24th The Chh met agreable to Notification — when, after Prayer, the Pastor mentioned the Subject for Consideration — which had also been discoursed upon about 2 Months before, by the greater part of the Chh, at a private Conference at Deacon Crombie's
1. — *1st* Whither the Chh will now agree to meet statedly *twice in a year* for the express purpose of attending more specially to the Matter of Discipline — & to examine into the conduct of its Members — & take suitable measures for reclaim^{g} those who walk disorderly

[1] The first letter in this word is written over "C."

[2] Written over another word, perhaps "hearts."

& thereby bring a Scandal on Religion. 2 Whither the Chh will take some proper Steps to raise a *Fund* for the purpose of relieving the poor, distress^{d} members of it, as often suitable objects shall appear — & 3dly (Turn over [76 [1]] & 3dly To know the minds of [2] the brethren, respecting the insisting on *written Relations*, being read in public,[3] as a necessary term of admission into this Chh, as has been practised in [4] time past. — The Brethren conversed some time on the foregoing Subjects, particularly, the last mention^{d} And finally, without coming to any Vote on this Article, it appeared to be the minds of the Chh, not to recede from, but continue the former practice, with respect to Relations.

With regard to the other two Articles — The Church *Voted* unanimously — 1st That they will meet in Chh Conference twice a year, viz, some time in the Month of *April* & in ye month of *October* annually, for the purpose mentioned in the first article on the other Side — viz Chh Discipline &c. Also *Voted* unanimously that this Chh will comply with the proposal mentioned in the 2^{d} Article — relating to a Fund for the relief of poor Members — & that the Chh shall, accordingly, be notify^{d} to come prepared to contribute for this purpose, on the *Sabbath next following the Chh's Conference* in *April* & *October*, annually. The meet^{g} concluded with Prayer.

1792. April 15th Lords day Evening, Notified the Members of ye Chh, that, agreably to the late Vote, next Sabbath the Collection for the poor of the Chh would take place — & previously to it, the Brethren [5] were desired to meet on *Wednesday* next, at the Pastors house, at 3 Clock P M — it being the semiannual Meeting on the Subj^{t} of Discipline — & to enquire into the Conduct of ye Members of the Chh, who walk disorderly.

Wednesday. April 18. The Chh met according to notification, After Prayer, entered into a free Conversation on ye Subject proposed — & came to ye following Votes —

Voted That the three Deacons, *Diman, Crombie* & *Spooner*, be a Comittee to go & discourse with ye Members of ye Chh who are

[1] At the top of p. [76] is written "Records & Transactions continued."

[2] Here the words "the minds of" are crossed out.

[3] Here "being" is crossed out.

[4] Written over another word.

[5] The words "the Brethren" are written over some other words, perhaps "the Congregation."

reported to have walk^{d} in a disord^{r}ly manner, particularly in absenting themselves from Ordinances. Voted [77 [1]] *Voted*, also, That the Pastor be desired, & [2] is chosen to recieve, the Collections that may be made at the half yearly Contributions for the poor of ye Chh, & to distribute them to those whom he shall find to be proper Objects of this Charity. The Meeting was concluded with Prayer, as usual.

Lord's day, April 22^{d} The collection was made accordingly, after the Evening Service was ended — in which some of the Congregation also joined. The public discourses of ye Day were from *Math. 25. 40.*

Septr 23^{d} Lord's Day Ev^{g}. Stay^{d} the Chh, in order to a more easy & free Conversation with them, on the Subject of a Letter missive, rec^{d} from a Number of dissatisfied Brethren of the Chh at *Wrentham* under ye Care of ye Revd Mr Avery requesting the Assistance of this Chh, at a Council of 9 Chhs — to meet the 2^{d} of October. Being at a Loss about going myself, from Indisposition partly — & also from its being an Exparte Council, I wanted a more free Communication on the Subject, with ye Chh than I could have, (for want of bodily strength) before the whole Congregation — it being otherwise always customary to read such Letters missive, before the Congregation. — After discoursing a while, however, such Reasons were suggested, as that the Chh, on ye whole, — voted to comply with the Request — & chose Deacons *Crombie, Spooner*, & Br^{o} *Daniel Diman*, (in case either of ye others sho^{d} fail) as *Delegates*.

Votes.

Mem^{o} We did not go to s^{d} Council, by reason of a violent Storm of Rain.

Lord's day Octr 14th, Notify^{d} the Semiannual *Contribution* for the Poor of the Chh, to be next Lords day, at the Close of Worship in the Afternoon, — Also the *Chh Conference*, to be next *Thursday* 2 Cl. P M, at ye Pastor's house, both, in conformity to the Vote of this Chh passed in January last.

Thursday, Octr 18th The Chh met according to appointment, but it being very rainy, & but few attended, it was thought best to adjourn, & accordingly the meeting was adjourned to Novr 1st, on *Thursday*, i e a fortnight from this time. The Deacons, (a Comittee)

[1] At the top of p. [77] is written "1792 Records &c continued."

[2] Written over "to."

to notify & warn our Brother *Benj*ⁿ *Churchill*, to appear at sᵈ meeting, & give his Reasons for absenting himself so long, from all Ordinances.

Lords day Octʳ 28th Notifyᵈ yᵉ Chh to meet this week, on *Fryday* at 2 Clock P M, instead of *Thursday*, (to which yᵉ Meeting was adjourned) by reason the Pastor would probably be necessarily absent on Thursday at an Association of Ministers this week.

Fryday. Novʳ 2ᵈ 1792. The Chh met accordingly at the Pastor's house — & after Prayer, conversed on Several Subjects proper to yᵉ Occasion, with respect to Discipline — Particularly yᵉ Case of Brᵒ *Benjamin Churchill*, [78 [1]] whom the Comittee before mentioned had notified to attend this Meeting, but he refuses, not giving any Novr 2d sufficient reason. Whereupon the Chh came to the following Vote — That [2] Whereas our Brother *Benjamin Churchill* has for a long time absented himself from all Ordinances of Gods house, & thô much pains has been taken by yᵉ Chh to convince & reclaim him, by private conversation, & by Comittees of yᵉ Chh, he still refuses to reform, & has also refused to attend the Meeting of yᵉ Chh, when warned to attend & give his reasons.

Voted — That the Pastor, in the Name of the Chh, send him a written *Admonition* — & at yᵉ same time let him know that if he doth not make his Peace with the Chh. by a suitable Confession before yᵉ Church of his Sin & unchristian behavior before the [3] Expiration of two Months, viz before yᵉ *first Thursday in January* next, the Church will then proceed according to the Rule in such cases, to suspend, & (unless he repent) to excommunicate him from this Church.

Voted. Also, that the Pastor be desired to furnish our Sister *Patience Burgiss*, out of the Chh's Contribution, with such articles of Clothing as she may stand in need of to enable her to attend, with Decency, the publick Worship & Ordinances — She being very poor.

The meeting was attended with great Unanimity, Solemnity & Brotherly Affection, & concluded with Prayer.

1793. Janʳʸ 6th Lords Day. — After divine Service at Night the Chh was Stayᵈ, & after some Conversation, respecting the

[1] At the top of p. [78] is written "1792 Church Records Continued."
[2] Here "Vote" is crossed out.
[3] Here a word, perhaps "Church," is crossed out.

Affair of our Brother Benjamin Churchill, (whose Case is mention^{d} above) — the Chh was notify^{d} to meet at the Pastor's house on Thursday next 2 Clock P M. to consider what is further to be done respecting him — *See next page but two.*[1]

[79] Confessions

Apr^{l} 1. 1764. — Lydia Cornish Wife of John — Confess^{d} Fornicat^{n} — & was restor^{d} to Charity. *See page 39.*[2]

Novr 8th 1767. Seth Barnes a Member, now living in New Yarmth in Nova Scotia, made public Confession of ye Sin of Fornication, & was restored to Charity & Communion wth this Chh.

March 19.1769. Abigail Holmes, Wife of Lemuel Holmes, made publick Confession of the breach of ye 7th Comm^{d} — i e Fornication, as also breach of her Covenant, in so long neglect^{g} to come to ye Ordinances, & was restored to Communion.

April 2^{d} 1769. John King made public Confession of the Sin of Profaness, as well as long absenting from ye Ordinance of ye Lords Supper, (being a Member of the[3] 2^{d} Chh in Plimpton) & was restored to occasional Communion with this Chh — & afterwards recommended to & recieved into this Chh.

Novr 26.1769. Flora, formerly Servant to John Bartlett, now living in Middleborô, a member of this Chh, made publick Confession of Intemperance & other bad Conduct, and was restored to Charity & Communion.

May 20. 1770. Lucia Watson, Wife of John Watson, made Confession of the Sin of Fornication, & was recieved into full Communion with this Chh.

Novr 10. 1771. Patience Burgess made publick Confession of ye Sin of Fornication & was restored to Communion.

Novr 29. 1778. David Bacon & Abigail his Wife, of ye Sin of Fornication & were recieved to Christian Charity.

June 13th 1779. Hannah Winslow, (formerly Torrey) of ye Sin of Fornication & was restored to Christian Charity & Comunion.

April 23^{d} 1780. Sarah Barnes, Wife of Lem^{l} — of Fornication, & rec^{d} to full Communion.

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[1] The reference is to p. [81] of the text, or p. 375 of this volume.

[2] P. [39] of the text, or p. 328 of this volume.

[3] Altered from "this."

April 30. 1780. Rebecca Bartlett, Widow of Wm Dec^d of Fornication & rec^d to Communion.

July 30. 1780. Desire Goodwin, Wife of Thomas Good^n — of Fornicat^n & rec^d to Communion.

Augt 12. 1781. Hannah Cooper Wife of Richard Cooper — of Fornicat^n & rec^d to Comunion.

Novr 11. 1781. Richard Cooper — of Fornication & rec^d to Communion.

D° Zilpah Bramhall Wife of George Bramhall of Fornicat^n & rec^d to Comm^n

Decr 16. Deborah Atwood — of Fornication & rec^d to Comm^n

1788 Decr 28. Ruth Morton — of Fornication & rec^d to Comm^n

[80 [1]] [81] 1793 Chh Records continued from page 78 [2]

Jan^r 10th Thursday. The Chh met accordingly, at ye pastor's house, after some Conversation, the Chh came to ye following Votes Unanimously — viz

That our Brother Benjamin Churchill's offence is of such a public Nature, viz his long continued Absence from all Ordinances, & refusing to return, or to give Satisfaction to the Church thô frequently requested by one comittee after another — that it is the Opinion and is unanimously voted that he should make his *Confession in public*, before the Congregation, in order to his being restored to the Charity & Comunion of the Church. Vote 1.

Voted that *Deacon Diman* & *Deacon Crombie* be a Comittee to go & inform him of the determination of the Chh respecting him & to desire him to attend at their next Chh meeting. —2d

Voted that this Meeting be adjourned *a fortnight* to meet again at the Pastor's house. —3d

This adjournment, & the Chh's forbearing to suspend our Brother Churchill from Comunion, at this time agreable to their Vote at their last Meeting was expressly in Condescention to his bodily Infirmity & to manifest all possible Tenderness towards him, as he declared to one of the Brethren his Indisposition of body was the only thing that prevented his coming this day to the Chh Meeting, & that it was his purpose to attend his Duty, & conform to the Rules of the Gospel, by a Christian Behavior.

[1] P. [80] is blank.

[2] P. [78] of the text, or p. 374 of this volume.

The Meeting was begun & concluded with Prayer.

Jan^{r} 24. 1793. Thursday. — The Chh met — but a small Number, (on acc^{t} of the public civil Rejoicing this day, in this town, for y^{e} *Successes* which divine Providence has given to France, against the[1] combined Enemies of their freedom[2]) therefore adjourn^{d} to *next Thursday*, ye 31st instant, to meet at ye pastor's house.

Jany 31st The Chh met — but it being stormy, & but few attended, the Meeting was adjourn^{d} to next Tuesday, ye 5th of Feb^{ry} to meet at the Pastors house.

Feb^{r} 5th The Chh met accordingly, our Brother *Benjn Churchill* attended & after Prayer, a conversation was had with him — & he confessed his faults, in those matters charged against him, as above & beg^{d} forgiveness of God & his Brethren, & hoped that wherein he had done iniquity, he should, by divine grace enabling, do so no more. The Church appeared satisfied, so far, & were ready to restore him to their Charity, but did not vote, at this time, to dispense with his making a public confession, before the Congregation, agreable to their Vote pass^{d} ye 10th Jan^{y}. *See Vote 1st*[3]

The Meeting was opened & concluded with Prayer. — Turn over

[82] 1793 Chh Records continued

Feb^{r} 17th Lords day Evening, Stay^{d} the Chh, & the Pastor having recieved a written Confession, from Bro. Benjn Churchill, of his former unchristian conduct, with a Request that the Church would accept of it, without making it before the Congregation, it was laid before them &[4] for reasons mentioned, after some conversation, the Church, in consideration of some circumstances relative to his case, which were not so particularly attended to, or known when the matter was before them, did *Vote* to reconsider the vote of the 10th Jany last, & to accept of his Confession made before the Church.

Vote.

April 21. Notify^{d} the Chh to meet at ye Pastor's house tomorrow P M being the Semiannual Conference, accord^{g} to usage & Vote — & the Semiannual Contribution also to be ye next Sabbath.

April 22^{d} The Chh met accordingly, After prayer, conversed on several matters proper to the Occasion — & it being mention^{d} that several of the Congregation, as well as Chh, wish^{d} to assist in y^{e}

[1] Altered from "their."

[2] For the title of the address delivered by Mr. Robbins, see p. lvii, above.

[3] P. [81] of the text, or p. 375 of this volume. [4] Here "&" is crossed out.

Contribution, but were desirous it might be extended, in the distribution of it, to the distress^{d} of y^{e} *Congregation* as well as of the Chh, & twas apprehended the first Object, viz ye Relief of the Chh's poor, would be more likely to be attained by thus altering & extending the plan of Contribution, it was now Voted, That ye above plan sho^{d} be adopted, at least for ye present

Also, It being moved, it was agreed by the Chh, that, for ye benefit & Convenience of those of the Congregation, who wish to tarry as Spectators, at ye Sacrament, the *Wall Pews* round the Meeting house, be appropriated for that purpose, the Members of Chh occupying them, moving, at Sacrament time, into other Seats.

Octr 6th Lords Day Even^{g} — Read to the Chh, in presence of ye Congregation, a *Letter Missive* from a Church in Rochester, desiring the presence & Assistance of this Chh, by their Pastor & De- Delegates, at y^{e} *Ordination* of *Mr Calvin Chaddock* to the work of ye Ministry on ye 10th instant — Whereupon ye Chh

Voted to comply with the Request of s^{d} Chh — & also

Voted That *Deacon Cromby* & *Deacon Spooner*, be ye Delegates.

Octr 10th Attended on s^{d} Ordination, D^{n} Spooner with the Pas^{r} & 9 other Chhs [83] 1793 Chh Records continued

Novr 9th *Mem^{o}* After the Example of my venerable & pious Predecessor, ye Rev. Mr Leonard, I think it may be for the Glory of God, the honor of the Redeemer, the Comfort of his Children & the Benefit of Posterity, to mention here, & leave upon Record, the wonderful Displays of Gods rich & sovereign Grace towards this Place, in a remarkable *Revival of Religion* by the blessed Outpouring of the Spirit of God, this Year, which first began to appear the latter part of December &[1] beginning of January last. No uncommon Dispensation of Providence, no public Calamity, or any thing of that nature, had taken place, which might be assign^{d} as a Cause of it — It seemed apparently to be by the Still small Voice of ye Spirit of God, and his secret but powerful Operation upon the hearts of one & another, untill it became more & more extensive — & a general Solemnity & Serious Concern seem^{d} to prevail thrô the Town. Besides our public Assemblies on Lords Days, we[2] had frequent Lectures in public & private, on Week Days — & religious Meetings for

Acc^{t} of Revival of Religion, this year

[1] Apparently written over "or."

[2] Here a word, apparently "beside," is crossed out.

Conference & social Worship in private houses, several Evenings in the week, in different parts of the Town. — Among which, it is remarkable, that the *young Children*, from 7 to 15 & 16 Years old, voluntarily agreed to meet once or twice a week, (under the patronage, & with the Leave of their Parents & Guardians) in which they prayed, sang & read & conversed upon the great Things of another World, & behaved with great Decency, order & Solemnity — several of these, we have reason to hope, have, in this time, met with a saving Change. — Many Scores, I may say, I believe hundreds of Persons, of different Ages in the Town have been seriously impressed with the infinitely important Concerns[1] of their Souls & Eternity — & we have reason humbly to hope, a goodly Number have been made the happy Subjects of the free, saving Grace of God, & have witnessed a good Confession, & hitherto walk agreably to their profession. More than *fifty* have already been added to the Chh — & many more, are expected to join, who have express[d] their Desire, & who entertain a hope of being savingly converted. [84] 1793 Chh Records continued. Of y[e] Revival &c continu[d]

It is also to be remarked, with Satisfaction & Gratitude, that during this wonderful Work of Gods Power & Grace here, it has been free from those Irregularities, Disorders, & corrupt mixtures, which have, in times past, been the unhappy occasion of opposition, & of great Reproach being brot upon Religion. And altho' it is not to be expected (while y[e] world stands, & while y[e] Chh of Christ is in its militant State), but that the Enemies of Christ & Religion will be opposed to y[e] Truths & Cause of God — yet we have reason to be thankful, there hath been less *visible* Opposition to this work, than has[2] been usual. — Thanks to y[e] almighty Power & restrain[g] grace of God!

Acct of the Revival of Relig[n] contin[d]

And it is pleasing & beautiful to see many who are quite *young*, engaged in religion, devoting themselves to his service in the days of their youth, & crying *Hosanna* to the Son of David. "Out of y[e] mouths of Babes & Children God hath ordained Praise" — has been verified among us.

It is likewise a pleasing Sight, to behold, the Love & unity & sweet Comunion that subsists among Christians, who often meet together,

[1] Written over "things," crossed out.

[2] This word has been altered.

& "*speak often and to another,*" to[1] mutual Edification, comfort & quickening.

And, I would speak of it with thankfulness; we have found unspeakable Benefit from such private Conferences, & have reason to believe they have been remarkably own'd of God, as a means of keeping alive a sense of God & Eternal Things — even "as Iron sharpneth Iron." & we have been often constrain'd to say at such times, "*Surely God is in this place*" — & that "*It is good to be here.*"

And blessed be the name of God, that we have still the Tokens of God's Presence among us, now, when it is more than *10 Months* since the Awakening began — &

I have cause to remark, with humble Gratitude to God his goodness to an unworthy Creature, in strengthening & supporting him under arduous[2] labors, (naturally of a very feeble Constitution) for so long a time — in preaching, visiting, conversing with persons under Soul Concern — Conferences &c &c

To God be all, all the Praise & Glory, thro Jesus Christ. And may his name be magnified, & his work be still carry^d on here, & prevail thro ye Land & World — till it is fill^d with his Glory, Amen.

This is recorded for a memorial, to the honor of ye blessed Redeemer, & may ye generations to come see it, & praise the name of ye Lord. CH^R ROBBINS

[85] 1793 Chh Records Contin^d

Octr 27th Lords day Evening — Notify^d ye Chh to meet at the Pastors house next Fryday, being the *semiannual Meeting*, according to a former Vote of ye Chh, (*See Page 76*[3]), & also the Contribution as usual, to be the Sabbath following.

Novr 1st The Chh met at the Pastors house, accordingly. — And after Prayer to God — had a free & friendly Conference on Subjects proper for ye Occasion — And came to the following Votes. — viz

Vote 1. Whereas our Sister *Elizabeth Morton* (wife of Elisha), has for a long time, neglected to bring her Children to Baptism, & it is also reported that she has attempted to dissuade others from bringing their Children that it is the unanimous Opinion of the Chh,

[1] Here "their" is crossed out.

[2] Altered apparently from "arduus."

[3] P. [76] of the text, or p. 371 of this volume.

that such a Conduct is very irregular & reprehensible, & contrary to her Coven^{t} Engagement.

Voted 2^{d} That a Comittee be chosen to discourse with her on the Premises.

Vote 3^{d} That *three* be chosen for ye Purpose aforesaid. — &

Vote 4. That y^{e} *Pastor*, Deac^{ns} *Crombie* & *Spooner*, be this Comittee.

And on Information that there was just reason to apprehend that our Sister *Patience Burgiss* has been guilty of Intemperance — Voted

Vote 5. That the Pastor, with some or any one of the Brethren, be desired to discourse with her & enquire into the Occasion of such Report. &c & to report her Answer, at the Adjournment of this meeting.

And whereas our Br^{o} *Amaziah Churchill* represented to the Church, that he is aggrieved with our Sister *Mercy Bramhall*, on Account of money which he thinks is justly due to him, from her late husband's Estate, & thinks she ought, in Justice & Conscience, to repay him *her third* part, of the s^{d} debt, it being a difficulty of long standing, & intricate, the Chh, (agreably to his offer & proposal, to have the matter left to 3 judicious, disinterested Persons, & he promising to be easy with & abide by their Determination) ye Chh thôt it reasonable, & therefore

Voted, 6th That the *Pastor*, *Deacon Cromby* & Brother *James Prince*, be be a Comittee, who are desired to go & converse with *Mrs Bramhall* & inform her that the Chh think the Proposal to be reasonable & christian like, & that she ought to comply with it.

Adjourned to next *Monday week*, y^{e} *11th* instant 2 Clock.—clos^{d} wth Prayer.

Novr 11th Monday.— Met at ye Pastor's house agreable to Adjournment — After Prayer, ye committees above, reported to ye Chh, on ye Several Cases [1] before mentioned.

On y^{t} of our Sister *Elizabeth Morton*, The Chh Voted they are satisfy^{d} as it appears her [2] Neglect to offer her Children in Baptism, arose from some Conscientious Scruples she *then* had in her mind, about infant Baptism — & not from contempt of ye Ordinance. —

[1] Here "therein" is crossed out.

[2] This word has been altered.

As to her disswading others, she has no Remembrance of it, But if she did she acknowledges it was wrong, & asks forgiveness.

Again [86 [1]] Also, with Regard to our Sister *Patience Burgiss* — ye Committee who discoursed with her, were, by no means satisfy^d, which they reported to ye Chh — Whereupon the Church

Voted, That our Brethren *Silvanus Bartlett, Daniel Diman* & *Deacon Spooner* be a Comittee to go & inform her that unless she shall make her peace with ye Chh, agreable to Gospel rule, before, or *at ye next Meeting* of the Church, for her disorderly Conduct, she will be suspended from Communion. — Also

Voted, That *Deacon Crombie* & *Spooner* & Br^o *James Prince* be a Comittee to go & discourse further with our Sister *Mercy Bramhall*, respecting ye Complaint of Brother *Amaziah Churchill*, & endeavor to persuade her to execute her proposal, & ye Churche's Desire, of having that matter left to be decided by three impartial, judicious Men.

Concluded the Meeting with Prayer, & adjourned to this Day fortnight, viz, to ye 25th ins^t, to meet at *D^n Spooner's*.

Monday, Novr 25th Met according to Adjournment at D^n Spooners — but there being very few Members, Adjourned to Thursday this week, ye 28th ins^t, to meet at ye Pastor's house.

Novr 28th Met accordingly — but a very few being there, adjourned again to Monday next Decr 2^d to meet at ye Pastors house, at 2 Clock P M.

Decr 2^d Monday. Met accordingly — After prayer, & conversation on ye Subjects before them, The Chh *Voted* — That as our Sister *Burgiss* has not comply^d with the Vote of ye Chh pass^d y^e *11th ins^t* that she be suspended from our Comunion, agreable to y^t Vote. Voted.

Voted That Brother William Watson & D^n Spooner be a Comittee to endeavor (if occasion call) by discoursing with *Benjamin*, ye Son of our Sister *Mercy Bramhall*, to have the affair between her & our Bro. *Amaziah Churchill*, settled amicably & justly, without giving further trouble to *Mrs Bramhall* — as she appears greatly agitated about it, & is far advanced in Life, & ignorant of business of y^t kind, & depends on her Children to settle all Matters relative to ye Estate of her late Husband. [87 [2]] 1793 Decr 2^d Chh Records contin^d

[1] At the top of p. [86] is written "1793 Novr 11th Chh Records continued."

[2] Every page-number on pp. [87–101] of the text has been altered.

Then adjourned to this day fortnight, to meet, if necessary at *Deacon Diman's* — to be mentioned to ye Chh ye Sabbath Evening before — & if not necessary, then no mention made, & ye Meeting dissolv^d.

Lord's Day Evening. Decr 8th Stay^d the Church, & related to them the following transaction — viz. That on Fryday last, the Pastor was called to see *Priscilla Thomas*, Wife of Nathl Thomas Junr, who was very sick, & appeared near her End — he had often seen & discours^d with her in her Sickness before; at which times, she manifested no good hope of her being prepared to die — was in much distress of Mind in ye View of her sin, & miserable State — But at this time gave such an Acc^t of ye State of her mind & ye Views she had of Christ & ye Way of Salvation, & of her hope in him, & the sweet Peace she had enjoy^d ye night preceeding, from those Words *Mat.11.28.* "Come unto me all ye y^t labor & are heavy laden, & I will give you rest" — That induced a charitable hope that she had really experienc^d a saving Change — And now signify^d to ye pastor, that it was her earnest desire, if it might be, to give herself up to God in Covenant, & recieve Baptism, before she died — In consequence of which, the pastor knowing that there had been *precedents* of 2 Cases before in this Chh, of a similar Nature, for Substance, viz, that of *Lydia Cornish* (recorded Page 39 [1]) — & that of *Phebe Clark* — (Page 73 [2]) — the Pastor did in her house, in the presence of a Number of this Chh, & some of ye Congregation, *propound to her the Covenant* (as used in the Admission of Members) to which she *solemnly gave her Consent* — upon which *the Pastor baptiz'd her* — with Prayers &c. She dy'd soon after. — After giving this full Relation, The Chh came to ye following Votes —

ase of N. homas's Wife s^d to Communion

ote 1.

1. That, considering the peculiar Circumstances of ye Case — this Chh consider that transaction as right, & as comprehending the Essentials of joining her self to the visible Chh of Christ, & that she thereby be View^d in that transaction as uniting with this Chh as a Member.

Vote 2. That in consequence hereof, her Children are entitled to the priviledge of Baptism, in common with all other Members in Communion with this Church. [88] 1794 Church Records continued

[1] P. [39] of the text, or p. 328 of this volume.

[2] P. [73] of the text, or p. 368 of this volume.

Feb^{r} 12th *Elizabeth Lanman*, widow of *Saml Lanman*, late member of y^{s} Chh dec^{d} was this day recieved in the Communion in her own house, having been confined by bodily weakness for a great many Years — Her Case, & her Desire, were laid before ye Chh in Decr last, when the Pastor gave a brief Acc^{t} or relation of her religious Experience as he recieved it from her — upon which ye Chh *Voted* that they were satisfy'd to recieve her, as above — Her admission was delay^{d} to this time, (longer than is usual) from no other Cause than her husband's intervening Sickness & Death, after she was propounded (before ye Chh only.) — On Occasion of her Admission The Pastor preached to a very full house, & solemn Audience from *Jer. 50.5.* "Come & let us *join ourselves to ye Lord* in a *perpetual Covenant*, that shall *not be forgotten.*" — We trust ye Presence of God was there! Voted

March 30th Lords day Evening. Notify^{d} the *Semiannual Contribution* to be the *next Sabbath*, & the previous Conference of ye Chh, on *Thursday next* both, agreable to the Vote of this Chh — See *Pages 76, & 82.*[1]

April 3^{d} Thursday — The Chh met accordingly, in the School house — Convers^{d} on various things, agreably to ye Desires of ye Meeting

Mem^{o}. The Precinct, at a Meeting, having chosen a Committee of seven, (thrô the influence & desire of a Number of Men who have, of late, talk'd of a Seperation & build^{g} another Meeting house) to confer with a Comittee of this Chh & their Pastor, on *certain Propositions* made by a Number of dissatisfy^{d} Individuals, relating to the "baptizing the Children of such as have been themselves baptiz'd & not immoral, & professing a Belief of ye Christian Religion" — with 2 or 3 other Matters, of lesser Importance, as they acknowledged — The Chh accordingly did Vote, & chose seven Members, together with the Pastor, to confer with s^{d} Comittee then appointed by ye Precinct — viz — The *Pastor*, & our Brethren Deacons *Diman* & *Crombie*, *Willm Watson*, *James Prince John Cobb*, Doct^{r} *Rosseter Cotton* & *Lemuel Drew*. begun & concluded with Prayer.

Octr 2^{d} The above Comittee met, this Evening, with ye gentlemen chosen by ye Precinct, who were Messrs *Joshua Thomas* — *Deacon Spooner* — *John Davis John Cotton* — & *William Le Baron* —

[1] Pp. [76, 82] of the text, or pp. 371, 376, of this volume.

Thos Jackson Esqr another chosen, now dead — & *Saml Jackson* absent. — After a lengthy & amicable Conference, it was at length agree'd, that the two Chairmen, Viz the *Pastor*, & Major *Thomas*, be requested to draw up a *form of Admission* into a christian Chh, & *Confession of faith*, & present them at ye next Meeting of these Comittees, for them to deliberate & converse upon

The Object with the Gentlemen abovenamed, appearing to be, to have some Mode adopted by this Chh, of admitting Members, (& having their Offspring baptiz^d) different from that *Covenant* now in Use, which, they say, they can not clearly & conscientiously make. So adj^d ye Conference a fortnight. [89] 1794 Chh Records continued

Octr 19th Lords Day Evening — Notify^d the *Semiannual Contribution* to be *next Sabbath* & the *Chh Conference*, as usual previous to it, to be on on *Thursday next*.

Octr 21st The *Committees* of the Chh & Precinct, (mention^d in the foregoing page) met, this Evening, at *Deacon Diman's*; had a long, & free Conference on the Subject of Admission to sealing Ordinances — & the *forms* mention^d before, *Page* 88.[1] For, it is proper to mention here, that none of the Gentlemen of ye Prec^t Committee desired or wish'd to have the antient Method of *owning the Com^t*, revived.

At this Meeting *Mr Thomas*, the Chairman of ye Precinct's Committee, produced a *Form*, (as was agreed) viz, a *Confession of Faith*, & a *Chh Covenant* — being the same, (as he informed us) that is used in the Chh in *Plimpton* since the Settlement of their *present Pastor*, *Revd Mr Samson*, & drawn up by him) To this it was objected, by the Comittee of ye Chh, that the *Confession*, was of so very *general* a Nature, that *any Denomination* of Men call^d christian except *Deists*, could & would readily subscribe such a *Confess^n* & *Coven^t*. That it would therefore introduce great Confusion into the Chh, & lay a foundation for sad Dissention, Animosities & Dicord among Brethren of the same Communion, who, being so exceedingly different in their Ideas of what they deem *fundamental Doctrines* of ye Gospel, cannot maintain that cordial, friendly fellowship, so becoming & necessary in a Christian Chh — for "*How can two walk together*, except they *be agreed*?" — Particularly, the great & glorious, scriptural Doctrine of the *Divinity* or *true & proper Deity of our Lord Jesus Christ*, was

[1] P. [88] of the text, or, pp. 383–384 of this volume.

insisted on, by the *Committee* of this Chh, as a doctrine which this Chh, (as well as others) have, from the beginning, held as a foundation Doctrine of ye Bible, & which we can never give up, as we view it to be the great Ground of all our hope here, & happiness hereafter — This, therefore, it was much insisted, ought expressly & unreservedly to be acknowledged, by those who wish for Admission into this Chh — to which some of the Precinct's Comittee w^d not agree —together with w^th *Other* important Doctrines, which, as it appears to us, are equally clearly held up in the *Word of God*, ye only Rule of our Faith & Practice.

Agreably to this, The Pastor also, (as was before desired) produced & read a *Form* of *Confession of Faith*, & *Chh Covenant* — which he had drawn up, exhibiting a general View of the great *Protestant Doctrines*, call'^d *Calvanistic*, which have been held by *this* & the Protestant Chhes in general, ever since the Reformation from Popery

To *this* form, of Confess^n of faith, & Covenant, the *Committee of this Chh*, now present, manifested their hearty concurrence, & doubted not it was conformable to ye Minds of this Chh universally. — But To *the same*, some Gentlemen of y^e *other Comittee*, signified, they could not agree, — And thus, after a long & friendly Conversation, (not agreeing in any *particular plan* or Mode, different from that already in use in this Chh) the two Committees, in a friendly manner, broke up, & parted. [90] 1794 Chh Records continued

Octr 23^d Thursday. P M, the Church met, according to Notification, (See top of last Page [1]) at the house of *Doct^r Cotton*, & after Prayer, there being a full Meeting, entered on ye consideration of several Subjects, agreable to ye design of ye Meeting, viz, *Chh Discipline* — And at this time, as was desired, *A Report* of ye proceedings of the *Chh's Committee*, in their Conference with the *Precincts Comittee*, (See two last Pages [2]) was given to the Chh — On which, they unanimously manifested & express'd their Approbation of the Conduct of their Committee, on that Occasion — & also of the forms of *Confession of faith* & *Covenant*,[3] exhibited by the Pastor at the afors^d Conference, & which were also now read to the Chh. In special, they unanimously agreed in their Opinion of the Truth & Importance

[1] P. [89] of the text, or p. 384 of this volume.
[2] Pp. [88–89] of the text, or pp. 383–384 of this volume.
[3] This word had been altered.

of that great & fundamental Doctrine of the *Divinity of our blessed Savior Jesus Christ*, & also That they could not, in Conscience, admit any person into our Communion, who was of a *contrary* Opinion, particularly on account of the *practical* tendency of such an Error, in promoting Dissension, & Discord in the Chh, & preventing that cordial fellowship & Love, which ought always to subsist among Brethren of the same Church, "*that there may be no Schism in the Body*" *of Christ.*

Vote. The Chh, likewise Voted, that inasmuch as *some Members* of the Congregation, have manifested a Dislike of *Relations* being read publickly, (when persons are propounded to the Church) before the congregation are dismiss'd, (Voted) that this Chh, not willing to retain any, contrary to their minds, on such an Occasion, are willing *that such Relations be read, in future, after the Blessing is given* — Notice being given to the Congregation, of this Change, that those only may stay, who incline.

Voted Also to choose a *Comittee* to join with the Pastor, in drawing up a *Confession of faith* for this Chh to deliberate upon, at their next meeting, & see if it be agreable to them to adopt it, as [1] their belief [2] & to [3] be acknowledged by all who do now belong to, or may hereafter join themselves to, this Chh — for y^e *reasons before mentiond*, to promote Union & fellowship among Brethren in this Church &c [91 [4]] *This Committee* thus chosen, consisted of our Brethren *William Watson — Deacon Crombie, Deacon Spooner* & *John Cobb*, wth y^e *Pastor*. The greatest Unanimity, & cordial, brotherly Affection were apparent at this meeting, which, as it was begun, so was concluded by Prayer. — May such ever be the Character & ye Glory of this Chh!

1795. March. 22^d Stayed the Chh, Lords day Evening, after public Worship, & from the Consideration of ye inconveniency of having the *Semiannual Contributions* on the Months of *April* & *Oct^r* (agreably to ye present Custom, & a Vote past *Jany 24th 1792*: *Page 76th* [5]) on Acc^t of the *Fast* in the Spring, & the *Thanksgiving* in the Fall, being usually so near those Months — The Chh

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[1] This word has been altered.
[2] Written above two words, crossed out.
[3] This word has been altered.
[4] At the top of p. [91] is written "1794 & 1795 Continued."
[5] P. [76] of the text, or p. 371 of this volume.

Voted. 1st To *reconsider* the Votes aboves^d^, past in Jany 24th 1792. — & then

Voted 2d That in future, the *Chh Meeting or Conference* on the Subject of Discipline, & also the[1] *Semiannual Contribution*, be in the Months of *June* & *January*, yearly.

The Pastor then comunicated a *Proposal*, from a great Number of Ministers, of[2] different Denominations, to unite in carrying into Execution, the Late President Edwards's "*Humble Attempt* to promote explicit Agreement & Visible Union of God's people in extraordinary Prayer to God, for the Revival of Religion & Advancement of Christ's Kingdom on Earth agreable to Scripture Promises & Prophecies concerning the last times — founded on *Zech 8.20.21.22*" &c A Part of the first printed *circular Letter* was read to the Church, relating to this Subject — the remaining part, with the *2d letter*, already recieved, (giving account of the Success of the proposed plan, & the Approbation of various *Ministers*, of different Denominations, & *Associations* — *Presybteries* & *Synods*, in Various[3] parts of the United States) is[4] reserved, to be comunicated, by divine Leave, to the whole Congregation the next Lord's Day. — The Chh having thus a knowledge of ye general Plan & Design of the *Concert* — Did

Vote 3d their *unanimous* & *hearty concurrence* in it — & agreed, according to the Proposal, to meet on the *first Tuesday* of the four Quarters of the year, viz in *January*, *April*, *July* & *October*, at *2 Clock in the Afternoon*, for *Prayer* & to attend on such religious *Instruction* as may be suited to that Subject & Occasion. Vote respecting Quarterly Meetings

June 17th Agreably to the Vote of the Chh, (2d Vote above) altering the time of the Semiannual Meeting or Conference, from April to *June* &c the Chh met this day at the Pastor's house 3 Clock P M, (being notifyd the Sabbath before) & after Prayer to God, [92[5]] conversed on Subjects relative to the Kingdom of Christ & the Peace & Order of this Chh — And the Comittee, Chosen at their last Meeting (in *October*. See page 90th[6]) to prepare a *Con-*

[1] The words "also the" are written over other words.
[2] This word has been altered.
[3] This word has been altered.
[4] This word has been altered.
[5] At the top of p. [92] is written "1795 June 17th Chh Records continued."
[6] P. [90] of the text, or p. 386 of this volume.

fession of Faith for the Church's Consideration, & Adoption if they see fit, in Conformity to the Practice of almost all other Churches in the Land, did lay before the Chh, at this time, a short Summary of the principal Articles of the [1] Christian Faith, drawn from the Holy Scriptures — which, after due deliberation & free Conversation thereon, the Chh did *unanimously* Vote to accept and adopt the same, as expressive of their Belief of those great & fundamental doctrines of Religion, as revealed in the Holy Word of God, & that [2] the same be acknowledged by all who now belong to, or may hereafter join themselves to this Chh, with a View to preserve Order, Unity, Peace & christian Fellowship in this antient Chh — being the *same* Doctrines on which this Chh was at first founded, & which have ever been acknowledged by it, from the days of their Forefathers — as well as by Protestant Churches in general since the Reformation from Popery.

Vote 1.

The Confession of Faith, thus adopted, is as follows.

I believe in one only living & true *God*, the great Creator and Governor of all things.

I believe in the Lord Jesus Christ, as "*God manifest in ye flesh*," who came into the world to seek & save lost Sinners, and who is the only Mediator between God & Man.

I believe in the *Holy Ghost*, who by his *divine* Power doth renew & sanctify the Souls of his People.[3]

I believe the *Scriptures* of the Old & New Testament to be the *Word of God*, & the only Rule of Faith & Practice.

I believe that "God made Man upright," but that "being in honor, he abode not," but fell from a State of Innocency, by transgressing the Law of God — & I believe, that he, thereby lost the Image of God, consisting in Righteousness & true Holiness, & that, in Consequence hereof, the whole human race became subject to that Death which was threatned in the Law, & so, "are by Nature Children of Wrath."

I believe, therefore, the absolute Necessity of *Regeneration* by the Holy Spirit, & that "Except a Man be born again, he cannot enter into the Kingdom of Heaven."

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[1] This word has been altered.
[2] Written over another word.
[3] Written over another word.

[93] 1795 Chh Records continued

I believe a Sinner is "*justified* freely by the *Grace of God*, thrô *faith* in Jesus Christ — & that the *Righteousness* wrought out by Christ, by his obedience unto Death, is the only Foundation of a Sinner's Hope.

I believe that a true "Faith is the Gift of God," & that it always purifieth the heart, & is productive of Good Works.

I believe the Necessity of *Evangelical Repentance*, & *New Obedience*, and that "Without Holiness, no man shall see the Lord."

I believe that "the *Righteous*," or *true Believer*, "shall *hold on his way*," & "shall endure to the End," and that, thrô the Promise of God & the Intercession of Christ, he shall be "kept by the Power of God," & shall never finally fall from a State of Grace but shall *persevere* in holiness, unto Eternal Life, & that "Christ having loved his own, he loveth them unto the End."

I believe "there will be a *Resurrection* of the Dead, both of the Just & the Unjust."

I believe in a *Judgment* to come, & that "Jesus Christ will be the Judge, both of the quick & the Dead."

I believe, that the Righteous will, at the *great Day*, be openly acquitted & adjudged to Everlasting Life. — And

I believe that the *Wicked* will, at that Day, be sentenced to "Everlasting Destruction from the presence of the Lord & the Glory of his Power." Amen.

Voted, 2d The Church then Voted unanimously, that, at some proper Time, shortly, (when there shall be a prospect of the Members being able to attend as universally as may be) the Members of this Chh will publickly, in a solemn Manner, declare their Assent to the above Confession of Faith, as expressive of their Sense of the Holy Scriptures, relative to the articles herein mentioned. — At the same time —

Voted. 3. The Chh voted also, that, agreably to the frequent Practice of this antient Chh, in former times, this Chh will, on the same Occasion, in a publick & solemn Manner, openly *renew their Covenant with God & one another* — hoping it may be a means of animating & exerting one another to walk more, as becometh Saints, & agreably to the solemn Vows of God that lie upon us.

The utmost harmony & Unanimity prevailed in all our Delibera-

tions & Acts, at this Meeting — which was concluded (as it was begun) with Prayer. See *Page 186*[1]

[94] An Account of y^e *Deaths* in this Town, beginning with the year 1760 — in January — on the 30th of wch Month I was ordained.

C. ROBBINS

1760

Jan^r	4th	Joanna Howland
	8th	Ichab^d Holme's Child
Feb	2^d	Elizabeth Curtiss
Ap^l	7th	Saml Shermans Child
	12	Benj^a Barnes
	23	Sarah Little, Widow of Revd Mr Little form^r Pastor here
	23^d	Benj^a Bartlett
	24	Eben^r[2] Silvesters Child
May	7th	Mary Little & John Nelsons Child
	24th	Barnabas Churchill / Eben^r Donham Jun^rs Child
		An Ind^n Child of Seth Barns
June	6th	Jonath^n Church^ll[3] Child
	11th	Negro Girl of Th^s Spoon^r Junr
	14th	Ebenez^r Spooners Son
	15	Jonathan Eames
	19th	Lois Holmes
	23^d	William Drew
	25th	Sam^ll Kemptons Wife
	29	Mary King
July	7th	Robt Hosea's Child
	8th	Saml Sherman's Wife
	22	Eph^m Holme's Child
	28	Nathl Torrey's Child
Aug^t	3^d	Jabez Cobb's Child
	5	Richard Durfy^s Child
	6	Cornel^s Holmes Jun^rs Child
	7	Jno Goddards Child
	9	Jerem^h Holme's Child
		A Negro at Capt Jacks^ns fr Bost
	11th	John Goddard's Child
	12	Eben^r Churchills Child
	15	John Kemptons Child
	15	Wm Westons Child
	23	Eben^r Church^ll Jun^rs Child
	25	Benj. Mortons Child

[1] P. [186] of the text, or p. 486 of these volumes.
[2] This name is badly blotted.
[3] This name is badly blotted.

An Account of ye Deaths in this Town, beginning with the year 1760 - in January - on the 30th of wch Month I was ordained.
C. Robbins

1760.

Jan. 4th Joanna Howland
- 8th Ichab. Holmes Child.
Feb. 2d Elizabeth Curtiss.
Apl. 7th Saml. Shermans Child.
- 12. Benja. Barnes
- 23. Sarah Little, Widow of Rev. Mr. Little form. Pastor here
- 23. Benja. Bartlett
- 24. [illegible] Silvesters Child
May. 7th Mary Little & John Nelsons Child
[illegible] 4th Barnabas Churchill & Ebenr. Donham Junrs. Child
- An Indn. Child of [illegible] Barns.
June 6th Jonathn. Churchill Child.
- 11th Negro Girl of Thos. Spooner Junr.
14th Ebenezr. Spooners Son.
15. Jonathan Eames.
19th Lois Holmes.
23. William Drew.
25th Saml. Kemptons Wife

1760 & 1761.

Octr. 15. Toby, a Negro Man.
- 19. Zephaniah Morton.
Novr. 10. Levi Drews Child
- 21. Gershom Holmes' Wife.
Decr. 3d Thomas Ward, a Stranger.
- 4. Ebenezer Holmes
- 7th John Coopers
- 10th Isaac Kings Wife
- 18. Samuel Barnes Child
- 21. Willm. Donham (lame man)

1761.

Janr. 22d Capt. Jabez Shurtliff.
- 28. Ebenr. Nelsons Child.
- 31. Joanna Drew.
Febr. 16th Saml. West. of Small Pox.
Mar. 7th Dennis Sturmy's Wife Small pox
- Do. Wido. Mercy Barnes' Child
- 26. Samuel Donham.
- Do. Negro Child of Deacn. Foster.
Apl. 18. Thos. Spooner Junrs. Child.
- 27. Ichabd. Holmes's Indian boy.
May. 14. Rebecca Easdell
- 18. Doct. Joseph LeBaron.
- 19. Capt. Josiah Morton

1762. 3 & 4.

March. 22d Seth Barnes
April 14. Experience Atwood
- 20th Capt. Jno. Billings of Bostn.
May. 27. Wido. Eliza. Sinkhabon
June 28. Col. Watsons Child. Anon.
July. 4th Capt. Saml. Harlow's Wife.
- 28. Barnabs. Churchills Child
Aug. 6th Saml. Barrows Child
- 7th John Cobb.
- 8th Benja. Bartlett's Child
- 21. Benja. Mortons Child
- 30th Charles Morton's Child
Octr. 27. Thos. Spooner Junrs. Wife
- 27. Mathew Lemote
- 30. Jno. Atwood's Wife.
Novr. 3d Corban Barn's Wife
Decr. 19th Mr. Thomas Spooner Ethbo.
- 20th Timo. Burbank Junrs. Wife

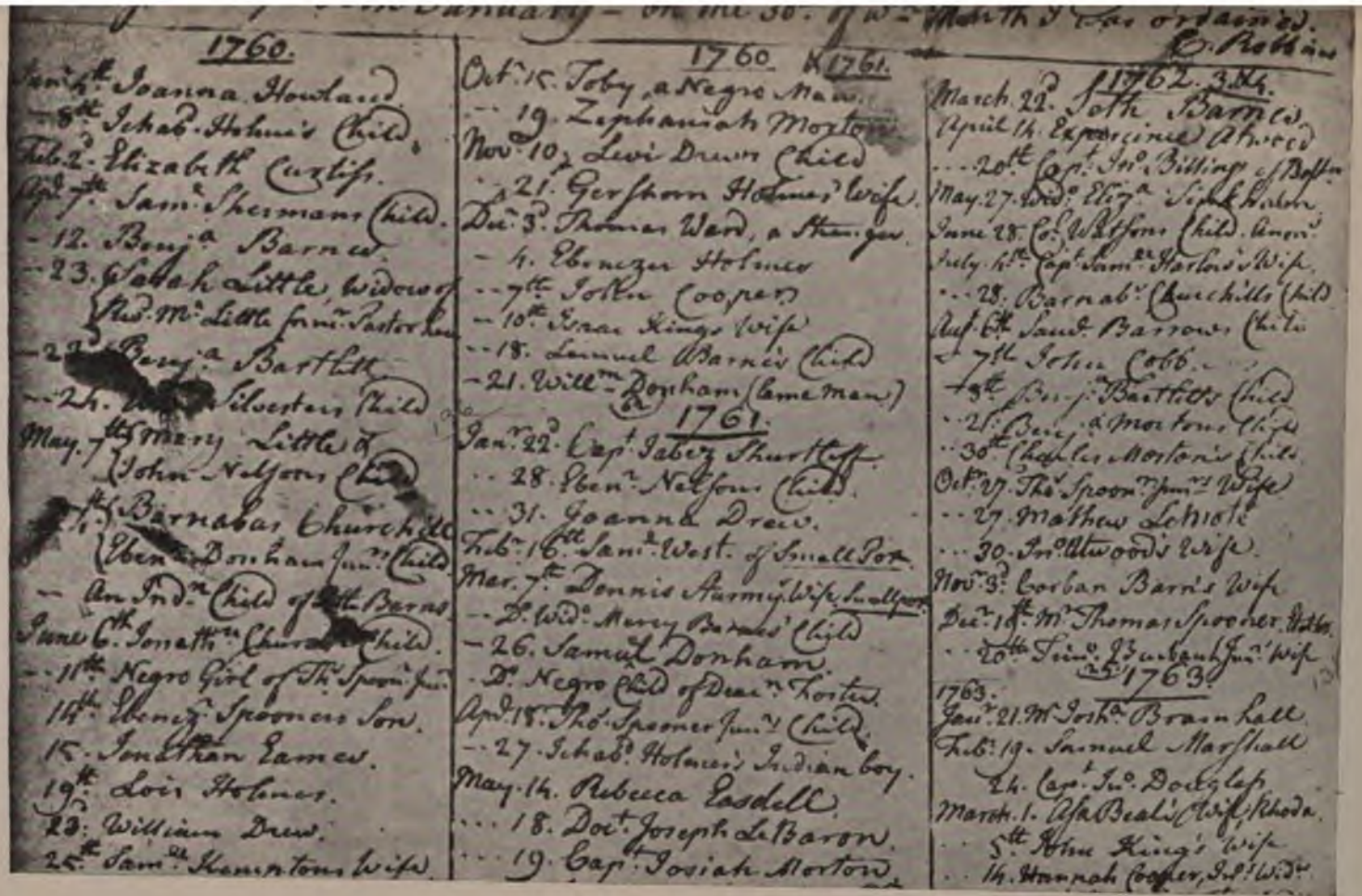
1763.

1763.
Janr. 21. Mr. Josha. Bramhall.
Febr. 19. Samuel Marshall
24. Capt. Jno. Douglass
March. 1. Asa Beal's Wife, Rhoda.
- 5th John King's Wife
- 14. Hannah Cooper, Jnrs. Widr.

HANDWRITING OF CHANDLER ROBBINS

ENGRAVED FOR THE COLONIAL SOCIETY OF MASSACHUSETTS

Feb	2[d]	Elizabeth Curtis
Ap[l]	7th	Sam[l] Stevens Child
	11	Rob[t] Bates
	23	Sarah Chile, Widow of [illegible]
	26[d]	Benj[n] Barlock
	26	Elias[r] Stevens Child
May	9th	Abbey Little & John Nelson Child
	10th	Jonathan Churchill Elias[r] Jonathan Jos[ph] [illegible]
		[illegible] Child of [illegible]
June	6th	Jacob[s] Church[ill] Child
	11th	Negro Girl of Th[s] [illegible]
	14th	Elias[r] Stevens Son
	15	Jonathan Bates
	19th	Lois Holmes
	20[d]	William Drew
	26th	Sam[l] Symptom Wife
	23	Mary King
July	7th	Rob[t] Dixon's Child
	6th	Sam[l] Stevens's Wife
	22	Eph[m] Holmes's Child
	23	Nath[l] Torrey's Child
Aug[t]	3[d]	John Cobb's Child
	5	Richard Durfy[s] Child
	6	Cornel[s] Holmes Jos[ph] Child
	7	Jo[s] Goddards Child
	9	Jerem[h] Holmes's Child
		A Negro at Cap[t] Jos[ph] [illegible]
	11th	John Goddard's Child
	12	Elias[r] Churchills Child
	13	John Kempton's Child
	15	W[m] Weston Child
	20	Wm[l] Church[ill] Jos[ph] [illegible]
	[illegible]	[illegible] Morton Child



1760.

Jan. 4th Joanna Howland.
-8th Isaac Holmes Child.
Feb. 2. Elizabeth Curtis.
Apr. 7th Sam. Sherman Child.
-12. Benj. Barnes.
-23. Sarah Little, widow of Rev. Mr. Little formr. Pastor
-23 Benj. Barthlt.
-24. [illegible] Silvester Child
May. 7th Mary Little of John Nelson Child
[illegible] Barnabas Churchill
Eben. Dorham Junr. Child
-An Indn. Child of Mr. Barns.
June 6. Jonathn. Churchill Child.
-11th Negro Girl of Thos. Spooner Junr.
14th Ebenezr. Spooner's Son.
15. Jonathan Eames.
19th Lois Holmes.
23. William Drew.
25th Samll. Hamptons Wife.

1760. & 1761.

Oct. 15. Toby, a Negro Man.
-19. Zephaniah Morton
Nov. 10. Levi Drew Child
-21. Gershom Holmes' Wife.
Dec. 3. Thomas Ward, a Stranger.
-4. Ebenezer Holmes
-7th John Cooper
-10th Isaac Kings Wife
-18. Samuel Barnes Child
-21. Willm. Dorham (same man)

1761.

Jan. 22. Capt. Jabez Churchill
-28. Ebenr. Nelson Child.
-31. Joanna Drew.
Feb. 16th Saml. West of Small Pox.
Mar. 7th Dennis Harmy Wife, Mulatto
-D. Wido. Mary Barnes' Child
-26. Samll. Dorham.
-D. Negro Child of Deacn. Porter.
Apr. 18. Thos. Spooner Junr. Child.
-27. Isaac Holmes's Indian boy.
May. 14. Rebecca Easdell
-18. Doct. Joseph LeBaron.
-19. Capt. Josiah Morton

1762. & 3d.

March. 22. Joth Barnes
April 14. Experience Atwood
-20th Capt. Jno. Billings of Boston
May. 27. Wido. Elizabth. Sibley Habn.
June 28. Co. Watson Child. Unknown
July. 4th Capt. Samll. Harlow's Wife.
-28. Barnabas Churchills Child
Aug. 6th Saml. Barrows Child
-7th John Cobb.
-9th Benj. Barthlts Child
-25. Benj. Morton's Child
-30th Charles Morton's Child.
Oct. 27. Thos. Spooner Junr. Wife
-27. Mathew LeMoie
-30. Jno. Atwoods Wife.
Nov. 3. Corban Barns Wife
Dec. 16th Mr. Thomas Spooner. Wife.
-20th Jeno. Burbank Junr. Wife

1763.

1763.
Jan. 21. Mr. Josh. Brown Hall
Feb. 19. Samuel Marshall
-24. Capt. Jno. Doggett
March. 1. Asa Beal's Wife, Rhoda.
-5th John King's Wife
-14. Hannah Cooper, Infl. Wido.

C. Robbins

HANDWRITING OF CHANDLER ROBBINS

ENGRAVED FOR THE COLONIAL SOCIETY OF MASSACHUSETTS

	26	Seled Lander's Child
	30	Amos Donham's Child
Sep^{t}	4	Dennis Sturmy's Child
	7	Capt Hammatts Child
	8	Jos. Ryder Jun^{rs} Child
	9	Eben^{r} Churchills Child
	13	John May's Child
	19	Hezek^{h} Tinkam's[1] Child
	19	Jno Withrells Child
	21	Isaac Doten's Child
Oct^{r}	7th	Josiah Morton Jun^{rs} Child
	8	Jno Washburn's Child
	D^{o}	Jno Churchills Widow
	10	Solomon Atwoods Child
	13.	John Jones's Child

1760 & 1761[2]

Oct^{r}	15	Toby, a Negro Man
	19	Zephaniah Morton
Nov^{r}	10	Levi Drews Child
	21st	Gershom Holmes' Wife
Dec^{r}	3^{d}	Thomas Ward, a Stranger
	4	Ebenezer Holmes
	7th	John Cooper
	10th	Isaac Kings Wife
	18	Lemuel Barne's Child
	21	Willm Donham (lame Man)

62

1761

Jan^{r}	22^{d}	Capt Jabez Shurtleff
	28	Eben^{r} Nelsons Child
	31	Joanna Drew
Feb^{r}	16th	Saml West of *Small Pox*
Mar.	7th	Dennis Sturmy^{s} Wife *Smallpox*
	D^{o}	Wid^{o} Mercy Barnes' Child
	26	Samuel Donham
	D^{o}	Negro Child of Deac^{n} Foster
Ap^{l}	18	Thos Spooner Jun^{rs} Child
	27	Ichab^{d} Holmes's Indian boy
May	14	Rebecca Easdell
	18	Doc^{t} Joseph Le Baron
	19	Capt Josiah Morton
	21	Josiah Whittemores Child
June	8th	Job Cobb
N. B:	11th	Revd Nathan^{l} Leonard at Nort^{n} late Pastor of this Church
June	12	Ichabod Bartletts Child

[1] The first three letters in this name are blotted.

[2] The second column begins here.

June	15	Elizabeth Holmes maiden
	27	Doct^{r} Thomas's Child Still born
	29th	John Lothrop
	30th	Wid^{o} of Thomas Holmes
July	20	Nathl Torrey's Child
Aug^{t}	17	Ichab^{d} Bartlett Jun^{rs} Child
	21st	John May's Child
	30th	Saml Kemptons Negro
Sep^{t}	4th	Edward Lanman's Child
	5th	Ebenes^{r} Samson's Child
	22^{d}	Hezekiah Tinkams Child
	26	Thomas Davy's Wife
Oct^{r}	17th	John Hall drowned fr. Capt Dotys brig
Nov	7th	Zach^{s} Churchills Child
Dec	2^{d}	Joseph Sylvest^{rs} Child
	5th	Nathl Goodwins Child
	11th	General *Whittemore* drowned at Saquish
	12th	Sue Peage an Indian
	21	Job Morton suddenly in bed

36

1762

Jan^{y}	11	A Stranger found Dead on beech Point
	18th	Capt Barnabas Hedge
Feb	24	Nathl Holmes's Child
	28	Wid^{o} Sarah Shurtleff
March	4th	Capt Fulgham's Child
	14th	Thos Hinckleys Child
	16	Saml Marshalls Child

1762 3 & 4 [1]

March	22^{d}	Seth Barnes
April	14	Experience Atwood
	20th	Capt Jno Billings of Bost^{n}
May	27	Wid^{o} Eliz^{a} Tinkham
June	28	Co^{l} Watsons Child Anon^{s}
July	4th	Capt Sam^{ll} Harlow's Wife
	28	Barnab^{s} Churchills Child
Aug^{t}	6th	Saml Barrows Child
	7th	John Cobb
	8th	Benj^{a} Bartletts Child
	21st	Benj^{a} Mortons Child
	30th	Charles Morton's Child
Oct^{r}	27	Thos Spoon^{r} Jun^{rs} Wife
	27	Mathew LeMote
	30	Jno Atwood's Wife
Nov^{r}	3^{d}	Corban Barn's Wife

[1] The third column begins here.

Dec^{r}	19th	Mr Thomas Spooner Etat: 68
	20th	Tim^{o} Burbank Jun^{rs} Wife

25

1763

1763		
Jan^{r}	21	Mr Josh^{a} Bramhall
Feb^{r}	19	Samuel Marshall
	24	Capt Jno Douglass
March	1	Asa Beal's Wife, Rhoda
	5th	John King's Wife
	14	Hannah Cooper, Jn^{os} Wid^{w}
	24	Capt Josiah Mort^{ns} Wid^{w}
	30	Doc^{t} LeBarons Negr^{o} Child
Ap^{l}	2^{d}	Saml Clark Aged 76
	12th	James Howard
May	29	Levi Drew's [1] Child
June	29	Wid^{w} Hannah Jackson 82
July	6th	Deac^{n} Torreys Child
	31	Saml Jacksons Child
Aug^{t}	19	Eben^{r} Ryders Child
	25	Revd Alex^{d} Cumming of Bost^{n} Pastor of ye Old South Aged 37
Sep^{t}	6	Benj. Bartletts Child
	12	Nathl Donham Sadler
	16	A French Man
	18	Patience Harlow
	29	Thos Silvesters Wife
	30	Elisha Mortons Child
Oct^{r}	5	Th^{s} Trasks Child
	15	Barn^{s} Hedge's Child
	19	Esqr Winslow's Negr. Child
	20	Wid^{o} Eleanor Holmes 84
	28	Wife [2] of Eleas^{r} Stephens [3]
Nov^{r}	15	Widow Mercy Tinkam
Dec^{r}	9th	Abigail Hedge Maid^{n}
	29	James Thomas's Child

29

1764

1764		
Feb^{r}	3^{d}	Elkanah Churchill
	27	Richd Kimbal's Child
Mar:	29	Th^{s} Spooner's Child
Apr^{l}	2^{d}	Eph^{m} Spooner's Child
	6th	Nicolas Sever Esqr Kingston 86
	21	Benj. Barne's Child

[1] This name is obscure.

[2] Apparently altered from "Wid^{w}."

[3] Here "84" is crossed out.

May	22d	Elisa Quytes Child
June	1	Thomas Rogers
	Do	Robert Finney
	7th	Pomp. Mr Brown's Negr boy
	13	Capt Joseph Fulgham
	24	Willm Westons Child
July	7	Wm Thomas of Middlboro killd by a Cart

[95] 1764 5 & 6 Account of Deaths continued

1764

July	16th	Silvane Howe's Child
Augt	6th	Benja Cole wth Small pox
Sepr	8th	Thoe Savery Junrs Child
	14	Coll Watsons Child
Octr	3d	Ichabd Bartlett's Child
	6th	Silve Arre drownd at Saquish
	6th	Jno Sturtevant of Ponds
	10th	Thoe Rogers' Widow
	16	Willm Rickards Child
Novr	11	Benja Mortons Child
	16	Zache Churchills Child
Decr	1st	Thoe Norrington Baker
	7th	Nathan Ward Aged 95

26

1765

Janry	30th	Benja Warrens Child Still born
Febr	11	Joanna Ward's Child
Mar:	1st	Kate Wido Murdochs Negro
	11	Thoe Trasks Child
	12	Abigl Bartlett Wido of Thoe
	28	Andrew Thomson's Indn Child
	19	Abner Sylvesters Son
Apl	6th	John Morton of Eelriver
	27	Margret Eames Widw
May	6	Wido Sarah Holmes
	16	The Robinsons Child Anone
	23	Jonathan Ward
	27	Bristol David Turner's Negro
June	6th	Ebenr Gorham's Negro Child
	7th	Hope Gorham
	29th	Mrs Fulgham's Child
July	1st	Silvane Bartletts Child
	11	Joanna Wards Child
Augt	25	Capt Epm Gould's Child
Sept	24	Silve Howe's Child
	30	Mary Clark Wido Aged 74
Novr	5	Zepha Holmes Junrs Child

	24	Deac^{n} Foster's Negro Child
	26	Benj^{a} Churchills Child
Dec^{r}	1st	John Cobb's Wife
	9th	Charles Morton's Wife

26

1766

Jan^{r}	1st	Jonath^{n} Diman's Negro
	4th	Hannah Jackson Sam^{ls} Widow
	D^{o}	Prudence Weston Wid^{o}
	11th	Barzillai Stetson
	21st	David Turner's Wife Rebecca
Feb^{y}	12th	Rebecca Peake
	4	Elijah Daman's Child
March	19th	John Faunce aged 87
	22^{d}	Simeon Samson's Child
Ap^{l}	17th	Saml Kempton 85
	25	Isaac King 75
May	10	Jabez Harlow's Child
	18	Jin Molatto of Capt White
June	14	Nathl Leonards Child
	19	Ebenezer Robbins's Child
	21.	Deac^{n} Foster's Child Susa
	24th	John Goddards Child
	26	Alex^{dr} Robinson's Child
July	6th	Nat^{l} Leonards Child
	9th	Eben^{r} Fuller's Child
	14	Nathl Goodwins Child

1766 [1]

July	17th	Hannah Robbins Daugh^{t} of Revd Chandler Robbins
	28th	Robert Hosea's Child
Aug^{t}	5	Sarah Bartlett's Child
	7th	Thomas Mayhew's Child
	18th	Thos Faunce's Child
	19	Lem^{l} Fish's Child
	20	Benj^{a} Barne's Child
	20th	William Rickard
	21	Thos Mortons Child
	30	Thos Faunce's Child
	31	Wm Sergeant's Child
Sep^{t}	17	James Shurtleff aged 70
	25	Doc^{t} Le Baron's Negr^{o} Child
Oct^{r}	14	Thos Davis's Child
	20	Wid^{w} Joanna Clark
	24	John Russell's Child
	31	Sarah King

[1] The second column begins here.

Nov^{r}	28	Paul Doten's Child
Dec^{r}	5th	Abigail Ryder 66
	13	Simeon Samsons Child
	17	Wid^{o} Mary Rider 81
	29th [1]	Josiah Waterman's Wife
	29	Joseph Rider aged 94
	30	Eleazar Stephen's Wife
		45

1767

Jan^{r}	15	Josiah Doten
	15th	Capt James Curtiss
	19	Wid^{o} Hannah Doten Elisha's
	25	Wid^{o} Sarah Spoon^{r} (Tho^{as}) Aged 73
Feb^{r}	1	Josiah Johnson's Wife
	2^{d}	Andrew Crosswells Child
	3^{d}	Elisabeth Hill
	19th	Elis^{a} Watson Co$^{l's}$ Wife
	26	Deac^{n} Nathl Warren
Mar.	3^{d}	Revd Ch^{r} Robbins' Child Geo
	13	Josiah Waterman's Child
Ap^{l}	3^{d}	Wid^{o} Han: Barne's Child
	17	Eph^{m} Spoon^{rs} Child
	20th	Elk^{a} Watson's Wife Pat^{as}
	28	Capt Jno Stevenson
May	4	Jno Waterman's Wife 54
	23^{d}	Willm Donham's Wife
June	12th	Th^{s} Jackson Jun^{rs} Child
	D^{o}	Richd Durfy's Child
	17th	Capt Saml Harlow
	18	Nicolas Drew's Wife
	29	Moses Readings Child
July	4th	Josiah Torrey a lad kill^{d} by a Cart
Aug^{t}	4	Capt James Nicolson 64
	9	Abr^{m} Tisdell's Child
	23	Silv^{s} Harlows Child
Sep^{t}	3^{d}	Peres Tilson
Oct^{r}	8	Saml Jacksons Child
	11	Isaac Morton's Child anon^{s}
	11th	Ichabod Bartlett Aged 74
	26	Wm Savery's Child
	29	James House in Goal
Nov^{r}	1	Isaac Symmes Child
	16	Eben^{r} Donham's Wife
	29	Eben.^{z} Riders Child
Dec^{r}	23^{d}	John Bartlett's Wife drowned herself in a hogsh^{d} of Water being deprivd of Reason
		36

[1] Altered from "28" or perhaps "28" altered from "29."

[2] Perhaps "Elem."

1768

Jan^{r}	16	Barn^{s} Donham's Child

1768 [1]

Jan^{r}	25	Wid^{o} Hannah Faunce Aged 63
Feb^{r}	6th	Capt Hezek^{h} Jackson
	20	Mary Norrington
	27	Wid^{o} Ruth Stetson
Mar.	13	John Bacon's Child
	22^{d}	Elis: Quite's Child
	29	Benj^{a} Drew's Child
Ap^{l}	23	Mercy Stephen's Aged 71
	28	Th^{s} Howard's Child anon^{s}
March	7	Wid^{o} Susan^{a} Bartlett 66
May	15	Elis^{a} Morton [2] Aged 83
	22	John Washburn 69
	27	Wid^{o} Rebecca Cole 64
June	6	Saml Sherman's Child
	10th	Willm Torrey at Scituate
	11	Eben^{r} Fuller's Wife
	21	Th^{s} Spoon^{r} Son to Thom^{s} Rous Bourn & Zattu [3] Cushing — all drown^{d} at Saquish
July	11th	Daniel Dimans Wife
Aug^{t}	16	Amos Donham's Wife
	30	Oliv^{r} Kemptons Child
Sep^{r}	10	Eben^{r} Holmes' Child
Oct^{r}	12	Thos Torrey's Child
	28	Isaac Mackay's Child
Nov^{r}	21	Bartlett LeBaron's Child Son
	27th	Revd Ward Cotton form^{r} Min^{r} of Hampton drop^{d} down dead going to Meeting on Sabb. A M.
Dec^{r}	5th	Elizabeth Fisher
	15th	Robert Bartlett's Wife
	20th	Eben^{r} Harlow's Child
	21	Deacon Torrey's Child anon^{s}
	21	Wid^{o} Sarah Nelson suddenly
	27	James Lenman. Aged 76. The memory of ye Just is blessed

N° 34 [4]

1769

Jan^{r}	19th	David Turner Aged 76
	31	William Westons [5] Child

[1] The third column begins here.
[2] Here a word, perhaps "wid^{w}," has been interlined and crossed out.
[3] Perhaps "Zatter."
[4] This figure has been altered.
[5] Apparently altered from "Watsons."

Feb	16	Joseph Fulgham a Lad
	18	Wm Lucas's Wife 78
Mar.	11	Ephraim Holmes 50
	25	Samll Bartlett Esqr 71
Apl	27	Ephm Spooners Child Anon
May	16	Zach Holmes *drown*d
	24	Tho Watsons Child
June	22d	Revd Jos. Sewall Boston 81
July	18	Joseph Bent's Child
	25	Eleazar Rogers at Sea
	27	Wm Hall Jacksons Child
Augt	3d	Doctr Wm Thomas's Wife
	6	Tho Farmer's Child
	14	Widw Jerusha Marshall
	24	Nathl Shurtleffs Child [1]
	26	Samll Sherman's Wife Betty
	28	Saml Marson a Stranger
Sept	4	John May 48 [2]
	17	Expce Harlow Jabez's Daughtr
	20	Jno Waterman's Daughtr
	Do	James Stells [3] an Indian
	27	Brace [4] Jones
Octr	7	Jno Washburns Child
	10	Jos. Bents Child

[96] Account of Deaths continued

1769

Octr	16	Richd Durfy's Wife
	25	Jno Holmes's Negro Girl
	28	Ebenr Churchills Wife
Novr	4th	Barzillai Stetson's Child
	20	Richd Durfy's Child
Decr	4th	Ephm Spooners Child
	11	Geo. Bachellor of Marblehd
	25	Judah Bartletts Child
	26	Geo: Holmes's Child

35

1770

Jany	2d	Alexandr Dow's Wife
	14th	Joseph Bents Child
	17th	Alex. Dow's Child
	26	Rebecca Warren Wms Wife

[1] Here "Daughter" is crossed out.
[2] Here follows some shorthand.
[3] This name is obscure.
[4] This name is obscure.

Feb.	8th	Rebecca Sherman
	18	Widw Donham Eleasrs
	23	Sarah Kempton Jno Daughr
Mar.	4th	Josiah Mortons Daugr
	4	Philip Washbns Child
	19	Widow Sarah Barn's Seth's
Apl	6	Wm Savery's Child
	7th	Widow Abigail Faunce
May	7th	Capt Isaac Doten 61
	12th	Solo Silvesters Child
	20	Bathsheba May Jnos Wido
	29	Hannah Potter Wido
June	2d	James Stells Wife
	14	Saml Morton's Wife
July	17th	John Harlows Wife
Augt	3d	Joseph Warren
	24	Leml Harlow's Child
	30	Nanny Negro Woman
Sepr	1	Wm Crombie's Child
	5	Olivr Kemptons Child
	8th	Seth Morton's Child
	8th	Thos Withrells Child
	15	John Jone's Child
	15	Simn Samsons Child Anons
	16	Barns Churchills Wife
	18	Jno Roger's Child
	20	Wido Abigl Thomas Son John
	21	Deacn Jno Torrey's Child
Octr	2d	Richd Durfy's Child
	10	James Thomas's Child
	25	Saml Pearce's Child
Novr	1	Wido Esther Warren 89
Decr	12	Mercy Warren Jos' Widow
	24	Ephm Kempton
	Do	Wid: Rebecca Jacksn 74
	27	Isaac MacKay's Child
		40

1771		1771
Janr	21st	Ebenr Donham 73
	24th	Thos Torrey's Child
	27th	Timo Burbank's Wife 63
	31	Jno Harlow 86
Febr	5	Jno Totmans Wife
	13	Wm Bartlett Junrs Child
	23	James Hovey Esqrs Wife Lyds
Mar.	7th	Caleb Riders Child
Apl	26	Thos Davy's Child
May	1	Epm Holmes Child

	23	Nathl Goodwin
	23	Wm Poldens Child
June	9	Elijah Harlows Ch^{d}
	13	Wm Pold^{ns} Child
	D^{o}	Nat. Holmes Ch^{d}
	15	Isaac Bartletts Child

1771 & 1772 [1]

July	6th	Melatiah Lothrop
	19	Jos. Burbanks Child
Aug^{t}	5	Th^{s} Spooners Child
	18	Geo. Bramhalls Ch^{d}
	19	Th^{s} Totman a Lad by a fall from a Cart
	21	Revd Chand^{r} Robbins' Child Deborah
	26	Eleas^{r} Churchill Jun^{rs} Ch^{d}
	27	Benj. Drew's Child
Sep^{t}	1	Danl Dimans Child
	10	Joshua Shaw's Child
	25	Danl Hoseas Child
	27	Wid. Elis. Clark
Oct.	10	Barn^{s} Donh^{ms} Ch^{d} Anon
Nov^{r}	27	Jno Coop^{rs} Child
	30	Jacob Decost's Child
Dec^{r}	1	Lem^{l} Cobbs Ch^{d}
	1	Richd Holmes's Ch^{d}
	17	Geo. LeMotes Ch^{d}
	19	David Lothrops Ch^{d}
	23	Anna Campbell at Co^{l} Warrens

36

1772

Jan^{r}	2^{d}	Sol^{o} Bartletts Daught^{r}
	3^{r}	Ebens^{r} [2] Harlows Child
	9th	Jno Bartlett Jun^{rs} Ch^{d}
	16	Th^{s} Whittemore drown^{d}
	20	Wid. Mercy Harlow sudd^{n}ly
Feb.	7	So^{l} Bartletts Child
	9	Exp^{oe} Rich Walter's Wife
Ap^{l}	2^{d}	Sarah Marston Maid^{n}
	6	Ichab^{d} Bartletts Ch^{d}
	10	Hannah Wilds 75
	17	Saml Pearce's Ch^{d}
	25	Abigail Hatch
May	5	Nathl Goodwins Ch^{d}
	12	Eben^{r} Robins's Child

[1] This begins the second column.

[2] Apparently altered from "Eleas^{r}."

June	18	Oliv^{r} Kempt^{ns} Ch^{d}
	22	Robt Bartletts Wife Jane
	29	Wm Rider
July	15 [1]	Benj. Smiths Ch^{d}
	24	James Drew's Ch^{d}
	27	Elkan^{h} Church^{lls} Daug^{r}
Aug^{t}	1st	Jonno Negro Man
	8	Jos: Bartletts Ch^{d}
	10	James Poldains [2] Ch^{d}
Sep^{r}	1	Jno Howards Daugh^{r}
	7	Jno Russells Child Jenny
	9	Ichab^{d} Shaws Ch^{d}
	9th	Jno Atwood drowned
	13	Moses Readings Ch^{d}
	14	Nat. Barne's Wife
	17	Ellis Churchills Wife
	22	Robt Hoseas Ch^{d} Anon^{s}
Oct^{r}	8	Isaac Mackys Ch^{d}
	13	Eben^{r} Wards Wife
	17	Eben^{r} Holmes Child
Nov^{r}	13	Jesse Churchills Ch^{d}
	D^{o}	Benj^{a} Barns Ch^{d}
	17	Revd Jacob Bacon's Wife
	18	Jno Church^{ll} 3^{ds} Wife
	26	Jane Allen
Dec^{r}	12	Eben^{r} Sylvest^{rs} Wife

1772 1773 [3]

Dec^{r}	17th	Joanna Holmes Aged 77
	26	Jno Fuller's Child

42

1773

Jan^{y}	7th	Capt Waits Wife sudd^{n} 71
	22	Willm Sutton's Child
Feb.	2^{d}	Wm Straffens [4] Ch^{d}
	6	Eph^{m} Holmes Ch^{d}
	6	John Bartlett 77
	17	Silva Doc^{t} LeB^{ns} Negro
	24	Asa Beal 84
	28	Lydia Pege Ind^{n}
Mar.	7th	Rev^{d} Ch. Robbins's Ch^{d} Anon^{s}
	8	Capt Jabez Harlow
	17	Danl Hosea's Wife

[1] Altered from "25."
[2] This name is uncertain.
[3] This begins the third column.
[4] This name is uncertain.

	26	Jos. Bartlett Junr Ch^{d}
	30	Capt Richd Wait 78
Ap^{l}	5	Walter Rich
	16	Doct^{r} Thos's Negro Cuff
May	17	Jno Kempton Jun^{rs} Ch^{d}
	23	Ep^{m} Bartletts Ch^{d}
	29	Eleas^{r} Church^{lls} Wife
June	5th	Thankful Ryder
	16	Th^{s} Hackmen's Ch^{d}
	20.	Richd Holmes Ch^{d} anon
Aug^{t}	2^{d}	James Thom^{ss} Ch^{d}
	5	Ichabod Tinkh^{ms} Ch^{d}
	7	Joanna Shurtleff
	11th	Deacon Cornelius Holmes 77
	15	Silv^{s} Howe's Daug^{r}
	21	Richd Fuller's Ch^{d}
	25 [1]	Jno Bishops Ch^{d}
	30	Andrew Croswells Wife
Sep^{r}	2^{d}	Doc^{t} Las^{s} LeBaron 75
	6	Geo. Donhams Ch^{d}
	11	Zach^{s} Curtiss
	13	Eph^{m} Bartlett's Wife
	25	Eleas^{r} Ch^{lls} Junr Child
Oct^{r}	1	Isaac Symm's Wife
	2^{d}	Jno Donham's Ch^{d}
	24	Richd Nuttings Ch^{d}
	29	Jno Donh^{ms} Child
Nov^{r}	5	Jno Watsons Child
	10	Sol^{o} Atwoods Wife found drown^{d} in a Pond
	14	Lydia Bartlett
	16	Wm Savery's Child
	D^{o}	Wm Green's Child
Dec^{r}	8	Jno Harlow Jun^{rs} Ch^{d}
	10	David [2] Turner's Child
	12	Sol^{o} Bartletts Wife
	16	Lem^{l} Godd^{ds} Ch^{d}
	29	Rev^{d} Ch. Robbins Ch^{d} twin
		48

1774

Jan^{r}	1st	Deac^{n} Torrey's Wife
	3^{d}	Jno Bishops Child
	5th	Revd C.Robbins Child Twin
	9	Nathl Cole Smallpox
	12	Jno Bishops Child
Mar	5	Jonath^{n} Samsons Wife

[1] Altered from "15."

[2] This name has been altered.

[97] 1774 & 1775 An Account of Deaths continued

Mar.	24th	Zephaniah Holmes
	26	John King
Apl	2d	Jno Faunce's Wife
	5	Benja Goddard
	(17	General Winslow 71)
	18	Rufus Robbins's Child
May	14	Rebecca Morton Nathl Wife
	Do	Jno Faunce's Child
June	2d	Mary Hovey Wife of James Esqr
	21st	A Child fr. a Brig in ye harbr
	23d	Capt Abrm Hammatt
July	9th	Nathl Torrey's Wife [1]
	18	Mary More
	23	Patience Howland
Augt	13	Wm Hall Jacksons Wife
Sepr	1	Ise Macky's Chd
	7	Jno Butt a Stranger
	10	James Poldens Chd
	12	James Thomss Chd
	25	Widw Mary Shurtleff 81
Octr	15	Richd Coopers Chd
	17	Ebenr Bartletts Wife
	Do	Jno Fosters Chd
	18	Jane Adams of Boston
Novr	19	Widow Fobes
	Do	Stephn Samsons Chd
	20	Jno Atwoods Chd
	20	James Saverys Chd Anon
	29	Elizabeth Lee
Decr	24	Ebenr Tinkam
	29	Margret Eames' Chd
		37

1775

Janr	11	Ruth Howland Aged 66
	12	Geo. LeMotes Wife Kathn
	14	Saml Bryants Chd
	21	Robt Brown Esqr 96
	23d [2]	Revd Chr Robbins Chd Anon[3]
Feby	3d [3]	Ebenr Nelsons Chd
	20	Eleazr Chll Junrs Wife
	22d	Ichabod Tinkam
	26	Josi. Mortons Daughr Martha
Apl	3d	Nicolas Spinks Wife

[1] Here follows some shorthand.
[2] Altered from "22."
[3] This date has apparently been altered.

	4	Sol° Bartlett Jun^{rs} Ch^{d}
	11	Lyd^{a} Curtiss Zach^{s} Wid°
	25	Nehem^{h} Ripley 75
May	3	Martha Curtiss 82
	7th	Nathl Cobbs Ch^{d}
	15	Abiel Morton
	28	Barn^{s} Donh^{ms} Ch^{d}
	31	Jn° Harlow Junr
June	6	Thos Hackman's Wife
	12	Jos: Rid^{r} ye 3^{ds} Child
	23^{d}	Saml Harlows Ch^{d}
July	10	Capt Th^{s} Jackson 72
	D°	Geo. Lewis's Ch^{d}
	11	Elis^{a} Highton
	15	Richd Durfy's Ch^{d}
	22^{d}	Wid° Else Barns 75
Aug^{t}	3^{d}	Josi. Mortons Daug^{r}
	9	Stephen Pains Ch^{d}
	21	Priscilla Fost^{r} Thos Daug^{r}
	28	Joshua Spooner Soldier
	29	Lyd^{a} Goddard
Sep^{t}	4	James Watermans Ch^{d}
	5	Levi Harlows Child

1775 & 1776 [1]

Sep^{r}	6th	Ephraim Cobb
	D°	Saml Glover
	D°	Thos Finney's Child
	8	Jn° Jone's Ch^{d}
	9	Thos Finney's Child
	10	Steph^{n} Samsons Ch^{d}
	12	Silvanus Harlows Ch^{d}
	13	Moses Readings Ch^{d}
	D°	Benj^{a} Balstons Ch^{d}
	17	Wid° Thankf^{l} Williams Ch^{d}
	19	Elk^{a} Dilano
	24	Ep^{m} Spooner's Ch^{d}
	27	Elk^{a} Churchill & his Son Elk^{a} Junr drown^{d} by ye beech
	27	Jos. Treble's Ch^{d}
	28	Jn° Howards Ch^{d}
	D°	Jos. Bartlett Jun^{rs} Ch^{d}
Oct^{r}	1	Eben^{r} Holmes' Ch^{d}
	3	James Howards Ch^{d}
	4th	David Turner by a broken leg
	D°	Isaac Symm's Child
	9	Jn° Nelson's Wife
	10	Reuben Washburn
	12	Thos Faunce's Daug^{r}

[1] This begins the second column.

	14	David Drew's Ch^{d}
	17	Elizabth Pearce 75
	18	Joanna Lenman 83
	19	Deborah Turner's Ch^{d}
	20	William Savery
	D^{o}	Seth Harlow's Son
	D^{o}	Eliz^{a} Jackson Nath^{ls} Wife
	23	Joshua Wood Smallpox
	27	Jon^{a} Holmes' Son
	29	Mr Hunts Ch^{d}
Nov^{r}	1	Pelham Winslows Ch^{d}
	8	Saml Drew's Ch^{d}
	10	Nathl Shurtleffs Daug^{r}
	15	Moses Readings Wife
	17	Willm LeBaron's Child
	21	Saml Harlow's Child
	D^{o}	Geo. Hugens a Soldier
	22^{d}	Ansel Holmes' Ch^{d}
	25	Jno Fuller's Child
	D^{o}	Wid^{o} Meriah Washb^{urs} Son
	26	Nathl Shurtleff s Wife
Dec^{r}	2^{d}	Mary Nicolson Burnt &c.
	7	Jos. Crosswells Ch^{d}
	11	Meriah Washburns Ch^{d}
	19	Frances LeBaron Maiden
	22	Wm Watson's Negro Child
	25	Wm Harlow Ju^{rs} Ch^{d}
		84
		1776
Jan^{y}	8th	Wm Barne's Child
	11	Thos Polden
	11	Nath^{ll} Shurtleff Junr
	12	Rev^{d} Ch. Robbins' Ch^{d} Anon^{s}
		James Doten Jun^{rs} Ch^{d}
	26	Wid^{o} Reb. Riders Daug^{r}
	27	Eben^{r} Donham's Ch^{d}
Feb.	7th	Han: Barns. Zach^{s} Wife
		Geo. Price's Ch^{d}
	8	Thos Hackmans Child
	19	Nathl Churchills Wife
	23	Jno Fordery Edmonds Doc^{s}
Mar.	1	Eben^{r} Harlows Ch^{d}
	4	Sar. Robert's Ch^{d}
	16	Thos Howards' Child
		1776 [1]
March	23^{d}	Eben^{r} Doggett
	28	Wid^{o} Edmond's Ind^{n} [2] Child

[1] This begins the third column.

[2] Perhaps "Ind^{ns}."

April	2d	Jno Bartletts Child
	2d [1]	Jno Russell at Middlbo
	7th	Joseph Holmes
	24th	Nathl Jacksns Negro' Chd
	25	Ebenr Shurtleffs Chd Small pox
	26	Benjs King
	30	Reuben Tower's Smallpox
May	11	Margrt Albertson Wido
	12	Mary Weston maidn young
	19	James Barnes
June	2d	James Hovey's Negro Chd
	4	Margrt Shaw's Chd
	6th	Cornelius Holmes Chd
	22	Wm Watson's Negro boys
July	6	Wm Coy's Chd
	8	Wm Coy's Chd
	10	Nathl Sayward drownd
	15	David Burbank in Army
	20	Nathl Donham's Wife
Augt	2d	Willm Holland's Child
	9	Oliver Kempton's Chd
	11	Jno Samson's Child
	13	Josiah Whittemore's Chd
	23	Thos Doten's Child
Sepr	3d	Mary Mayhew Smallpox
	10	Benjs Smiths Child
	11	Stephen Samsons Chd
	13	Silvs Bartletts Negro Womn
	24	Capt Benjs Rider's Wife's Child
Octr	8	James Coad's Child
	13	Jonathn Morton Smallpox
	15	Lucy Foster Smallpox
	18	Richd Coopers Child
	22	A Negro Man Stranger
	27	Priscilla Calderwood Sm:pox
	30	Nicols Drew Junr Sm:pox
Novr	5	Jno Holmes Small pox
	7	A Stranger
	20	Nathl Morton Junr
	21	Saml Ellis
	22	Jno Samson's Child
Decr	2d	Hannah Dyer 69 Sm:pox
	2d	Meriah Howes effects of Sm:pox
	4	William Samson Stns Son
	12	Jons Kings Daugrs Child
	17th	Deacn Jno Torrey Smallpox
		63

[1] This date is uncertain, having been altered.

[2] This word is obscure.

1777

Jan^{r}	2^{d}	Juba Esqr Mayhews Negro
	8	Steph^{n} Samsons Wife Sm:pox
	22	Job Foster Smallpox
	25	Deac^{n} Th^{s} Fost^{r} Sm.pox '75
	30	Mercy Thomas Doct^{rs} Dau^{r}
	D^{o}	Wid^{o} Mary Tinkam
Feb^{r}	2^{d}	Jno Coopers Ch^{d}
	15	Joshua Swift
	19	Wm Doten 2 Childr^{n} twins
	20	So^{tn} Davis's Wife!
Mar.	8th	Hannah Goodwin Johns Wife
	25	Simeon Samson's Negro
Ap^{l}	24	Thos Doten's Wife Jerusha
	26	Josiah Bradford
May	1	Isaac Holmess Wife
	6	Lydia Phillips' Child
	20	Joseph Smiths Wife
June	26	Wid. Eliz. Edmonds
	D^{o}	James Beating
July	21	Corban Barns Child

[98] Acc^{t} of Deaths continued

1777 & 1778

July	26	Eben^{r} Harlow's Child
	27	James Thomas's Ch^{d}
Aug^{t}	17	Jno Watsons Child
	31	Stephen Pain's Ch^{d}
Sep^{r}	10	Andrew Crosswells Ch^{d}
	15	Jno Howards Ch^{d}
	16	Anna Torrey Nathl Daug^{r}
	16	Thankful King
	20	A Negro Child
Oct^{r}	2^{d}	Simeon Samsons Child
	2^{d}	Saml Robbins' Child
	3^{d}	Amos Riders Ch^{d}
	5th	Ebenezer Harlow
	11	Joseph Bartlett's Ch^{d} ye Mason
	13	Jon^{a} Kings Daug^{r}
	D^{o}	Saml Bryentt Ch^{d}
	25	Richd Bagnalls Ch^{d}
Nov^{r}	19	Tim^{o} Goodwins Ch^{d}
	21	Gershom Holmes *Sexton*
	23	Danl Thrasher
	29	Josh^{a} Bartlett kill^{d} at Boston by ye fall^{s} of a block &c
Dec^{r}	24	Josiah Drews Child

1778

Jan^{r}	21	Hannah Jackson Wid^{w}
Feb^{r}	6	Willm Bartlett Jun^{rs} Ch^{d}
Do	26	Jos. Green a Strang^{r} brot in dead from Sea
Mar.	20	Geo: Price's Child
	22	Jno Withred Sm:Pox
	beg^{g} [1]	Nathl Curtis drown^{d} at Marshf^{d}
	30	Abigail Price
April	2^{d}	Steph^{n} Doten's Wife Ponds
	10	Negro Child of Esqr Winslow
	11	Ebenes^{r} Robins's Child
	14	Wm Watsons Negro Wom^{n} & Ch^{d}
	25	Benj. Drew's Child
May	3	Sarah Turner young
	17	Elisha Doten
	D^{o}	Cesar Negro at Esqr W^{ms}
	25	Nathl Leonard
	31	Wid^{o} Jerusha Doten's Ch^{d}
June	6th	Thos Lothrops Ind^{n} boy
	9th	Abiel Shurtleff
	24	Jacob Albertsons Ch^{d}
	29	Deac^{n} Wm Crombie's Ch^{d}
July	2^{d}	Josiah Finney Ju^{rs} Wife
	6	Jonath^{n} Diman's Wife
	29	Nathl Goodwins Ch^{d}
	30	Nathl Donham's Dau^{r}
Aug^{t}	4	James Shurtleffs Ch^{d}
	7	Marg^{t} Eame's Child
	30	Josiah Finneys Ch^{d}
Sep^{t}	3^{d}	Sim^{n} Harlows Ch^{d}
	6	Jesse Churchills Child
	12	Wid^{w} Lyd^{a} Morton
	D^{o}	Anna Withrell Th^{ss} Wife
	16	Thos Ward's Wife & Child
	18	Jno Bishops Ch^{d}
	24	Jon^{a} Belcher's Ch^{d}
	29	Wilson Churchills Ch^{d}
	30	Eliz: Hooten Wid^{w}
Oct^{r}	3^{d}	Geo. Bartlett's Ch^{d}
	7	David Holmes Ch^{d}
	9	Ep^{m} Bartlett's Ch^{d}

1778 1779 & 1780 [2]

Oct^{r}	17	Wid^{o} Patience Holmes
	24	Esqr Cotton's Negro Wom^{n}
Nov^{r}	4	Thos Holmes

[1] This word is obscure.

[2] This begins the second column.

	8	Thomas Dogget
	14	Widw Lorana Fulgham
	19	Widw Sarah Bramhall 95
Decr	5	Jona Darlings Wife
	30	Elisa Churchill Maidn
	30	74 Persons froze to Death Cast away in ye Harbor in a Privateer brig Capt Mcgee
		No 48 besides ye drowned persons

1779

Janr		Widw Hannah Fuller
	6th	Mary Sutton young woman
	26	Lemuel Morton 75
Febr	2d	Thos Davy
	19	Jos. Bramhalls Chd
	24	Wid. Eliz. Thomson 74
Mar.	6	Capt Gidn White suddenly
	11	Widw Jane Bartlett
	13	Silvs Bramhall
	12	Jos. Trasks Son
Aprl	2d	John Harlows Wife
May	13	Joseph Ryder
	22	Richd Holmes' Wife
	25	Willm Barns's Wife
June	29	Enoch Randall
July	1st	George Samson's Child
Augt	5th	Nathl Donham 84
Sepr	20	Mercy Davis Thoss Wife & still born Child
	20	Betty Bartlett Thoss Wife
Octr	5	George LeMotes Child
	6	John Torrey's Chd
	15	Thos Southworth Howland
	20	Barnabas Churchill
	22	Molly Goodwin Nathls Wife
Novr	5	Crosby Luce's Child
	18	Nathl Rider
	22d	Capt Ezra Allen
Decr		James Collins' Child

No 29

1780

Jan	3d	Sol Bartletts Chd
	11	Wm Donhams Wife
	17	Jno Goodwins Child suddn
	19	Reliance King
	22d	John Churchill
	26	Hannah Howland
Feb.	4	Jos. Croswells Child
	18	Abrm Hammats Chd

Mar.	8	Mary Donham 94
	10	John Harlow 73
Ap^{l}	7th	Saml Bartlett
May	3	Willm Clarke
June [1]	1	Doc^{t} N. Lothrops Wife Ellen
	23	Crosby Luce's Child Anon^{s}
July	16	Rebecca Harlows Child
Aug^{t}	2	Wm Davy's Ch^{d}
Sep^{r}	1	Rev^{d} Ch. Robbinss Child }
	3^{d}	Ch. Robbins's Ch^{d} *Twins* }
	18	Widow of Saml Ellis
	D^{o}	Saml Drews's Ch^{d} anon.
	24	Wid. Hannah Nicolson
	26	Sim^{n} Samson Ch^{d}
	27	James Saverys Ch^{d}

1780 1781 [2]

Oct^{r}	27	Amos Donham's Wife Abig^{l}
	28	Geo. LeMotes Ch^{d}
Nov	2^{d}	Mary Gamble
	14	Eben^{r} Churchill
Dec^{r}	23	Eben^{r} Rider

28

1781

Jan^{ry}	7th	James Hovey Esqr
	13th	Elis^{a} Doggett
	15	Jos. Jenning's Ch^{d}
	19	Mercy Balston Benj^{a} Wife
	26	Benj^{a} Bagnall
	29	Wid. Lois Harlow
Mar.	4th	Willm Watson Junr
Ap^{l}	14	Bartlett LeBarons Ch^{d}
	22^{d}	— *his Wife* Mary LB^{n}
	26	Margrett Keen Wid^{w}
May	7	Zacheus Curtis
	11	Nathl Carvers Ch^{d}
	28	Nathl Barnes
June	4th	Eben^{r} Robbins Wife Eun^{ce}
	7th	Joshua Swift
	18	Mary Foster Deac^{ns} Wid.
	21	Nero Is. LB^{ns} Negro
	24	Benj^{a} Watson
	29	Olive Churchill
July	20	Jos. Bramhalls Ch^{d}
Aug^{t}	9	Thos Savery 71
	13th	Nathl Morton Junr

[1] Apparently altered from "May."

[2] This begins the third column.

	13th	Revd Philemon Robbins of Branford Connecticutt Father to ye Pastor of ys Chh
	31	Francis Howards Chd
	Do	James Carvers Child
Sepr	12	Willm Bartletts Child
	13	Sarah Dilano
	18	Elkn Bartletts Child
	23	Dolphins Child
Octr	15	John Waterman
	23	Epm Luce's Chd
Novr	8	Deacn Diman's Negro Womn
	16	Barzilln Stetsons Chd

32

1782

Janr	2d	Saml Rogerss Child
	3d	John Cobb's Child
	9	Elizn Foster Jnos Widw
	13	Nathl Donhams Daugr
	21	A Stranger fr. a Ship
	30	Cornn Holmes's Widow
Febr	5	Richd Holmes' Daugr
	18	Col Theo: Cotton suddenly
Mar	7th	Nathl Mortons Wife
	30th	Wid. Mercy Douglass
Apl	23	Jonathn King
May	12	Lydia Washbn Jnos Wife
July	6th	Ebenr Bartlett
	18	Wm Coy's Child
	20	John Torrey's Wife
Augt	1	Jos: Bartlett Junr Chd
	31	Jno Watsons Chd
Sepr	6th	Isaac Harlows Chd
	9	Jacob Albertsons Chd
	Do	Saml Jacksons Child
	14	Amos Donham
	21	Thomas Mayhew Esqr suddn
	24	Josi: Drew's Child
	Do	Wido Abigl Washbn
	27	Robt Browns Child Polly

[99] Acct of Deaths continued

1782 1783

Sepr	28	Andrew Croswells Child
	30	Robt Donhams Chd
Octr	1	James Collins's Child
	6	Josiah Bartletts Chd
	14	Willard Sear's Chd
	30	Silas Morton

Nov^{r}	2^{d}	Charles Morton
	20	Rev^{d} Ch. Robbins Ch^{d}
	29	Isaac Samson Sim^{as} Son kill^{d} in an inst^{t} by a Cart
Dec^{r}	1st	Barzill^{a} Stetson drown^{d} at Bost^{n}
	6th	Wid^{w} Sarah Swift 80
	12th	Silas Morton's Wid^{w}
	31	John Nelson's Wife

N° 38

N.B. *822 Persons* have died at this time since I began this List, at my Ordination, exclusive of ye 74 drown^{d} together Decr 1778

1783

Jan^{r}	10th	Capt Nathan Dilano Etat^{s} 81
	10th	Desire Frasier Widow
	19th	Judah Bartlett
	20th	Revd Josiah Cottons Child Anon^{s}
Feb^{r}	4th	Deborah King Wid^{w} of Jonath^{n}
	14	Abiel Gardner Strang^{r} Smallpox
	25	John Thomas's Wife Abig^{l}
	26th	Abr^{m} Hammat's Child Anon^{s}
Mar:	1st	James Collins' Wife Lois
	D°	His infant Child Anon^{s}
	15	Capt Taylor's Wife
Ap^{l}	2	Francis Howard's Wife
	29	Job Brewster
May	2^{d}	Isaac Symmes's Child
	29	Charles Morton
	30	Deac^{n} Joseph Bartlett Aged 80
June	15th	Nicolas Drew
	27th [1]	Hannah Rickard Aged 84
July	1	Benj^{a} Bartlett's Child
	5th	William Doten's Wife
	9th	Zach^{e} Harlows Child
	14th	Jeremiah Howes Aged 80
	D°	Richard Cooper's Child
	22^{d}	Margrett Shaw Josh^{as} Widow
	22^{d}	Barnab^{e} Otis's Child
	24th	David Drew's Child
	24th	Jesse Churchills Child
	30th	Andrew Churchill Et. 21
Aug^{t}	6	Jos. Burbanks Child
	7	Jenny Pool's Child
	D°	Josiah Drew
	9th	Robert Brown's Child
	11	John May's Child
	12	Jabez Doten's Child
	4th	James Saverys Child (forgot in its Place

[1] Apparently "July" has been crossed out before "27th."

	23d	Richard Holmes Junr Child
Sept	2	Joseph Jinnings Child anons
	5	Judah Dilano's Child
	7	Josiah Finney aged 84
	9	Amaziah Churchill's Child
	13	James Prince's Child
	12	Eliza[1] Bartlett Widw of Samuel
	22	Saml Bryants Child
	22	Samuel Robbins's Child
	29	Joseph Crosswells Child
Octr	9th	Nymphas Marston's Child
	24th	Revd Chandr Robbins's Child anons
Novr	21	Thos Jackson Junrs Child
	24	Mercy Abbot
	28	Ansel Faunce's Child
Decr	14	.83 Isaac Symme's Wife[2]
Decr	16	Mercy Barnes
		52

1784 1784

N.B. Worthy of thankful Remembrance yt this is ye longest Space of time, in which yre has been no Death, that has been known for 40 Years, tis sd, or more, *abe 3 Months* since ye last Death in ye Place.

March	28	Michl Poor dyd in ye Woods by Drunkeness
Apl	10	Judah Dilano's Child
May	23	James Carver's Child
	28	Timo Goodwins Child
		Capt Thos Doten's Child
June	24	Joshua Totmans Child
	Do	Mr Clarks Child
	27	Benja Barnes Junr's Child
Augt	4th	Rebecca Harlow dyd in Triumph!
	17	Lemuel Robins's Child
Sept	8	Caleb Howland's Wife
	11	Eln: Holmes Daughter
Novr	4th	Thoms Clark's Wife
	5	Else Scarrott
	10th	Hannah Thomas James's Wido
	14	Lazs LeBaron
Decr	2d	James Savery fell fr. a house & killd himself
	19	Benja Barnes Junr's Child
	27th	Lemuel Holmes of a *Cancer*
		19

1785

Janr	20th	Mary Allen
	Do	John Morton

[1] This name has been altered.

[2] This entry begins the second column.

	30th	George Bartlett's Child
Feb^{r}	2d	Wait Atwood's Wife in Child birth
	D^{o}	Wait Atwood's Child
	3d	Judah Delano's Child
	4th	Nathl Holmes' Son kill^{d} by a log fall^{s} on him broke his Neck
	17	Job Cobb's Child
Mar:	7th	Capt Thomas Davis
	8th	Widow Doten Paul's Wid^{o}
	21	Ezra Rider of Smallpox fr. W. Indies
Ap^{l}	1st	William Goodwin's Child
	3d	Lem^{l} Morton's Child
	17	Lem^{l} Morton's Wife Sarah
	12th	Revd Andrew Croswell Boston Æt. 77
May		Samuel Doty's Child
	18th	John Washburns Wife
June	2d	Stephen Pain's Wife
July	5th	John Thomas Aged 87 ab^{t}
	16th	Willm Bartlett's Wife
	28	Jos. Jennings' Child
Aug^{t}	7	Ichabod Holmes Jun^{rs} Child
	24	Wid: Mary Ryder Aged ab^{t} 70 Thom^{s} Lanman drown^{d} in ye harb^{r}
Sep^{t}	5	Eleazar Stephens Nathl Shurtleff
	14	Barnab^{s} Churchill's Child
	15	Richard Holmes's Child
	30	Sam^{ll} Robbins's Child
Oct^{r}	12th	Bartlett Sylvester's Child
	13th	William Cuffs
	27	Hannah Ryder Maid^{n} 70
	D^{o}	Jacob Albertson's Child
	31	Roland Cobb's Child
Nov^{r}	9	Jon^{s} Churchill 65
	12th	Susanna Smith
	18	David Gorham
Dec^{r}	23	Sarah Bartlett Deac^{ns} Wid^{o} 80
	30	Barn^{s} Faunce's Child
		38

N.B. *Eben^{r} Luce* began to be Sexton, *Dec^{r}* 1785. *Sa^{r}. Bartlett's* fun^{l}

1786[1]

Jan^{r}	5th	Saml Donhams Child
	11th[2]	Richard Bagnalls Child
	12	Jonath^{n} Tufts's Wife *Elizabeth*
Feb.	9th	Silvanus Howes Junr
March	22d	Gilbert Holmes's Child

[1] This begins the third column.

[2] This date is uncertain, the second figure having apparently been altered.

March	5th	Lem[l] Drew's Child
	29	Wid[o] Mercy Savery James's
April	1	Joseph Robbins's Child
	3d	Cap[t] Gamal[l] Collins of *Hardwick*
	D[o]	Daniel Diman's Wife
	21	Thomas Sylvester
May	6	Ichabod Bartlett's Wife [1]
	14	Isaac Holmes's Wife
June	10	An Indian Child overl[d] by its Moth[r]
	11th	Sam[l] Churchill J[rs] Child
July	25	Cap[t] James Doten
	30	Sam[l] Cole Jun[r]
Aug[st]	1st	Widow Deb[o] Polden near 80
	26th	Thomas Morton's Wife
Sep[r]	5	Thomas Wright Jos[s] Son
		John Francis Strang[r] of Mistick
		Simeon Harlow's Child
Oct[r]	16th	Nicolas Spinks
	22d	Cap[t] Standish (of Hallifax) drown[d] here
Dec[r]	5th [2]	Jonath[n] Bartlett's Child
	12	Will[m] Weston's Child
	28	Richard Cooper's Child

27

1787

Jan[y]	22d	David Bacon's Child
Feb.	11	Ann Sheppard
	18	Dolphin's Child
	19	Abraham Howland
	22	And[w] Crosswells Child
Mar.	3d	George Bartlett's Child
	29	—— Waterman's Child of y[e] Eastw[d]
Ap[l]	30	W[m] Parson's Child S[o] Ponds
May	5	John Cotton's 3[ds] Child
	14	Will[m] Holmes Jun's Child
	15	Wid[o] Mary Drew Levi's Wid[o]
June	5th	Richard Holmes
July	7	Judah Hall's Child
	19	Ep[m] Bartl[tts] Son Las[s] drown[d] fishing
Aug[t]	1	Wid[o] Sarah Drew Josiah's
	5	Crosby Luce's Child
	14	Warren Fisk [3] (Strang[r]) drown[d] fr. Vessell
	26	Peleg Faunce Jun[rs] Child
Sep[r]	15	Eben Robbins's Child
	22	Corn[s] Dunham's Child

[1] Here follows some shorthand.
[2] The figure is uncertain, having been altered.
[3] Perhaps "Fish."

	30	Mercy Taylor–Bryant's Daug^{r}
Oct.	3	Bartlett Marshalls Child
Nov^{r}	1	Mrs Cotton, Josiah Esq^{rs} Wife
	3	Mercy Bartlett Ben's Daug^{r}
	16	Wm Bradfords Child
	23	Ichab^{d} Holmes Jun^{rs} Child
		26

1788

Jan^{r}	11th	Jesse Churchills Child
Feb	5	Cornel^{s} Holmes's Wife
	9	Lewis Weston's Child
	14	Amos Ryder's Child
	20	Willm Morton's Child
	22	Jane Tinkham near 80
Mar.	1	Thomas Bartlett Jun^{rs} Child
	4	Thomas Bartletts Junr Child
	15	Thomas Jackson Jun^{rs} Child
Ap^{r}	5	Wm Barnes's Child
	8	Edward Stephens
May	2^{d}	Capt Jacob Taylor
	3^{d}	Thaddeus Churchills Wife
	5th	James Drew

[100] Acc^{t} of Deaths, continued

1788

June	12th	Thos Faunce
July	16	Jesse Harlow J^{rs} Child
Aug	27	Cuff[1] Negro of Co^{l} Watson
Sep^{r}	1	Bartlett L Baron's Child
	4	James Polden J^{rs} Child
	10	David Drew's Child
	11	Sol^{o} Bartletts J^{rs} Wife
	19	Sam^{ll} Morton's Junr Child
	20	Wm Coy's Child[2]
Oct	5	Peter Lanman's Child
	20	W^{m} L Barons Child
	24	Sarah Nicolson (Cap^{te})
		Peleg[3] Faunce J^{rs} Child M^{o} ago
Nov^{r}	12	Ed^{w} Mortons Child
	28	Francis Goodwin's Child
Dec^{r}	25	Thos Jackson ye 3^{ds} Child
		30

[1] This name is obscure.

[2] Here a line is crossed out.

[3] There is a date or some letters (perhaps "sp") before "Peleg."

1789

Jan^{r}	22^{d}	Jno Watson's Child
Feb^{r}	8th [1]	Caleb Fish's Child
Ap^{l}	5	Capt Geo. Dunham's Wife
	14	Rebecca Sears Maiden
	17	Seth Morton
	22	Silvester Holmes
June	18	Silv^{r} Holmes' Wife wth a Cancer
	22^{d}	Capt Sim^{n} Samson at Plimpt^{n} sudd^{n}
July	13	Benj. Washburn's Wife wth *Lock Jaw*
Aug^{t}	17	Lothrop Turner's Wife
	23^{d}	Cornelius Holmes 70
	29	Thom^{s} Jackson Jun^{rs} Child
Sep^{r}	9	Rebecca Morton
		Benj^{a} Clark's Child
Oct^{r}	23^{d}	Thankf^{l} Ryder Wid^{w} (Pold^{m} once)
Nov^{r}	3^{d}	John Cotton Esqr 77 y^{rs}
	19 [2]	Kimbal Crombie's Wife
	23^{d}	Patience Warren Maid^{n} 73
	24th	George Ellis's Wife
	15th	John Edwards' Child
Dec^{r}	8th	Barn^{s} Churchills Child
	24	Isaac Symm's Child
	31	Stephens Mason

23

1790

Jan^{r}	20th	Widow Abig^{l} Bartlett. Benj^{a} 87
Feb^{r}	4th	Eleazar Churchill 76
	15	Capt Saml Hovey's Wife
	28	Capt Geo: Dunham's Child
Ap^{l}	2	Jon^{a} Tuft's Child
	5th	Thomas Burgiss' Child anon^{s}
	10th	Willm Coy's Wife.
	20	Thos Jackson 3^{ds} Child
	27	John Bartlett
	29	Las^{a} Harlow's Child
May	5th	Willm Barnes's Wife
	15th	Amas^{h} Churchill Junr *kill^{d} himself*
	18	Bartlett Sylvester's Wife
	19	Wid^{w} Hannah Bradford
	21	Betsy Morton ye Maid^{n}
	D^{o}	Wid^{o} Silvester's Son Solomon's
	21	Zach^{a} Bartletts Child
	22	Joseph Mitchells Wife

[1] This figure is uncertain.
[2] This figure is uncertain.
[3] This word is obscure.

	29	Nath[l] Lewis's Wife
June		Rufus Robbins's Child
July	18	Lemuel Fish
Aug[t]	6	Lem[l] Cobb's Child
	30	Phillip Negro Co[l] Watson's
Sep[r]	8	Silas Hathaway
	18	Osb[m] Morton's Child

1790[1]

Oct[r]	14	Cap[t] Sam[l] Hovey's Child
	16	Doct[r] Mercy's Child
	18	Thomas Withrell's Child
Nov[r]	11	Benj. Bramhall's Child
	22[d]	Geo. Lemote's Child
	14	Judah Dilano's Child
		Hase's [2] Child Negro
Dec[r]	9	Doct[r] Thachers Child
	12	Doct[r] Thachers Child
	12	Elis[a] Raymond Jer. Holmes D[r]
	20	Lem[l] Bradford's Wife
	24	Eben[r] Robbins's Child

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1791

Jan[r]	6th	Thomas Finney
	12	Eph[m] Holmes drown[d]
	13	Josiah Bradford's Child
	14	Benj[a] Clark's Wife
	19	Polly Morton Daug[r] of Seth dec[d]
	22	Joseph Morton Son of Esek[l]
Feb[r]		Peter Holmes's Child
	14	Polly Rider Daugh[r] of Eben[r] dec[ad]
Mar.	17	Isachar Howland's Child
	18	Cap[t] Jn[o] Finney 91 y[rs]
	28	John Otis's Wife
		Josiah Morton ab[t] this time ab[t] 80
May	1	Andrew Morton
	27	Judah Bartlett
June	7	Sam[l] Doty's Child
	8	David Drews Child drowned
	18	Benj. Ryder Jun[rs] Wife
May	18	Deborah Atwood Wid[o] of Jn[o]
June	5th	James Doty Jun[rs] Child
	23[d]	Eben[r] Robins's Child
	24	Diman Bartlett's Child
	26	Sam[l] Churchill's Wife Anne's Sist[r]
July	23[d]	Kimbal Crombie

[1] This begins the second column.

[2] This name is uncertain.

	24	Bartlett Marshall's Wife
	26	Seth Luce's Wife
Aug^{t}	7	Thos Goodwins Child
	10	Willm Goodwins Child
July		Eben^{r} Howard's Child forgot in place
Aug^{t}	20	John Bacon's Child
	25	Doct^{r} Rosseter Cotton's Child
	27	Isaac Symme's
Sep^{r}	2^{d}	Saml Robbins's Child
	D^{o}	Dolphin Gatler's[1] Child
	D^{o}	Seth Churchills Child
		Zach^{s} Harlows Child
	6	Jabez Doten's Child
	21	Charles Holmes
	D^{o}	Peleg Faunce's Child
	22	Zacheus Bartletts Child
	25	Thomas Torry^{s} Junr Child
	30	Seth Churchills Child
Oct^{r}	19	Seth Ryder's Child
	28	Jno Douglass's Child
Nov^{r}	4	Osborn Mortons Child
	6	John Russell's Child
	17	Joshua Holmes
	16	Edward Mortons Child
	20[2]	Osborn Morton's Child 2^{d}
	25	Castle's Child
Dec	13	Nanny Negro of Rob. Brown
	20	Wid^{w} Mary Doty Sam^{ls} Wid
	24	Mercy Hedge Aged 83
	30	Jos[eph Mitchell]
		53

1792[3]

Jan^{r}	19th	Priamus[4] Negro of Saml Jacks$^{n's}$
	22	Barnab^{s} Holmes's Child
Feb^{r}	1	Joseph Smith 81
	8	Rebeca Campbell (pauper)
	15	Daniel Diman's Wife
	17	Hannah Dunham (Wid^{o} of Nathl) 80
Mar.	6	Willm Barns Jun^{rs} Child
	20	Lucia Watson dy^{d} at Freetown
	14	Rebecca Ryder 70
April	23	Wid^{o} Mary LeBaron 73
May	8	John Stephens's Child
	11	Joseph Kings Child

[1] This name is uncertain, the third letter being obscure.
[2] Altered from "21."
[3] This begins the third column.
[4] This name is obscure.

	13	Eben^{r} Samson's Wife aged Midwife
	29	Lemuel Bartlett 76
June	17	Abiel Washburn's Child
	28	Diman Bartlett's Child
		Patience Cobb Widow
		Saml Robbins's Child
Aug^{t}	7	Saml Holmes's Child
		Josiah Finney's Child
	25	Samuel Morton's Wife
Sep^{r}	22^{d}	Wid^{o} Mary Ryder Eben^{r}'s
	26	James Prince's Child
	28	Capt James Russell aft^{r} long Distract^{n}
Oct^{r}	3^{d}	Capt Stephen Churchill's Child
	8th	Dolphin Hobarts Child
Nov^{r}	3^{d}	Lewis Weston's Child
	18	Widow Eglah^{d} [1] Washburn
	26	James Doten's Child
	27	Willm Morton 3^{d}'s Wife
Dec^{r}	27	Deac^{n} Warren's Widow Aged 73 [2]
		31
		1793
Jan^{r}	24th	John Bartlett *Child of Doro^{thy} B^{t}*
	31	Widow Dorcas Barnes 87
Mar.	4th	Wid^{o} Sarah Dowe [3] 75
	23	William Harlow ab^{t} 76 [4]
	24 [5]	Zenas [6] Sturtevants Child
	29	Wid^{o} Elizabth Bartlett, ab^{t} 76
Ap^{l}	11	James Stetson
	13	Seth Doggetts Child
	18	Wid^{o} Susanna Churchill 73
	20	Tony Negro of M^{rs} [7] Burr
	21	Benj. Barnes's Child [8]
	29	Doct^{r} Thachers Child
June	1	William Warren
	11	Wid^{o} Sarah Ripley ab^{t} 84
	14	Wid^{o} Hannah Howes 76
May	15	William Nelson's Child } forgot before
	21	Benjn Barnes's Child } forgot before

[1] This name is uncertain.

[2] Altered from "75," or perhaps "75" altered from "73."

[3] Here is some shorthand.

[4] Altered apparently from "75."

[5] Written over "29," erased.

[6] Written over "Wid^{o}," erased.

[7] Perhaps "M^{r}."

[8] This entry, which is badly blurred, appears to read as given in the text; but the death of David Barnes Cotton on April 27, 1793, is recorded in Kingman, Epitaphs from Burial Hill, p. 68.

June	18	John Doten's Child
July	4th	Benjª Whiting's Child
July	10	Isaac Barne's Child
	Dº	Samuel Robbins's Child
	13	Crosby Luce's Child
June	26th	Ichabod Morton's Child (forgot in place)
July	3d	Saml Rickards Child
	17	Dorcas Burr Negro
Augt	3	Jos. Jennings' Wife
		Zachª Bartlett Junrs Child
	11	John Paty's Child
	Dº	Thoª Torrey Junrs Child
	25	Solº Churchill's Child
Sepr	2	Lazarus Harlow's Child

[101] Acct of Deaths continued

1793

Sepr	5	Wm Rogers's Child
	13	Silvª Paty's Child
	14	Benjª Goddards Child
	Dº	Saml Jacksn Jrs Child
	24	Dr Rosstr Cotton's Child
	16	Ebenr Howard's Child
Oct.	9	Wid. Lydª Coles Child Sammy
	10	Thoª Morton's Child (Junr)
	12	Nathan Reed's Wife
	13	Timº Burbank 90
	16	Saml Mortn Jrs Child
	21	Capt Jnº Paty's Child
	25	Thomas Clark
	26	Capt Nelson's Wife
	Dº	John Watson's Wife
Novr	15[1]	Nathl Foster of Middº a member of yª Chh 83
		Benjª Kings Child
	14th[2]	Abigail Morton Ichds Daur
	30[3]	Henry Richmond's Wife
	8th[4]	Geo: Manter's Wife forgot before
Decr	6	Nathl Thomas Junrs Wife
	12	Widº Sarah Faunce Thoms
	16	Amasa Morton's Wife
	21	John Nelson 83
	23	Willm Barns suddnly

55

[1] This date is obscure.
[2] This date is uncertain.
[3] This date is uncertain.
[4] This date is uncertain.

1794

Jan^{r}	3^{d}	Wid^{o} Abigail Gorham
	5	George Thrasher's Child
	18	Samuel Lanman 73
	19	M^{rs} McLathly's Child
	23^{d} [1]	Col. Thomas Lothrop [2]
	14	Willm Bradford at *Roxbury* dy^{d} fr. *Operat^{n} for ye Stone*
		Zacheus Stephens dy^{d} at *West Indies* in *Dec^{r}* or beg^{n} Jan^{r}
	15th	Alden Clark's Wife
Feb^{r}	4th	Diman Bartlett's Child
	17	Benj. Barnes's Child
	19	Hez. Nelsons Child
	28	Capt Thomas Doten
Mar.	5th	Isaac Holmes
	31	Joseph Ryder
Ap^{l}	4th	Wid^{o} Sarah Holmes (Zeph^{n})
		Nathl Bartlett dy^{d} in *W. Indies*
	15	Nathl Churchill 82
		George Edwards in *W. Indies*
	28	Saml Roger's Child
	30	—— Brooks's Child
		Rufus Robbins J^{r} at *W. Indies*
May	21	Peabody Bartlett's Child
	22	Hannah Symmes
	31	Seth Dogget's Wife *suddenly*
June	6	James Doten Junr *very sudden*
	13	M^{rs} McCarter [3] *suddenly*
	17	Priscilla Warren near 90
	18	Wm Sturtevant's Child
	D^{o}	Charles Jackson's Child
July	3^{d}	Joseph Holmes Wife suddenly
	20	Willm Jackson's Wife
	27	Zach^{e} Bartletts Child
		See next Column
Augst	1^{t}	Joseph Plaskett [4]
	23^{d}	Benjam^{n} Washburn
		Nathl Barnes at W. Indies
		Amos Bradford at D^{o}
		Isaac Cole at D^{o}
		Stephen Pain Nova Scotia
Sep^{t}	1	Prince's Negro Child
	13th	Rebecca Samson a youth
	19	Thomas Jackson Esqr
	21	Elnathan Holmes' Child

[1] This date is obscure.
[2] Here follows what appears to be a word or two in shorthand.
[3] This name is underscored.
[4] This entry begins the second column.

	28	Wid° Joanna Samson 87
	D°	Barn^s Hedge's Child
Oct^r	14	Abiel Washburn's Wife sudden
	27	Capt Robbins's Child
	30	Thomas Wethrell's Wife & *Child* infant
Nov^r	21	Jenny Price
		Peter Holmes dy^d in W Indies
		Corban Barnes 3^d D°

51

1795

Jan^r	8th	Mary Pope (once Mitch^l)
	20	David Turner's Child
Feb^r	1	Thos Burgis' Child } twins
		Thos Burgis' Child } twins
Feb^r	1	Wid° Abig^l Washburn's Child
	4th	Mary Warren Maid^m in *89th year*
		William Boice dy^d in *W. Indies*
Mar.	2^d	Widow Elis^h Finney Tho^ms Wid°
☞	9th	Mad^m Jane Gilman (my Moth^r in law) at *Newb^y*
April	2	Mr Hatch's Child Ellriv^r stranger
	19	Benj^a Whitings Child
		Joseph Barn's dy^d in W. Indies
		Joseph Balston in *Africa*
		Alden Clark Riv^r *Gambia Africa*
	15th	Saml Brooks' Child
	26	Esqr Jon. Cotton's Child
June [1]	2^d	John Goddard
	7th	John Edwards
	16	Peleg Faunce
	27	Lazarus Goodwin
July	4th	Robert Davy
	18	Silvanus Rogers's Child stillborn
		Samuel Rogers } all dy^d in &
		William Morton } return^s from y^e
		Lewis Bartlett } West Indies in
		William Coad } Capt Carver Junr
August	1st	William Weston's Child
	D°	Silvanus Rogers' Wife
	D°	William Davees [2] Junr Child
	5th	Lewis Holmes' Child
	6th	Bartlett Le Baron's Child
		Patience Churchill young wom^n
		William Keen's Child
Sep^r	16	Eleaz^r Holmes Jun^rs Wife
	19	Capt Croswell a Strang^r fr W. Indies

[1] Written over "May."

[2] The fourth and fifth letters in this word have apparently been altered.

	22d	Patience Burgis suddnly abt 75
	24	Seth Churchills Child
	30th	Wido Elisa Churchill (of Amash Junr)
		George Mortons Child
Octr	16	Thomas Faunce's Wife
	17	Elnathan Holmes's Child
	18	Barne Hedge's Child
	28	Southworth Barn's Benja Son
Novr	6	Judah Bartlett's Widow's Child
		Joseph Cooper's Child
	10	Josiah Harlow Son of Zephh Harlo
	12	Osborn Morton's Child
	16	Nathl Ellis's Child
	15	Mary Hill Jonathns Wife
	18	Joseph Treble's Child
	30	Prince Washburn's Child

1795 continued[1]

Decr	4th	Eleazr Holmes Junrs Child
	5th	Lem[l] Morton's Child
	10	Lemuel Morton's Child again
	14	Amasa Morton
	15	Ichabod Shaws Son Saml
	16[2]	Benja Barnes's Child
	18[3]	Moses Nichols's Child
	Do	Lansing Hatheway's Child
		Barne Holmes's Child *some* weeks *ago*
		Stephen Churchill Junrs Child *weeks ago*
Decr	9	Nathl Holmes Junrs Child
	23d	James Prince's Child
	24th	Caleb Leach's Child
	26	Ichabod Shaw Junrs Wife
	27	Lewis Weston's Child
	28	Capt Nathl Spooner's Child

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1796

Jan	2d	Geoes Bramhall
	10th	Capt Coomer Weston *at ye Vinye comes fr. West Indies*
	12th	Joseph Barne's Child
	12th	Capt Wm Shermn *rets fr. West Indes* buryd *at ye Vineyard*
	16th	Solo Ingly's Child
	26	Wido Hanh Bartlett's (once *Paty*) Child
	29	James Polden's Wife
	30	Docr Rosseter Cotton's Child

[1] This begins the third column.
[2] This date has been altered.
[3] This date has been altered.

	31	Caleb Leach's Child Son
Feb^{r}	1st	Barnabas Hedge's Child
		Zacheus Bartlett in *W. Indies*
Feb^{r}	11[1]	Eben^{r} Luce's Son *Seth* dy^{d} in Triumph
	26	Wid^{o} Margret Cobb 85
March	1	Wid^{o} Suss^{a} Dutch
	6	Amasiah Harlow's Wife
	8	Richard Holmes's Junr Child
	15	Jonathan Polden's Wife
	22	Zeph^{a} Bartletts Child
Ap^{l}	1	Elijah Dunhams Child drown^{d}
	8th	[Hon^{bl} Thomas Russell of Bost^{n} 56 *pub^{c} Loss*[]][2]
	7th	Martha Cotton Wid^{o} of Co^{l} Cott^{n} 79
	26	Nathl Thomas's Child
May	5th	Naaman Holbrook
	8th	Elisha *Negro* of Jon^{a} Samson ab^{t} 90
	11	David Finney Son of Jno Finney
	23^{d}	Willard Sears Junr
	24	Ezek^{l} Morton ab^{t} 70
	27	Ezek^{l} Morton Jun^{rs} Wife
June	6th	Patrick Morris's Wife
Aug^{t}	7	Benj^{a} Morton's Child
	8	Ichabod Shaw Jun^{rs} Child
	10	Joseph Whiting's Wife
	20	Sol^{o} Ingley's Child
	21	Eben^{r} Holmes's Wife
	D^{o}	Amasa Bartlett's Child
	14	Widow Eunice Morton
	15	William Jacksons Child
	24	—— Bishop a *pauper* 80 y^{rs}
	25	Jno Doten's Child
	30	Charles Jacksons Child
Sep^{r}	4th	—— Perkins' Wife (*Sil^{a} D^{n}h^{ms} Dau^{r}*)
	10	Andrew Croswell Esqr
	D^{o}	Thomas Jackson's Child
	9	Eunice Morton deceas^{d}s Child
	10	Isaac Jackson Junr (Isaac's Son)
	11	Nancy Bartletts Child
	D^{o}	Dolly Bartlett (wid^{o} Dor^{os} Daug^{r})
	18	Charles Churchill Jun^{rs} Child
	20	George Churchill at Sea[3] in Virginia
		Mercy Foster Wid^{o} dy^{d} at Verm^{t} at her Daug^{r}
Oct^{r}	7	Roland Holmes's Child
	D^{o}	Eleas^{r} Mortons Child
	8	Sylvanus Harlows Wife
	13	Richard Holme's Child

[1] This date has been altered.

[2] The square brackets are in the original.

[3] This word is uncertain.

[102] Accounts of Deaths continued

1796

Oct^{r}	16th	Sylv^{s} Paty's Child
	23^{d} [1]	Thos Paty's Child
		Benj^{a} Wright at *W. Indies*
		Rufus Holmes D^{o}
	20th	Elijah Sherman Sudd^{n}
	29th	Willm L'Baron's Wife
	30	Israel Bradford's Child
	31	Rufus Robbins
Nov^{r}	14	Sarah Davy ye wom^{n} Rob^{ts} [2]
	17	Ansel Lucas's Child
	30	David Drew's Child
Dec^{r}	10th	Jno Virgin's Child
		Ep^{m} Everson's Child
	14	Jno Bartlett Jun^{rs} Child
		Otis Churchill in W. Indies
	25	Sylvanus Holmes *80 y^{rs} old*
		Perkins at Sea, *last Sep^{tr}*

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1797

1797		
Jan^{ry}	5th	Nancy Churchill *16 y^{rs}*
	17th	Lucy Shurtleff ab^{t} 70
	25	Sarah Merop Jn^{os} Wife
Feb^{r}	11	Wid^{o} Eliz^{a} Davy Rob^{ts} Wid^{o}
	25	Deacon Jon^{a} Diman 85
	27	Maj^{r} Benj^{a} Warren's Wife
Mar.	3^{d}	David Diman's Child
	4th	Thomas Holme's Wife } bury^{d} in one grave
	5th	Thomas Holmes himself } bury^{d} in one grave
	D^{o}	Ezek^{l} Raymond's Daug^{r}
	14th	James Churchill
		Charles Jacksons Child ab^{t} ye time
Ap^{l}	6th	Thomas Davie
	14	D^{a} Bishop's Child *chok^{d} a bean*
	15	Wm Richmond
	16	Mercy Bramhall's Child
	13	Th^{s} Holme's dec^{eds} Child
May	30	Willard Sears's Child
May	26	Thaddeus Faunce's Child
June	8	Elk^{a} Bartlett Jun^{rs} Child
	14	John Burbank's Child
	22	Ezek^{l} Morton's Child

[1] This date is uncertain, having been altered.

[2] Apparently a letter follows this name. The young woman was Sarah, daughter of Robert and Elizabeth Davie.

	26	Joseph Samson's Wife
July	28th[1]	James Coad's Wife
July	17th	Elk^{a} Bartlett Jun^{rs} Wife
Aug^{t}	10	Jno Russells Child sudd^{n}
	12	Elijah Donham's Child still b^{n}
		Jabez Leach Son to Lem^{l} in *W. Ind^{s}*
Sep^{r}	21st	St^{n} Doten J^{r} Son *15 y^{rs}*
		Bartlett Finney Son of Wid. Lyd^{a} also at *West Ind^{s}*
Sep^{r}	22d	Barn^{s} Hedge J^{n} Child
	27	Steph^{n} Doten J^{n} Wife
	28	Thos Jackson J^{rs} Child only 2[2]
Oct^{r}	6	Elisha Nelson Eben^{r} Son
	9	David Sturtevant drown^{d} (in Kingst^{n} bounds)
	13	Capt Abraham Hammatt
	20	Betsy Doten, Steph^{ns} Dau^{r}
	25	Wid^{o} Zilpah Bramhall
		Willm Straffen's Child
	30th	Dr Haywards Child
Nov^{r}	10	Capt Jno Paty's Child
	15	Eben^{r} Howards's Child
	27	Lewis Holmes Child Twin
	29	Diman Bartlett's Child
Dec^{r}	1st	Sophia Hammatt Et^{s} 14
	4	Wid^{o} Eliz. Sylvester
	15	Daniel Diman
		Patrick Morris — forgot

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1798[3]

Jan^{r}	13th	Wid^{o} Lydia Sutton ab^{t} 70
	14[4]	Nathaniel Burgess
	15	Seth Churchill
	5th	Barnaby Faunce's Child
	26.	Wm Clark Jun^{rs} Wife drown^{d} hers^{f}
Feb.	21	Eleazar Holmes 84[5]
Mar.	3d	Caleb Howland's (only) Son 5 y^{rs} old
		{ Thomas Leon^{ds} Child twin { Thos Leonard's *oth^{r} twin* (last m^{o})
	12th	A Negro Man Strang^{r} died in Jail
☞		Capt Thom^{s} Nicolson dy^{d} in W. Indies on *Feb^{r} 9th* A worthy man Et. 49
Mar:	20th	Caleb Morton
	21	Wid^{o} Mercy Bramhall 78

[1] This date has apparently been altered.
[2] This is obscure.
[3] This begins the second column.
[4] The second figure in this date has apparently been altered.
[5] Here follows some shorthand.

Ap[l]	2[d]	George Douglas Thomson 24
	4th	Jn° Merop's Child
May	6	James Thurston 24
	13	Geo. Bartlett's Wife
June	7th	W[m] Brewster's Child
	30th	Madam Priscilla Hobart 89
July	27	Lewis Holmes' Wife
	28	Sam[l] Mort[n] Jun[rs] dec[eds] Child
Aug[t]	6th	Rich[d] Holmes J[rs] Child
	7th	Cap[t] Sam[l] Nicols Nelson 77
	15	—— Macomber's Child[1]
	20	Cap[t] Benj[a] Churchills Wife
	24[2]	Th[s] Good[m] of *Bev'ly's* Chi[d] bury[d] here
	25	Hannah Donham Maiden
	30	W[m] Goodwins Child
	31	George Finney's Child
Sep[t]	2[d]	Will[m] Watson's Wife
		Joshua Holmes in W. Indies
	11	W[m] Coy's Wife
	13	Jn° Virgin's Child
	14	Edw[d] Taylor's Ch[d]
	15	Cap[t] Bagnals Child
	D°	Cap[t] Lewis Holmes' Ch[d]
	16	Josiah Diman's Ch[d]
	22[d]	William Goddard's Ch[d]
	D°	David Holme's J[r] Ch[d] } *Twins*
	D°	David Holmes J[rs] Child } *Twins*
	23[d]	Polly Convers once Fish
	D°	Cap[t] Carver Jun[rs] Child
	27	Jacob Howland
	28	Lewis Weston
	D°	W[m] Goodwins Child
	29	David Turner's Child
	30	Nath[l] Bartlett's Child
Oct[r]	2[d]	Sam[l] Ryder's Child
	7[th]	Tho[s] May Youth ab[t] 17 y[rs]s
	16	Nancy Raymond's Child
	D°	Lem[l] Robbins s Child
	17	Wid° Howland Abr[ms]
	D°	Will[m] Goodwin's Child
	D°	George Rogers's Child
	8	W[m] Roger's's Child (forgot)
	24	Josiah Diman's Wife
	25	Prince Washb[ns] Child
	D°	Thomas Rogers's Child

[1] Here the entry "18 Hannah Donham Maiden" is crossed out.

[2] This date has been altered.

[3] Here the entry "5 Dan[l] Jackson's Child Mistake" is crossed out, except the word "Mistake."

Nov^{r}	3^{d}	James Read's Child
	5	Eph^{m} Luce, young man
	8	Jabez Doten's Child
☞	24	Capt Edward Taylor who *was drown^{d}* com^{g} ashore on ye Islands boat filled

1798 1798[1]

Nov^{r}	27th	Polly Glover Maid at B^{s} Hedge's
Dec^{r}	6th	Benj^{a} Drew's Wife
	D^{o}	Mrs Convers (*Polly fish*) dec^{ds} Child
	8	Widow Bathsheba Rickard
		{ Thomas Paty's Child twin { Thomas Paty's Child Do
	18	Osborn Morton's Child
	D^{o}	Ansel Bartlett's Child
	20	Hannah Nelson Maid^{m} Eben^{rs} 28
	20	—— Lumber a new Com^{r} found Dead S^{o} Ponds
	25	Lincoln's Wife sudden 2 days fr. Childbirth
		Abbot Drew West Indies

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1799[2]

[103–106[3]] [117[4]] Church Records 1732[5]

Baptisms

July	30	1732	Four Children of Lydia Polden the wife of John Polden were Baptized vis. Hannah, Benjamin, Thankful & William

Children of Thomas Withrel & Rebecca his Wife

Augst	6	1732	Hannah

Children of Samuel Bartlet & Hannah his Wife

August	6	1732	Judah

Children of John Thomas and Abigail his Wife

Augst	20	1732	John & James
May	18	1735	Nathanael
Ap^{l}	5	1741	Susannah

Children of Mr John Sparhawk & Hannah his Wife

Augst	30	1732	Hannah
Jan^{ry}	21	1738/9	John

[1] This begins the third column.

[2] Here the hand of Mr. Robbins ceases. See p. 620, below.

[3] Pp. [103–106] of the text are blank, pp. [104] and [106] not being numbered in the original.

[4] There are no pages numbered [107–116], p. [117] following p. [106]. Many of the page-numbers on pp. [117–220] of the text have been altered.

[5] The entries on pp. [117–153] of the text — or pp. 429–451 of this volume — are in the hand of the Rev. Nathaniel Leonard.

Children of Josiah Cottbn Esqr & Hannah his Wife

Sep^{r}	17	1732	Rouland

Children of Sarah Howard the Wife of Jam^{s} How^{d}

Sep^{r}	24	1732	John, Mary, James, & Francis[1]
Feb:	24	1734/4	Sarah

[118] Baptisms

Children of Solomon Silvester & his wife

Octo	29	1732	Joseph
May	12	1734	Solomon
Ap^{l}	9	1738	another Baptis^{d}

Children of Lazarus Sampson

Nov^{r}	12	1732	Jemima
April	20	1735	Susannah
Jan^{ry}	2	1736/7	Ephraim
Jan^{ry}	22	1737/8	Lazarus
Feb	3	1739/40	Mary

Children of Hilkiah Tinkham & Elizabeth his Wife

Nov^{r}	12	1732	Isaac, Zedekiah, Ebenezer, Sarah, Martha Ruth & Mary
April	20	1735	Lydia

Children of Marcy the wife of Edward Stephens

Nov^{r}	26	1732	Sarah, Joseph

Children of Thomas Ward & Johannah his Wife

Nov^{r}	26	1732	Ebenezar
Sep^{r}	2	1733	Jonathan
Decem^{r}	10	1733	Elizabeth
Jan^{ry}	18	1735/6	Ebenezar[2]
Octo^{r}	16	1737	Johanna
June	25	1738	Mary
Feb	24	1739/40	Mary

Children of John Harlow Junr &

Nov^{r}	26	1732	Jabez
March	17	1733/4	John
Jan^{ry}	18	1735/6	Ebenezar
June	18	1738	Silvanus
Feb	10	1739/40	Jesse

[119] Baptisms

Children Seth Barnes & his wife Sarah

Decem^{r}	3	1732	William
Feb:	13	1736	Twins Joseph & Benjamin

[1] Here a date is crossed out.

[2] This name is badly blurred, and may have been crossed out. It is apparently followed by another word, which is undecipherable.

Children of Rebecca Morton Wid^{w}

Decem^{r}	3	1732	Zephaniah, William, George & Rebeckah

Children of Nathan Ward & Elizabeth his Wife

Decem^{r}	3	1732	Hannah, Ephraim & John

Children of Judah West & his Wife

Jan^{ry}	14	1732/3	Joshua
May	19	1734	Josiah

Children of Deborah Sampson — Wid^{w} of Micah Sampson

May	24	1741	Micah

Children of Samuel Holmes & his Wife

Jan^{ry}	28	1732/3	Samuel
July	28	1734	Sarah

Children of Nicholas Drew & Lydia[1] his Wife

Feb:	4	1732/3	Lydia

[120] Baptisms

Children of John Finney & his Wife

Feb	28	1732/3[2]	James
Feb:	9	1734/5	Elizabeth

Children of Sam[l] & Marcy Doten

Feb	25	1732/3	Marcy
April	6	1735	Hannah
Sep	4[3]	1737	Sarah

Children of Thomas Jackson & his Wife

Feb:	25	1732/3	Ruth
Jan:	12	1734/5	Naomi
July	31	1737	Hezekiah
July	13	1746	Hannah

Children of Deacon Haviland Torrey & Elizabeth his wife

March	18	1732/3	Deborah
Decem^{r}	22	1734	Haviland
Feb	27	1736/7	Samuel

Children of Nathanal Dunham

March	18	1732/3	Hannah
June	29	1735	Elizabeth

[121] Baptisms

Children of Joseph Ryder Junr & Abigail his wife

April	8	1733	William, Abigail & Joseph
Feb	8	1735/6	Tilden

[1] The fourth and fifth letters in this word have been altered.

[2] Here "Ruth" is crossed out.

[3] Here a figure is crossed out.

Children of Nath[l] Holmes 3[tias] & Priscilla his wife

Ap[l]	15	1733	Joannah
May	13	1739	David

Children of Benj[a] Ellis & his wife

May	6	1733	Benjamin

Children of Robert Harlow & wife

May	6	1733	James

Children of Samuel Ellis & wife

May	6	1733	Marcy

[122] Baptisms

Children of Deacon John Atwood & Experiance his wife

May	13	1733	Elizabeth
March	2	1734/5	Experiance
Sep	25	1737	George
March	4	1738/9	George
Decem.	20	1740	Priscilla

Children of Barnabas Churchill & his wife

May	20th	1733	Ebenezar
May	11	1735	Lydia
June	17	1739	John

Children of M[r] Thomas Gardner & Hanna his wife

Octo	29	1738	Mary

Children of William Lucas & his Wife

May	20	1733	Isaac

Children of Eliakim & Mary Tupper

June[1]	9	1739	Mary

Children of James Warren Esqr & Penelope his Wife

May	27	1733	Winslow
March	14	1735/6	Josiah

Children of Robert Brown and Priscilla his Wife

July	15	1733	Rebekah
Aug[st]	3[d]	1735	William
May	22	1737	Margaret
Octo	7	1739	Marget

[123] Baptisms

Children of John Blackmar & Sarah his wife

Aug[st]	12	1733	Branch
June	6	1736	Sarah
Ap[l]	9	1738	another of y[r] Children Baptised

[1] Apparently altered from "Jul."

Children of Elkanah Delano & Mary his wife

Augst	26	1733	Elkanah, Hannah, Mary
Sep	18	1737	Barzellai

Children of Thos Scarrot & Alse his wife

Sep^{r}	2	1733	Nathan, Johannah
Augst	4	1734	Elizabeth

Children of Elizabeth Bagnal Wid^{w} Since ye wife of Wm Davis

Octo^{r}	7	1733	Hannah
Sep^{r}	8	1734	Benjamin

Her Children by Davis

June	15	1735	Samuel
July	16	1737	William
June	18	1738	Lemuel
Aug^{t}	12	1739	William

Children of Joseph Churchill & wife

Octo^{r}	14	1733	Marcy
Decem	28	1735/6	Marcy

[124] Baptisms

Children of James Landman & wife

Octo^{r}	28	1733	Edward

Children of Ebenezar Bartlet & wife

Decem	10	1733	James
Octo^{r}	12	1735	Cloe
May	22	1737	Thomas
July	9	1738	Rebekah
Octo	12	1740	Phebe

Children of Timothy Burbank & wife

Decem	23	1733	Isaac
Feb	26	1737/8	Ezra

Children of Abiel Pulcipher & Bethiah his Wife

Decem	23	1733	Joseph
Nov:	3	1734	Abiel

Children of William & Hannah Gammons

June	25	1738	Johannah
June	9	1739	Lydia

[125] Baptisms

Children of Nathanael Leonard (ye Pas^{r}) and Priscilla his Wife

Jan^{ry}	13	1733/4	Daniel
April	6	1735	Mary

July	4	1736	Elizabeth
Sep^{r}	11	1737	Ephraim
Sep^{r}	17	1738	Mary
Nov^{r}	9	1740	Abiel
Nov^{r}	22	1741	Marget
Decem^{r}	4	1742	George
Apl	29	1744	Thomas
Decem^{r}	1	1745	Phebe

Children of Ebenezar Holmes Ju: & his wife

Jan^{ry}	20	1733/4	John
July	13	1735	Elizabeth
July	16	1737	Nathanael
June	17	1739	Joseph

Children of Elisha Barrow & wife

Feb:	24	1733/4	Susannah
April	6	1735	Deliverance

Children of Micahel Burns & wife

Decem	3	1738	Elizabeth
Octo	12	1740	Samuel

Children of Ebenezer Tinkham & Elizabeth his wife

Feb:	24	1733/4	Sarah
April	18	1736	Ebenezar

Children of Thomas Holmes Junr & Elizabeth his wife

Decem^{r}	4	1742	Thomas, Jemima & Elizabeth

[126] Baptisms

Children of Ebenezar Dunham & wife

March	17	1733/4	Barnabas
Augst	15	1736	William

Children of Cornelius Holmes & wife

March	17	1733/4	Ebenezar
Feb	1	1735/6	Lydia
Jan^{ry}	7	1738/9	Priscilla

April 14 1734 This Day I Preached at Freetown and there Baptised Rhoda the Daughter of Mr Israel Nicols

Children of Josiah Sturtevant & Hannah his Wife

April	21	1734	Josiah, Charles, Zadoc, William, Hannah, Church, Marcy
July	7	1734	John

Children of Jacob Johnson & his wife

May	12	1734	Jacob
Octo	8	1738	Mary

[127] Baptisms

Children Elkanah Totman & Elizabeth his wife

June	2	1734	Elkanah
Jan:	4	1735/6	Sarah
Apl	16	1738	Elizabeth
June	16	1734	the Wid^{w} Ester Gibbs
June	30	1734	Rebeckah the wife of John Case

Children of John Case & Rebeckah his wife

June	30	1734	John

Children of Thomas Rogers & wife

Sep^{r}	15	1734	Hannah
April	18	1736	Eliazar
Feb	25	1738	Priscilla

Children of Archibald Fisher & Elizabeth his wife

Sep	21		Jean
Octo	15	1738	John

[128] Baptisms

Children of Nehemiah Riply & Sarah his wife

Sep^{r}	21	1734	Nehemiah
Decem^{r}	15	1734	Levvit
March	27	1737	Levvit
May	20	1739	Sarah
Feb	22	1740/1	Ezra

Children of Caleb Stetson & wife

Nov:		1734	Caleb
Jan^{ry}	15	1737/8	John

Children of John Clark & Rebeckah his wife

Jan:	12	1734/5	Abigail
Octo	10	1736	Willbore
Apl	21	1739	Mary

Children of John Washburn & wife

Feb	9	1734/6	Mary
Sep	5	1736[1]	Mercy
May	21	1738	Seth
Nov^{r}	4	1739	Phillip

[129] Baptisms

Children of Eliazar Faunce & his wife

April	6	1735	Abigail

[1] The fourth figure has apparently been altered.

Children of Benj. Hanks & wife

April	20	1735	Richard White
Augst	22	1736	Uriah
Nov	5	1738	Benjamin

Children of Cap^{n} John Dyer & Hannah his Wife

May	11	1735	John

Children of Deacon Thomas Foster & his wife

June	15	1735	Lois
March	20	1736/7	Deborah
Feb	4	1738/9	John
Augst		1745	Mary

Children of John & Anna May

Augst	17	1737	John

[130] Baptisms

Children of Samuel Ryder & his wife

June	29	1735	Samuel
March	19	1737/8	Martha

Children of ye Wid^{w} Mary Conant

Sep	21	1735	Charles, & George

Children of Eleasar Holmes & his Wife

Sep	21	1735	Joshua

Children of Thomas Polden & his Wife

Octo	5	1735	Thomas
Sep	24		William

Children of Timothy Barnabe &] wife

Sep:	24	1738	Ruth

Children of John Bartlet & Sarah his wife

Nov:	16	1735	Jerusha
March	5	1737/8	John
Decem	1	1745	Abigail

[131] Baptisms

Decem^{r} 14 1735 Baptized Eleven Children of Benjamin & Hannah Ryder viz.

Children of Mr Isaac Lathrop Junr & Priscilla his Wife

Jan^{ry} [1]	4	1735/6	Isaac
Decem^{r}	4	1737	Nathanael
Feb	17	1739/40	Thomas
Nov^{r}	28	1742	Caleb

[1] Written above "Decem," crossed out.

Children of Thomas Spooner & wife

Jan[1]	4	1735/6	Ephraim

Children of William[2] Harlow[3] & wife

Sep[4]	12	1736	Seth

Children of Thomas Sears & Elizabeth his wife

Jan[ry]	18	1735/6	Bettey
March	5	1737/8	Rebekah
May	4	1746	Thomas

[132] Baptisms

Children of John Case & Rebekah his wife

March	14	1735/6	John
Aug[st]	28	1737	William

Children of Nathanael Thomas Esq[r] & Elizabeth his wife

Sep[r]	29	1745	John

Children of Lemuel and Lydia Barns

April	11	1736	Hannah
Sep[r]	11	1737	Lydia

Children of Silas and Mary West

April	11	1736	Sarah
Feb:	5	1737/8	Silas

Children of Ansel Lothrop & Mary his wife

Sep[r]	29	1745	Joseph

Children of Joshua and Hannah Finney

April	11	1736	Joshua, Josiah, Nathanael
May	13	1739	Elkanah

Children of Jacob and Fear Curtis

April	11	1736	Elizabeth &
July	16	1737	Caleb

[133] Baptisms

Children of John and Mary Ryder

April	11	1736	Micah
March	26	1738	Hannah

Children of Nicholas and Mary Spinks

April	18	1736	Nicholas

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[1] "Decem" is crossed out before "Jan."

[2] Written above "John," crossed out.

[3] Here "Jun[r]" is crossed out.

[4] The words "Jan[ry] 10 1735/6 Ebenezer" are crossed out before "Sep."

Children of Lemuel Jackson & Ester his wife

Augst	13	1738	Lemuel

Children of Lazarus and Lydia Le Baron

May	16	1736	Lazarus, Joseph, Lydia, Mary, Hannah
June	26	1736	Terris
Apl	30	1738	Bartlet

(By a Second Wife Lydia)

Jan^{ry}	29	1743/4	Isaac

Children of Nathanael Dunham Junr

May	16	1736	Elijah
Ap^{l}	1	1739	Elizabeth

[134] Baptisms

Children of Nathanael Foster and Marcy his Wife

May	30	1736	Mary
Decem	4	1737	Marcy
Augst	12	1739	Nathanael
Nov^{r}	16	1740	John
May	30	1736	Two Grandchildren of Eleasar & Ammi Rogers by their Daughter Lewin Deceased John & Mariah
May	30	1736	The Child of Bridget McCabe

Children of Francis & Jane Allen

June	6	1736	Francis & [1] Jenny

Children of Francis & Elizabeth Curtis Junr

July	11	1736	two Children viz
Augst	12	1739	Elizabeth

The Child of Sarah Faunce Deceas^{d}

July	11	1736	Jabez

Children of Benjamin and Pheobe Rogers

July	11	1736	Two Children viz: John &

[135] Baptisms

Children of Rich^{d} and Mary Wait

July	18	1736	——
Apr	8	1739	Thomas

Children of Walter & Rebekah Rich

July	18	1736	——
July	31	1737	Mary
Augst	12	1739	Rebekah

[1] Here the letters "Ja" are crossed out.

Children of Thomas & Priscilla Savory

Augst	15	1736	Thomas
May	13	1739	Priscilla

Children of John and Lydia Godard

Augst	15	1736	John
May	21	1738	Sarah
Sep	29	1745	Benjamin

Children of John Barnes Junr & Dorcas his Wife

Sep	5	1736	John, Lemuel, Corban & Mary

[136] Baptisms

Children of John Murdock[1] Esqr & Pheobe his wife

Sepr	12	1736	Pheobe

Children of Josiah Carver & Marcy his wife

Sepr	12	1736	Dorothy
Augst	6	1738	Mercy
Sep	28	1740	Nathanael

Children of John & Remembrance Withred

Sep	18	1736	
Apl	9	1738	another of yr Children Baptized

Children of Joseph Bartlet Tertius &

Sepr	18	1736	
Sep	10	1738	Mercy

Children of Joshua Sherman & Deborah his wife

Octo	3[2]	1736	Joshua
Sepr	9	1737	Ephraim
Augst	20	1738	Nathanael

Children of Robert & Rebekah Bartlet

Octo:	3	1736	Robert

Children of James and Hannah Rickard

Octo:	3	1736	James, John, Benjamin, Lothrop, & William
March	13	1736/7	Hannah

[137] Baptisms

Children of Benjamin and Experiance Lothrop

Octo	3	1736	John & Benjamin
May	15	1737	Thomas
Decem	31	1738/9	Nathanael
Feb	8	1740/1	Joseph

[1] Perhaps "Murdoch."

[2] Here the letter "J" is crossed out.

Children of Flora a Negro woman belonging to Mr Isaac Lothrop Junr

Octo	3	1736	Dan & Nanne
March	19	1737/8	Jenne

Children of Elisha Cob & Priscilla his wife

Octo	10	1736	
Decem	4	1737	Lydia

Children of Nathan & Johanna Cob

Octo:	17	1736	William
May	15	1737	Elizabeth
Apl	21	1739	Deborah

Children of Jabez & Holmes

Octo:	31	1736	Rebekah
July	2	1738	Jabez

[138] Baptisms

Two Children of Mrs Hannah Dyer (Wife of Capt John Dyer) by her first Husband Mr Thomas Morton ter: Baptized Decem: 19 1736 vis Bathsheba & Sarah

Jan^ry 2 1736/7 Four Children of Samuel & Sarah Nelson vis Bathsheba, Samuel Nichols, Ebenezar & Patiance

Children of Michael Burns & his wife

Feb	6	1736/7	Margeret

Children of Ephraim & Priscilla Churchill

Feb:	27	1736/7	Mary, Charles & Zacheus
July	31	1737	Ephraim
Jan^ry	27	1739/40	Priscilla
Ap^l	7	1745	Ansel

Children of Joseph Bartlet Junr & his Wife

March	20	1736/7	Sarah
Nov	19	1738	Joseph

Children of Samuel Bartlet Esqr & Elizabeth his wife

Ap^l	17	1737	Margaret

Children of Samuel & Mary King Junr

May	15	1737	Seth
Ap^l	1	1739	Marcy & Mary

[139] Baptisms

Children of Jonathan & Pheobe Barnes

May	22	1737	Margaret & Jonathan
Decem^r	15	1745	John

Children of John Atwood Junr &

July	3^{d}	1737	
Augst	12	1739	John

Children of Samuel & Lydia Morton

July	3^{d}	1737	
March	26	1738	Sarah[1]

July 3^{d} 1737 the Grand Child of Mr John Faunce & Faunce the Son of Mr Jabez Hammond of Rochester were Baptized

Children of Nathanael & Churchill

July	31	1737	Eleazar
Jan^{ry}			Mary

Children of Ebenezar & Jane Tinkham

Decem	4	1737	Mary
May	20	1739	Mary

[140] Church Records. Baptisms

Children of Benjamin & Experiance Cornish

1738	April	9	Four Children Baptized viz Benjamin &c
1738	Apl	30	Four Children of Rebekah Holmes Wid^{w}

Children of James & Nanne Negroes

1738	May	7	Jamme
Sep	28	1740	Flora

Children of Elisha Holmes Junr[2]

1738 Augst 13 Susannah. the other[3] of his Children I Baptized at Monument

Children of Charles & Luce Dyre

1738	Augst	28	Charles[4]
Ap^{l}	5	1741	Luce
1745	Decem^{r}	15	Barrot

Children of John Kempton & his wife

1738	Sep^{r}	3	Jerusha
1740	July	27	John

Children of William & Hannah Dyre

1738 Sep 10 Hannah

Children of Joseph & Sarah Swift

1738 Sepr 10 Marcy

[1] Here "Children" is crossed out.
[2] This word has been altered.
[3] Written above "rest," crossed out.
[4] Here some words are crossed out.

[141] Baptisms

Children of Simion & Sarah Totman

May	13	1739	Isaac

Children of Thos Withrel jun^r & Elizabeth his Wife

May	27	1739	Hannah
Decem	4	1742	Thomas

Children of Nathanael & Lydia Bosworth

June	17	1739	Lydia

Children of Nathanael & Martha Freeman

July	1	1739	Anna

Children of Nathanael & Lydia Shurtleff

Nov^r	25	1739	Nathanael

Children of Benj^a & Elizabeth Carter

1739/40	March	9	Benjamin

[142] Church Records

Children of James & Hannah Cushman

1740	Ap^l	2^d	James
1741	Sep^r	27	A Child of David Sturtevant
1741	Nov^r	22	A Child of James Cook vis Elisha

Children of Elkanah & Elizabeth[1] Morton

1740	Augs^t	10	Elkanah, Betty & Pheobe

Children of Joseph Ryder Junr & Elizabeth

1740	Aug^st	10	Hannah

Children of Benjamin & Elizabeth Harlow

1740	Aug^st	10	Keziah

Children of Samuel & Experiance Totman

1740	Nov^r	9	Experiance

Children of Jonathan & Thankful Bartlet

174	Nov^r	23	James & Sarah

Children of[2] Nathanael Jackson Junr

Jan^ry	11		Mary

Children of Mr Edward & Hannah Winslow

Sep^r	27	1741	John
Decem	20	1741	Nanne a Negro Girl of Deacon Fosters

[1] Written above "Sarah," crossed out.

[2] Here the words "Samuel & Experiance" are crossed out.

[143] Chh Records

Children of Isaac & Mary Doten

Octo 11 3 Children

Children of John Nelson

May 23 1742

Children of Content Merifield

June 6 1742

Children of Asa Beal

June 1742

Children of Theophilus Cotton & Martha his Wife

1744 July 15 Theophilus. John

Children of Jonathan Churchil

1744/5 March 24 Jonathan

1745 Ap[l] 7 Edward the Son of Edward & Jerusha Sparrow

[144] Baptisms

Children of Jonathan Bishop & Mary his Wife

Octo 27 1745 Jonathan

Children of Thomas Faunce 3[tius] & Sarah his Wife

Octo 27 1745 Thomas

Children of Josiah Churchil & his Wife

Decem[r] 1 1745 Thaddeus

Children of M[r] John Watson & Elizabeth his Wife

Decem[r] 15 1745 Elizabeth

[145] Baptisms

Anno 1747

Ap[l] 5 Joseph the Son of Joseph & Rebecca Fulgham

26 Micah the Son of John Atwood Jun[r] & wife

May 3 { Joshua y[e] Son of Robert Bartlet
Martha y[e] Daugh[r] of Martha Swinnerton

10 { Hannah y[e] Daugh[r] of Levi Stephens
Priscilla y[e] Daugh[r] of Silvanus Cob

24 Caleb y[e] Son of Amaziah Churchil

31 { William the son of W[m] German
Priscilla y[e] Daughter of Ch[s] Morton
Hannah y[e] Daughter of Jacob Curtis

June 21 { Luce Daugh[r] of Zeph[h] Holmes
Zadoc Son of Stephen Churchil Jun[r]

July 26 Isaac Son of Isaac Atwood & wife

Aug[st] 2[d] { Priscilla the Daũter of Isaac Lothrop Esq[r] & wife
Nathanael the Son of John Ryder & wife

	30	John ye Son of Mr John Watson & Elizabeth his Wife Elizabeth the Daûter[1] of Benjamin Harlow & wife
Sep^r	6	Lemuel ye Son of Doc: Lazarus LeBaron & Lydia his Wife
	13	Elizabeth ye Daûter of Jo[na]than Eames & wife
	20	Joseph ye Son of John Waterman & wife
	27	Ester ye Daûter of Ebenezar Holmes & wife
Octo^r	4	Mary ye Daûter of William Swift & Wife Mem^brs of ye Second Chh in Sandwich
Nov^r	1	Rebekah ye Daûter of William Churchil & wife
	29	a Child of Josiah Churchil & wife
Decem	13	Nathanael ye Son of Nathanael Churchill & Wife

Anno 1748

Jan^ry	24	Joseph ye Son of Joseph & Sarah LeBaron
March	6	Elizabeth ye Daughter of Nathl & Anna Torrey Hannah ye Daughter of Gideon White
March	13	Nathanael & Anna Twins of Thomas Spooner Junr & wife
	20	Lucy ye Daughter of Charles Dyre & Wife Mercy ye Daughter of Timothy Burbank & Wife Hannah ye Daughter Jireh Fish & Wife
	27	John ye Son of John Howard & Eunice his Wife Ebenezar ye Son of Thomas Ward & wife
Ap^l	10	Maria ye Daughter of John Bartlet & wife John ye Son of Edward Doten & wife Nanne the Daughter of James & Nanne (Negros)
	17	William the Son of Ansel Lothrop & wife
	4	James ye Son of Samuel King Junr & Wife

[146] 1748 Baptisms

May	8	Marget the Daughter of Abraham Jackson & wife Nathanael ye Son of Nathanael Morton & wife Rowland ye Son of Theophilus Cotton & wife
June	19	Lydia ye Daughter of John Harlow Junr & wife
July	10	the Son of Azariah Wilten & Rebekah his Wife
	17	John ye Son of Ephraim Churchil & Wife
	24	Thadeus ye Son of Thomas Faunce Junr & Wife Joseph ye Son of Joseph Churchil & wife Ichabod ye Son of John Thomas & wife
	31	Sarah ye Daughter of Thomas & Abijah Wright Nathanael ye Son of Nathanael Bradford & Wife
Aug^st	7	Willard ye Son of Thomas Sears & wife Willis ye Son of Samuel Barrow & wife
	14	Thomas the Son of Thomas Burgess & wife
	21	Charles ye Son of Eliakim Tupper & wife
	28	George ye Ebenezar Samson & wife
Sep^r	11	Samuel ye Son of Thomas Holmes & Elizabeth his wife
	18	John ye Son of Lemuel Barns & wife
Octo	3	Mary ye Daughter of John Kempton & wife Mary ye Daughter of Wm German & wife

[1] Written above "Son," crossed out.

Nov^{r}	6	Susanna ye Daughter of Eben^{r} Tinkham & wife Edward ye Son of Ed^{w} Stephens Junr & wife
	20	Asenah ye Daûter of Benjamin Delano & wife
Decem^{r}	18	Molly ye Daûter of Thos Jackson & wife
	25	Asa ye Son of Eleazar Churchill jun^{r} & wife
		1749
Jan^{ry}	18[1]	Robert[2] & Anne[3] Children of Amos Dunham & Anne his wife
Feb^{ry}	5	Thankful ye Daûter of Nathl Shurtleff & wife
	12	Abner ye Son of Nathanael Dunham & wife Elizabeth ye Daûter of Amaziah Churchill & wife
	19	Elizabeth ye Daûter of Thomas Mayhew & wife
	26	Sarah[4] ye Daughter of Joseph & Sarah Le baron
March	5	William ye Son of John Atwood Junr & wife
	19[5]	Susannah ye Daûter of Joshua Swift & wife
	26	Jonathan ye Son of Elkanah Delano & wife
Ap^{l}	16	Jean ye Daûter of Isaac Doten & Mary his Wife

[147] Baptisms 1749

Ap^{l}	30	Mordecai the Son of Wm Churchill & Wife
May	28	Salome ye Daughter of Deacon Foster
June	11	Ruth ye Daûter of Thomas Savery & wife Caleb ye Son of Stephen Churchill jun^{r} & wife
	18	Hannah ye Daûter of Nathanael Foster & wife Ester ye Dauter of John Waterman & wife Charles the Son of Joseph Foulgham & wife
July	2^{d}[6]	Ebenezar the Son of Ebenezar Churchill & wife
Augst	20	Hannah ye Daûgter of Silas Morton & wife
Sep^{r}	10	Samuel ye Son of Samuel Bartlet Esqr & wife Francis the Son of Doc. Laz^{s} Lebarron & wife Daniel the Son of Capt John Watson & wife
	17	James ye Son of Robert Bartlet & wife Dorcas ye Daûter of Joseph Bishop & wife
	24	George ye Son of G: Watson & Wife
Octo	1	Patiance ye Daûter of John Howland & wife
	29	Mary ye Daûter of William Torrey & wife
Nov^{r}	5	William ye Son of Josiah Bradford & wife
	12	Joseph ye Son of Nathl Jackson & wife Elizabeth ye Daûter of Eben^{r} Dogget & wife
	26	William ye Son of William & Johanah Foster
Decem^{r}	3	Hannah ye Daughter of Deacon Jos: Bartlet & wife
	10	Mary ye Daûter of Lemuel Bartlet & wife

[1] Altered from "15," or perhaps "15" altered from "8."
[2] Written over another name.
[3] Here "Dunham" is crossed out.
[4] Written above "Elizabeth," crossed out.
[5] The second figure in this date has apparently been altered.
[6] This date has been altered.

	17	Jonathan & Zacheus Sons of Jireh Fish & wife Ring ye Son of Caleb Sherman & wife
	24	Waite ye Son of Isaac Atwood & wife
Jan^ry	21	Phebe ye Daûter of Edward Stevens[1] Junr & wife Samuel ye Son of Jonathan Churchill & wife
Feb^ry	3	Josiah ye Son of Josiah Churchill & wife
	18	Bethiah ye Daughter of Theophilus Cotton & wife
March	21	Thomas ye Son of Thomas Ewer & wife

1750

Ap^l	1	David ye Son of Timothy Burbank & wife Rebecca ye Daûter of Jonathan Eames Junr & wife
	15	Deborah ye Daughter of Zeph: Holmes & wife Amasiah ye Son of Amasiah Churchill & wife
	22	Thankful the Daûter of Jonathan Bartlet & wife
May	6	Isaac ye Son of Lemuel Barnes & wife
June	24	Elizabeth Daûter of Robens & wife
	25	Experiance ye Daûter of John Blackmar & wife
July	8	Salvanus ye Son of Eleaz^r Churchill Junr & wife Deborah ye Daughter of John Kempton & wife
	22	Lydia ye Daûter of Ansel Lothrop & wife David ye Son of Jabez Holmes & wife Samuel the Son of Samuel Marshal Junr & wife

[148] Baptisms Anno Dom 1750

Aug^t	5	Nathanael ye Son of Nathl Morton & wife John ye Son of Edwd Doten & wife
	19	Benjamin & William ye Children of Benjn Churchill the Child of John Ryder & wife James a Negro Child of Mr Brown's Negro Woman Flora
	26	Michael the Son of John Bartlet & wife Luce ye Daughter of Joseph Churchil & Wife
Sep^r	16	Sarah ye Daughter of N Foster & wife
Octo	7	Susanna ye Daughter of Saml Marshal Junr & wife
	14	Nathaniel the Son of Nathl Torrey & wife Abner ye Son of Benjn Churchill & wife
Nov^r	18	James ye Son of John Howard & wife
Decem^r	2	Flora ye Daughter of Dolphin & Flora (Negroes)

1751

Jan^ry	6th	Lydia ye Daughter of Thomas Faunce & wife Amos ye Son of Amos Dunham & wife
	27	Joshua ye Son of Willm Thomas & wife
Feb^ry	3	Mary ye Daûter of Deacon Thos Foster & wife William ye Son of Wm Churchill & wife
	10	Eliphas ye Son of Josiah Churchil & wife

[1] Written above "Doty," crossed out.

	24	Daughter of Robert Bartlet & wife Lemuel ye Son of Nath^ll Bradford & wife
Ap^l	14	Sarah ye Daûter of John Atwood Junr & wife
	21	Samuel ye Son of Samuel Bartlet Esqr & wife
May	12	Susanna ye Daughter of Deacon Robt Harlow & Wife
	19	John ye Son of Eias Trask & wife
	26	Sarah ye Daûter of Ebenz^r Samson & wife
June	16	Sarah ye Daûter of Jeremiah Hows & wife William the Son of Isaac Doten & wife
	30	Nathanael ye Son of Nathanael Shurtleff & wife
July	7	Priscilla ye Daughter of Saml Rogers & Wife
	14	Joannah[1] ye Daughter of Joshua Swift & wife
	21	Hannah ye Daûter of Josiah Bradford & wife
	28	Levi the Son of Mary Stevens Wid^w George the Son of John Bartlet & wife
Aug^st	11	William the Son of Doc Lazarus Lebaron & wife Timothy the Son of James Swinnerton & wife Bathshebah ye Daûghter of Eben^r Dogget & wife
	17	Abigail & Hannah Children of Thos Torry & Wife
	24	Abigail ye granddaughter of Saml Kempton & wife the Child of Eben^r Bartlet & wife

[149] Baptisms

Sep^r	29 1751	Nathanael the Son Nath^ll Foster & wife
Nov^r[2]	3	Bethiah ye Daughter of John Waterman & wife William ye Son of Wm Torrey & wife Elizabeth ye Daûter of Amaziah Churchill & wife Hannah ye Daughter of Caleb Sherman & wife
Nov	17	Hannah ye Daûter of Thos Ewer & wife
Decem	1	Samuel ye Son of John Foster & wife
	8	William ye Son of Thomas Mayhew & Wife
	15	William Crow ye Son of Theophilus Cotton & wife James ye Son of Thos Savery & wife
	21[3]	Branch ye Son of Eben^r Churchill & wife

January 1752

Jan^ry	19	William the Son of Thomas Holmes Junr & wife Zacheus the Son of Isaac Atwood & wife Huldah the Daughter of Delano & wife
Feb	16	Samuel ye Son of John Kempton & wife
	23	Grace ye Daûter of Jonathan Eames Junr & wife
March	8	Amaziah ye Son of John King jun^r & wife
Ap^l	5	Lydia ye Daûter of Jireh Fish & wife
	19	Lemuel ye Son of Lemuel Jackson & wife Elkanah ye Son of Elkanah Delano & wife
May	10	Sarah ye Daûter of Eleazer Robins & wife

[1] Here "Swift" is crossed out.

[2] Written over "Octo," or perhaps "Octo" written over "Nov^r."

[3] The second figure in this date is uncertain.

	31	Bashebath ye Daûter of Joseph Shurtleff & wife
June	28	Abigail the Daughter of Abigail Harlow wife of Eleazar Harlow
July	12	Silas ye Son of Silas Morton & wife
	26	Haviland ye Son of John Torrey & wife
Augst	9	Ephraim ye Son of John Thomas & wife
Sep^{r}	24	Micah ye Son of John Rider & wife Abigail the Daughter Benj^{a} Churchill & wife
Octo	15	Margaret ye Daûter of Alse Scarrot
Nov^{r}	5	Samuel ye Son of Samuel Rogers & wife

53

Jan^{ry}	21	Sarah ye Daûter of Thomas Mayhew Samuel ye Son of John Waterman
	28	Martha ye Daûter of John Howard
Feb	18	Seth ye Son of Deacon Thomas Foster Esq Josiah ye Son of Robt Bartlet Ruth ye Daughter of Amos Donham
March	4	Bartlet the Son of Samuel Marshall
	11	Abigail the Daûter of Nathanael Foster
	18	Margeret the Daûter of Willim Thomas Hannah the Daûter Abijah Write

[150] 1753 Baptisms

Ap^{l}	1	Rebecca ye Dauter of Wm Gammons
Raynham		Elizabeth ye Daûter of Timothy Fales Esqr & Elizabeth his wife
Ap^{l}	8	Prudence ye Daûter of John Robinson & wife
Ap^{l}	15	Faith ye Daûter of Amaziah Churchill & wife
	22	Sarah ye Daûter of Thos Faunce & wife
May	6	Elijah ye Son of Benj^{a} Delano & wife
	31	Abigail ye Daûter of Silvanus Morton & wife
June	30	Alpheus ye Son of Josiah Churchill & wife
July	15	Huldah ye Daughter of Jabez Holmes & wife Zacheus ye Son of John Harlow Junr & wife Sarah ye Dauter of Thomas Holmes Junr Abigail the Dauter Thos Harlow & wife
	22^{d}	Mary & Susannah (Twins) ye Daûters of Wm Churchil & wife
	29	Lydia ye Daûter of Eben^{r} Samson & wife Sarah ye Daûter of Caleb Sherman & wife
Aug	5	Priscilla ye Daûter of Doc Lazarus Lebaron & wife Mary ye Daûter of Nathl Churchil & wife Nanne ye Daûter of Dolphin & Flora Negro's
	19	Elizabeth ye Daûter of Samuel Bartlet Esqr & wife Lemuel ye Son of Ed^{w} Doten & wife
Nov	23	The Wid^{w} Sarah Bramhall Baptized at her own House with her Children Edmund & Joseph
	25	Barnabas ye Son of Nah^{l} Jackson & wife
Decm^{r}	9	Josiah ye Son of Theophilus Cotton & wife Zacheus ye Son of John Kempton & wife Anne ye Daûter of Wm Torrey & wife

	16	William the Son of Nathl Shurtleff & wife
	30	Samuel ye Son of Elias Trask & wife Marcy ye Daûter of Josiah Torrey & wife

1754

Jan[ry]	12	Thomas ye Son of John Waterman & wife Lydia ye Daûter of Isaac Atwood & wife
Feb[ry]	10	Josiah ye Son of Samuel Harlow & wife Jabez ye Son of Jabez Harlow[1] & wife John ye Son of Charles Morton & wife
March	17	Anna ye Daûter of John May & wife Bathsheba ye Daûter of Barow & wife
April	4	Sarah ye Daûter of Thos Spooner Junr
	14	Isaac ye Son of Jonathan Eames jun[r] & wife
	21	Mary ye Daûter of Maj[r] George Watson & wife
	28	John ye Son of John King & wife

[151] 1754 Baptisms

May	12	Rebekah ye Daûter of Isaac Doten & wife
June	30	Jean ye Daûter of Lemuel Bartlet & wife
July	7	Gershom ye Son of Nathl Foster & wife Marcy ye Daûter of Joshua Swift & wife
	21	Hannah ye Daûter of Samuel Rogers & wife Nathan ye Son of David Curtis & wife
	28	Luce ye Daûter of Thos Torrey & wife
Aug[st]	4	Samuel ye Son of Josiah Churchill & wife Elizabeth ye Daûter of John Philips & wife
Sep[r]	1[2]	Joanna ye Daûter of John Atwood & wife Ansel ye Son of Thos Holmes & wife Ebenezar ye Son of Eben[er] Dagget & wife Timothy & Son of Silas Morton & wife
	15	Joseph ye Son of Josiah Torrey & wife
	22	John ye Son of John Torrey & wife Ebenezar the Son of Jonathan Bishop & wife
Octo	6	Priscilla ye Daûter of Nathl Torrey & wife
	20[3]	Stephen ye Son of Benjamin Churchil & wife
Nov[r]	24	Charles & Priscilla ye Children of John Bartlet & wife Bethiah ye Daûter of Ebenezar Churchil & wife

1755

Jan[ry]	5	Pheobe the Daûter of John Ryder & Wife
	19	Joseph ye Son of William Thomas & Wife Ebenz[r] ye Son of John Howard & Wife
Feb[r]	16	Priscilla ye Daûter of Thos Wright & Wife
March	23	Mary ye Daûter of Amo[s] Donham & Wife

[1] Written above "Holmes," crossed out.
[2] This figure is uncertain.
[3] This date has been altered.

	30	Sarah ye Daûter of Elieazar Churchill & Wife Ruth ye Daûter of Thos Savery & Wife
Ap^l	20	Caleb ye Son of Robert Bartlet & Wife Elizabeth ye Daûter of Amasiah Churchill & Wife Josiah & Patience Children of Josiah Johnson & Wife
May	4	Job ye Son of Deacon Foster & Wife
	25	Sarah ye Daûter of John Kempton & Wife
June	8	Mary the Daûter of Ebenezar Samson & Wife
	22	William the Son of Harlow & Wife
July	13	Margeret ye Daûter of Mr Lazarus Lebaron & Wife Hannah ye Dauter of Benjamin Delano & Wife
	20	Pompey ye Son of James & Nanne Negroes
Aug^st	3	Priscilla ye Daûter of Eben^r Tinkham & Wife
	10	Lothrop ye Son of Samuel Bartlet Esqr & Wife William ye Son of Thomas Mayhew & Wife Ansel the Son of Thomas Faunce & Wife John y^e of John Phillips & Wife

[152] 1755 Baptisms

Aug^st	17	Priscilla ye Daûter of Samuel Marshall jun^r & Wife Elizabeth ye Daûter of Caleb Shearman & Wife
Sep^r	7	Lazarus ye Son of John Harlow jun^r & Wife
	14	Lemuel ye Son of Edwd Doten[1] & Wife
Octo	5	Hannah ye Daûter of Nathl Foster & Wife
Nov^r	16	James ye Son of Silvanus Morton & Wife
	23	Joseph ye Son of Wm Torrey & Wife
	30	Sarah ye Daûter of Nath^ll Shurtleff & Wife
Decm^r	7	Eleazar ye Son of Josiah Johnson & Wife
	14	Ebenezar ye Son of Ebenezar Spooner & Wife

1756

Jan^ry	4	Jabez ye Son of Isaac Doten & Wife
Feb	29	Josiah ye Son of Josiah Torrey & Wife
March	28	Stephen[2] ye Son of Benj^a Churchil & Wife
May	2	Experiance[3] ye Daûter of Jabez Harlow & Wife Jabez Susannah
	23^d	Samuel & Elizabeth the Children of Samuel Landman John Son of John & Bathsheba May[4]
	30	Marston[5] the Son of Mr Elkanah Watson & Wife Baptized by the Revd Mr Dodge
June	20	Betty, Salvanus, Molly & Abner, 4 Children of Salvanus Bartlet & Wife Baptized by the Revd Mr Conant[6]

[1] Altered from "Doty."
[2] Here "Church" is crossed out.
[3] "Jabez" is crossed out before "Experiance."
[4] This entry is in the hand of Mr. Robbins.
[5] The letters "Elk" are crossed out before "Marston."
[6] This name is obscure.

	28	Elizabeth ye Daûter of Deacon John Torrey & Wife Joseph ye Son of John King & Wife
July	4	Thomas ye Son of Thomas Spooner Junr & Wife
	11	Anne ye Daûter of Nathanael Torrey & Wife
Aug^st	29	Charles the Son of Josiah Bradford & Wife
Nov	14	The Children of Mr Thomas Foster jun^r & Mercy his Wife Luce Thomas Priscilla & George Rebekah the Daughter of Eben^r Churchill & Wife
Decem^r	26	Sarah the Dâter of Sam^ll Rogers & Wife
Jan^ry	23 1757	Joshua the son of Joshua Swift & Wife
Feb	20	Priscilla the Daughter of Charles Morton & Wife Luce the Daughter of Amaziah Churchill & Wife

[153] Baptisms 1757

March	6	Betty the Daughter of Thomas Mayhew & wife
March	13	Eunice the Daughter of Deacon Foster & wife
March	27	Priscilla the Daughter of John Kempton & wife
Ap^l	10	Betty the Daûter of Nathl Foster & Wife
	17	Hannah Daûter of Samuel Bartlet Esqr & Wife

After the Pastor Removed to Norton Anno 1757 At Sundry times when he Visited this Church & People He Baptized their Children, sometimes Administred the Lords Supper & once preached to them

Jan^ry 27 1760 Baptized Deborah the Daughter of William Torry & wife

O that all these Children may find their names written in the Lambs Book of Life Amen[1]

Since[2] there were many Children baptiz'd after Mr Leon^ds Removal — y^t are not before recorded — I shall record y^m here thô not in their due Order — & the above[3] that were baptizd by me I shall insert hereafter[4] — C. Robbins.

[1] Here the entries in Mr. Leonard's hand cease.

[2] Beginning here, the entries on pp. [153–206] of the text—or pp. 451–510 of these volumes—are in the hand of the Rev. Chandler Robbins. Between the word "Since" and the previous word "Amen," the following entry has been crossed out:

Children baptized p^r me Chandler Robbins as follows

Baptisms

Feb^r 3^r 1760	Diman Son to Ebenezer & Abig^l Bartlett Hannah Daughter of Jonath^n & Hannah Churchill
Feb. 10th	Rebecca Daughter of Jabez & Experience Harlowe
Feb. 24th	Rebecca Daughter of Joshua & Jane Swift John Son to John & Mercy Russell James Son to John & Mercy Russell
March 9th	Philemon Son to Deac^n Th^s & Mary Foster

[3] See the note preceding this.

[4] See the top of p. [155] of the text, or p. 452 of this volume.

April 9th		1758	Rosseter Son to Mr John & Mrs Hannah Cotton Seth Son to Dean Thomas Foster & Mary his Wife (See below.)[1] — by Revd Mr Patten
May	8th	1757	Thomas Son to Ebenezr & Abigail Barttlet by Revd Mr Sproutt
		1758	Sarah Daughter of John & Bathsheba May by Revd Mr Stone
			Enos the Son of Josiah & Patience Churchill
Apl	9	58	Benja Son to Ebenr & Mary Sampson — Mr Patten
Aug.	27	1757	Mary — Daugr to John & Eunice Howard — Mr Howland
Nov.	18	59	Eunice Daugr of John & Eunice Howard — Mr Bacon
July	31	1757	George Son of Coll George & Eliz. Watson, baptd p Mr Bacon
March	15	1759	Sarah Daughtr of Coll George & Eliz. Watson — Mr Bacon

[154[2]] [155] An Account of Baptisms as follows pr me Chandler Robbins

Feb.	3d	1760	Diman Son to Ebenr & Abigail Bartlett Hannah Daughtr of Jonathan & Hannah Churchill
Feb.	10th		Rebecca Daughter of Jabez & Experience Harlowe
Febr	24th		Rebecca Daughtr of Joshua & Jane Swift John & James Children of John & Mary Russell
March	9th		Philemon Son To Dr Thos & Mary Foster
April	20		Rebecca Daughter of Lemuel & Marah Bartlett
April	27		Mary Daughter of Amasiah & Elisabeth Churchill
May	4th		Zeuba Daughter of Elisha & Esther Vaughn Samuel Son to Zechariah & Mercy Eddy — Middleborough
May	25th		Benjamin Son to Ebenezer & Hannah[3] Sampson
June	15		Deborah & Katherine — Daughters of Samuel & Deborah Dagget
June	22d		Leonard Son to Nathaniel & Anna Torrey
July	6		Silvanus Son to Silvanus & Mary Morton
July	13		Job Son to Silas & Martha Morton Rebecca, Danl & David — Children of Daniel & Elizth Diman
Augst	3d		Lucy Mayhew Daughter of Thos & Mary Mayhew
Augst	17		Churchill Mindall Son of Amash & Elisabth Churchill Marshall Betty Daughter of Samll & Susannah Marshall
Augst	31		Diman Elizabeth Daughtr of Daniel & Elizth Diman
Sepr	28		Atwood Mary Daughter of John & Joanna Atwood
Octr	5th		Watson Priscilla Daughr of Elkh & Patience Watson
N. B. Augst	10		Young Samll Son to John & Eunice Young Harris James Son to Benj. & Sarah Harris Robinson Isaac Son to Joseph & Hannah Robinson — at Bridgwater
Octr	12th		Cotton Joanna Daughter of Mr John & Mrs Hannah Cotton by Mr Patten

[1] Here the words "to Sampson — all" are crossed out.

[2] P. [154] is blank.

[3] Written above "Mary," crossed out.

Oct^{r}	26th	Tobey Mehitable Daught^{r} of John & Mary Tobey at Sandwich
Nov^{r}	16	Faunce Stephen Son to Thomas & Sarah Faunce
Nov^{r}	23^{d}	Torrey Isaac Son to Thomas & Abigail Torrey
Dec^{r}	28	Churchill Nathan Son to Benjamin & Churchill

1761 1761

March	29	Fuller Asa Son to Abiel Fuller & Wife Fuller Amos Son to Amos Fuller & his Wife } Plympton
April	19	Churchil George Son to Eben^{r} & Churchill
May	3^{d}	Morton Mercy Daught^{r} of Nathl & Morton Nathl Morton Meriah Morton } Children of Nath^{ll} Morton Junr & Rebecca his Wife
May	19	Stevens Betty Mary Priscilla Jesse } Children of Benjn & Betty Rider Anne Daugh^{r} of James & Hannah Clark Lydia Daugh^{r} of Eben^{r} & Meriah Harlowe } at Mon^{t} Ponds
June	7th	Churchill Francis Son to Jon^{ath} & Hannah Churchill

[156] 1761 Baptisms

July	26 1761	Hinckley Thomas Son to Thomas & Phebe Hinckley
Augst	9th	May William Son to Jno & Bathsheba May
Sept	13th	Goodwin Nathl Lydia John Lazarus William Thomas Mercy Robie } Children of Nath^{ll} & Lydia Goodwin
Sept	25th	Davie Sarah Wife of Thom^{s} Davie baptiz^{d} on a Sick Bed upon entr^{s} into Cov^{t}
October	18th	Russell Thomas Son of John & Mercy Russell
Octob^{r}	25	Spooner Bethiah Daughter of Eben^{r} & Mary Spooner
Nov^{r}	1st	Davie Betsy Joseph Solomon & John } Children of Thomas Davie
Dec^{r}	20th	Bartlett Joseph Son to Silvanus & Bartlett

A.D. 1762

Jan^{r}	31	Shurtleff Patience Daught^{r} of Nath^{ll} & Shurtleff
Feb^{r}	7th	Howes Mariah Daughter of Jerem^{h} & Howes
Feb^{r}	21st	Foster Susannah Daught^{r} of Deacon Thom^{s} & Mary Foster
March	28	Barrow Samuel Son to Saml & Desire Barrow

April	4th	Doten Rebecca Daughter of Isaac & Mary Doten
April	18	Harlowe John Son to Jabez & Experience Harlowe
May	30	Samson Caleb Son to Ebenezer & Hannah[1] Samson
June	6th	Kempton Nathaniel Son to Jno & Sarah Kempton
July	11th	Torrey Joseph Son to Tho's & Abigl Torrey
July	18	Spooner John Son to Thos Spooner Junr & Wife
Augst	1	Churchill Solomon Son to Amasiah & Elisabeth Churchill Morton Mercy Daught of Seth & Mercy Morton
Augt	22d	Chandler Robbins Son to Revd Chandler & Mrs Jane Robbins Morton Elisabeth Daughtr of Charles & Elisabth Morton Bartlett Rufus Son to Lemuel & Marah Bartlett
Octr	10th	Goodwin Francis LeBaron Son to Nathl & Lydia Goodwin
Octobr	17	Watson Patty Daughtr of Elkanah & Patience Watson Cobb Mercy Daughtr of Ebenezr Junr & Jerusha Cobb
Octr	24	Sherman John Son to John & Elizth Sherman — providentl Inhabitants
Decr	26	Torrey Elisabeth Daughtr of Deacn John & Mary Torrey

1763

Janr	2d	Morton Rebecca Daugr of Nathl Junr & Rebecca Morton
Janr	30	May Sarah Daughter of John & Bathsheba May
Feb	6	Donham Abigail Daugr of Amos & Donham

[157] 1763 Baptisms

March	20th	Bartlett Abigl Daughtr of Ebenr & Abigail Bartlett
Aprill	3d	Cotton Sarah Daughtr of Mr John & Mrs Hannah Cotton Churchill Hannah Dr of Jonathan & Hannah Churchill
June	19th	Russell Mercy Daughtr of John & Mercy Russell Faunce Jerusha Daughtr of Thomas & Sarah Faunce
July	3d	Torrey Daniel Son to Nathl & Anne Torrey
Augst	21	Churchill Bathsa Daugr to Benja & Ruth Churchill
Sepr	11th	Morton Oliver Son to Silas & Martha Morton
Novr	13th	Churchill Mercy Daughtr of Ebenr & Churchill
Decr	11th	Sproutt Samuel Son to Ebenezr Sproutt & Wife — Middleborô
Decr	25	Harlow Allice Daughtr of Jabez & Experce Harlow

1764

Jan.	1	Lanman Thomas Son to Saml & Lanman
Febr	5th	Jenny Robbins Daughter of Revd Chandler & Mrs Jane Robbins
March	11th	Morton Job Son to Charles & Elizabeth Morton
April	8th	Samson Ebenezer Son to Ebenr & Hannah Samson
April	15	Foster Eunice Daughtr of Deacn Thos & Mary Foster[2] Mr Conant
May	27	Bartlett Jerusha Daughtr of Silvanus & Bartlett Crombie William Son to William & Zerviah Crombie

[1] Written above another name, perhaps "Mary" or "Mercy," crossed out.
[2] Written above "Morton," crossed out.

Aug^{t}	26	Holmes Joseph Son to Joseph & Phebe Holmes
Sept^{r}	2^{d}	Watson Elizabeth Daught^{r} to George Watson Esq & Elizabeth his Wife
Sept^{r}	16	Hedge Barnabas Son to Barnabas & Hannah Hedge
Nov^{r}	4th	Cobb William Son to Ebenezer Cobb & Wife Morton {Ichabod & Hannah} Children of Ichabod Morton & Wife

1765

Feb^{r}	3^{d}	Howard Sarah Daught^{r} of John & Eunice Howard
March	10th	Cornish {Hannah, Mary & Lydia} Daughters of John Cornish by his Wife Lydia Deceas^{d}
July	7th	Cotton Elizabeth Daughter of Mr John & Mrs Hannah Cotton by Mr Conant
	D^{o}	Reading Jonathan Son of Reading & Wife at Middleboro
May	5	Russell Abigail Daughter of John & Mercy Russell by Mr Angier
July	21	Carver James Son to Hope Gorham dec^{d} baptz^{d} on ye Right of its Grandmoth^{r} Mary Doten
	28	Churchill Reuben Son to Jonathan & Hannah Churchill
Augst	11	Bramhall Benjamin Son to Silvan^{s} & Mercy Bramhall[1]
Aug^{t}	18	Goodwin Anna Daught^{r} to Nathan^{l} & Lydia Goodwin by Mr Parker
Sept^{r}	1st	Warren Joseph Son to Joseph & Mercy Warren Morton Elizabeth Daughter of Seth & Mercy Morton
Sep^{r}	29	Hannah Robbins Daught^{r} of ye Revd Chandler & Mrs Jane Robbins
Oct^{r}	13th	Faunce George Son to Thomas & Sarah Faunce (by Mr Patten)
Nov^{r}	3^{d}	Morton Thomas Son to Silas & Martha Morton
Nov^{r}	17th	Watson Lucia Daught^{r} to Mr Elkanah & Mrs Patience Watson
Nov^{r}	24	Torrey George Son to Deacon John & Mrs Mary Torrey

[158] 1766 Baptisms

Feb^{r}	9th	Churchill Sarah Daughter of Amaziah & Eliza Churchill
Feb^{r}	16	Harlow Lucy Daughter to Jabez & Experience Harlow
June	1	Bartlett Francis Son to Silvanus & Bartlett
June	15	Eddy Hannah Daught^{r} to Nathan Eddy & Wife at Middleborô
June	22^{d}	Tisdell Samuel Son to Abraham & Experience Tisdale
July	20	Morton Sarah Daughter of Ichabod Morton & Wife
Augst	17th	Bartlett Samuel Adult 71 years old admitted into ye Chh & baptiz^{d} at ye same Time

[1] Here follows some shorthand.

Oct^{r}	5th	Cobb Fear Daught^{r} of Eben^{r} Cobb & Wife
Oct^{r}	19	Holmes Lewis Son to Joseph & Phebe Holmes
Nov^{r}	2^{d}	Diman Josiah Son to Danl & Elizabeth Diman
		1767
Jan^{r}	18	Goodwin George Son to Nathl & Lydia Goodwin
Feb.	1	Churchill Joanna Daughter of Benj^{a} & Ruth Churchill
Feb.	22	Watson Elizabeth Daughter of George Watson Esqr a motherless Babe
Mar.	8th	George Robbins Son to Revd Chandler & Mrs Jane Robbins
Mar.	15	Torrey Joshua Son to Thomas & Abigail Torrey Symms Hannah Daughter of Isaac & Hannah Symms
May	24	Russell Nancy Daughter of John & Mercy Russell
June	7th	Symmes Isaac Son to Isaac & Hannah Symmes
July	19	Crombie Kimball Son to Willm & Zerviah Crombie
July	26th	Torrey Martha Daughter of Deac^{n} John & Mary Torrey
Augst	2	Jackson Sarah Wife of Thomas Jackson Junr Enter^{d} into Cov^{t}
Augst	9	Jackson { Sarah, Hannah, Thomas, Lucy, Daniel, William, Priscilla } Children of Thomas & Sarah Jackson
August	23	Churchill Silvanus Son to Josiah & Patience Churchill
Sep^{r}	6	Davis Mercy Wife of Thomas Davis Enter^{d} into Cov^{t}
Sept^{r}	13	Davis { Sarah, Thomas, William, John & Samuel } Children of Thomas & Mercy Davis
Octob^{r}	3^{d}	Jackson Deborah Daught^{r} of Saml & Exper^{ce} Jackson at ye house sick
Octob^{r}	4 a.m.	Mathews Desire Wife of Thomas Mathews rec^{d} at Communion
	P.M.	King { Betty, Rebecca, Benjamin } Children of Benj^{a} & Betty King
Oct^{r}	25th	Jackson { Thomas, Samuel, Experience, Molly & Elizabeth } Children of Saml & Experience Jackson
	25th	Churchill Charles Son to Charles & Sarah Churchill

[159] 1767 1768 Baptisms

Octob^{r}	8th	White Leonard Son to Mr John & Mrs Sarah White of Haverhill — She being a Memb^{r} of this Chh ye form^{r} Pastor's Daught^{r}

1768

Jan^{ry}	24	Morton Ezra Son to Silas & Martha Morton
Feb^{r}	14	Cotton Lucy Daught^{r} to Mr John Cotton & Hannah his Wife Jackson Elizabeth Daughter of Eliz^{a} Jackson — Hes. dec^{d} Sergeant { Experience, Ruth, Mary, Lydia, Elizabeth, Sarah & Hannah } Children of William & Sergeant
March	27	Bacon Nathan Son to Nathan & Mary Bacon
Ap^{l}	10th	Jackson Lydia Daughter of Thos Junr & Wife[1] Sarah
May	1st	Sergeant Priscilla Daugter of William &[2] Sergeant
June	5th	Sherman Andrew Son to Saml & Betty Sherman bapt^{d} in y^{r} own house sick
June	12th	Torrey Deborah Daughter of Thomas & Abig^{l} Torrey Cobb Joseph Son to Ebenezer Cobb & Wife Sherman { Thomas & William } Children of Samuel & Betty Sherman Jackson Deborah Daughter of Saml & Experience Jackson
Aug^{t}	28th	Symmes Grace Daughter of Isaac[3] & Hannah Symmes
Sep^{r}	18th	Barnes James an Orphan Son of James & Grandson] to Sarah Barnes baptiz^{d} being ab^{t} 12 y^{rs} old upon it's Grand Mother's Acct ye afors^{d} Sarah B
Oct^{r}	2^{d}	Hannah Robbins Daughter of Revd Chandler & Mrs Jane Robbins Morton Zilpah Daughter of Ichabod Morton & Wife Tisdall { Abraham & Isaac } Twin Sons of Abraham & Experience Tisdall

1769

March	12th	Harlow { Rebecca, Mary & David } Children of Eben^{r} & Rebecca Harlow
Mar.	19	Harlow Silvanus an orphan Child illegitm^{t} on Esther Jacksons Right wth whom he lives Sherman Betty Daughter of Saml & Betty Sherman
April	9th	Russell Nathaniel Son to John & Mercy Russell
April	16	Barnes { Elizabeth & Mary } Children of Seth Barnes & Wife living now in Nova Scotia
May	7th	Faunce Lucy Daughter of Thomas & Sarah Faunce
June	18	King Susanna Daughter of Benj^{a} & Betty King
June	25	Crombie Anna Daughter of William & Zerviah Crombie

[1] Here a word, perhaps "Exp^{ce}," is crossed out.
[2] Here "Experience" is crossed out.
[3] Altered from "Isaack."

Aug^{t}	13	Atwood Hannah Daught^{r} of Ezk^{l} Rider's Wife by her late Husb^{d} a Memb^{r} Isaac Atwood
Aug^{t}	27	Harlow Rebecca Daughter of Jabez & Experience Harlow
Sep^{r}	3^{d}	Holmes { Martha, Priscilla, Joseph, Lydia } Children of Lemuel & Abigail Holmes
Sep^{r}	20th	White Henrietta Daughter of Mr John & Sarah White at Haverhill See ye Top of this Page[1]

[160] 1769 Baptisms

Oct^{r}	8th	Holmes Phebe Daughter of Joseph & Phebe Holmes
	15th	Johnson Bathsheba Daughter of Josiah & Bath^{a} Johnson
	29th	Morton Josiah Son to Seth & Mercy Morton
Nov^{r}	5th	Turner { Ruth, Deborah, Sarah, Rebecca, Lothrop, Hannah, Molly & David } Children of David & Deborah Turner
	26	Churchill Joseph Son to Charles & Sarah Churchill

1770

Jan^{y}	22	Warren Rebecca Wife of Willm who ent^{d} into Cov^{t} on a sick bed & baptiz^{d}
Feb^{r}	4	Warren { Rebecca, Allethea, Molly } Children of William Warren
March	11th	{ Diman Susanna Daughter of Daniel & Susanna Diman Jackson Charles Son to Thomas & Sarah Jackson
	18th	Harlow Ebenezer Son to Ebenezer & Rebecca Harlow
	25	Cotton Ward Son to John Cotton Esqr & Hannah his Wife
Apr^{l}	15	Totman { Sarah, Hannah, Joseph } Children of Joseph & Eliz. Totman
	29	Torrey William Son to Deacon John & Mary Torrey
May	13	Symmes Patty Daughter of Mr Isaac & Mrs Hannah Symmes
June	24	{ Isaac Robbins Son to ye Revd Chandler & Mrs Jane Robbins Torrey Josiah Son to Thomas & Abigail Torrey
July	1st	Drew Lemuel Son to Lemuel & Elizabeth Drew
	8th	Watson John Son to Mr John & Mrs Lucia Watson
Aug^{t}	12	Trenholm Desire Daughter of Mr Willm Trenholm & Wife Memb^{rs} of ye Chh of England
	19	Jackson Mercy Daughter of Saml & Experience Jackson

[1] P. [159] of the text, or p. 456 of this volume.

Sep^{r}	30	Morton Betty Daughter of Nathl & Rebecca Morton
Dec^{r}	23	Sergeant William Son to William & Experience Sergeant

1771

Jan^{ry}	13	Morton Susanna Daught^{r} of Ichabod & Zilpah Morton
	20	Bacon Molly Daughter of Nathan & Mary Bacon
Feb^{r}	24th	Harlow Abner Son to Jabez & Experience Harlow Tisdall Susanna Daughter of Abrah^{m} & Experience Tisdall
Mar	17	Russell Jenny Daughter of John & Mercy Russell
	24th	Burbank { Ezra, Priscilla, Thomas, John } Children of Ezra & Priscilla Burbank

[161] 1771 Baptisms

Apr^{l}	7th	Turner Lucy Daughter of David and Deborah Turner
	28	Watson George Son to Mr John & Mrs Lucia Watson
June	16	Drew Seth Son to Lemuel & Elizabeth Drew
July	14	Deborah Robbins Daughter of Revd Chandler & Mrs Jane Robbins Johnson Seth Son to Josiah & Bathsheba Johnson
	28	Spooner Deborah Daughter of Thomas & Mary Spooner
Oct^{r}	6	Crombie Anne[1] Daughter of William & Zerviah Crombie
	13	Davis Isaac Son to Thomas & Mercy Davis
Nov^{r}	17	Symmes Isaac Son to Isaac & Hannah Symmes
Dec^{r}	1	Harlow Bartlett Son to Ebenezer & Rebecca Harlow

1772

Jan^{ry}	12	Morton Mary Daughter of Seth & Mercy Morton
Feb^{r}	28[2]	Jackson Rebecca Daughter of Thomas Junr & Sarah Jackson
March	15	Doten { Hope, James, Isaac, John & Elizabeth } Children of James & Elizabeth Doten
April	19th	Cobb of Ebenezer & Cobb Trenholm William Son to William & Esther Trenholm
May	3^{d}	Churchill Rufus Son to Charles & Sarah Churchill
	31	Burbank Mary Daughter of Ezra & Priscilla Burbank
Oct^{r}	4	Sergeant Lemuel Son to William & Sergeant Doten Daniel Son to James & Elizabeth Doten
	11th	Holmes John Son to Nehemiah & Holmes
Nov^{r}	8	Watson Sarah Marston Daughter of Mr John & Mrs Lucia Watson
	15	Holmes James Son to Joseph & Phebe Holmes

[1] Altered from "Anna," or perhaps "Anna" altered from "Anne."
[2] Perhaps "23."

Dec^{r}	27	Stephens Sarah[1] Daughter of Eleazar & Elis^{a} Stephens Jackson George Son to Samuel & Experience Jackson

1773

April	18	Drew Lemuel an adult who was this day recievd to full Communion
May	2^{d}	Lewis Thomas Son to Thomas & Lewis
	23	Morton Abigail Daughter of Ichabod & Morton
June	20	Totman Elizabeth Daughter of Joseph & Elis^{a} Totman
June	27th	Washburn { John, Abiel, Benjamin, Prince, Thomas, Lydia, Ruth } Children of John & Lydia Washburn
	27th	Drew Elizabeth Daughter of Lemuel & Elizabeth Drew
July	18	Turner Patience, Daughter to David & Deborah Turner
Aug^{t}	8th	Lothrop Bathsheba May Daughter to David & Bathsheba Lothrop
		Russell Jenny Daughter of John & Mercy Russell
	15th	Curtiss { William & Lydia } Children of William & Hannah Curtiss
		See next Page

[162] 1773 & 1774 Baptisms

Aug^{t}	22^{d}	Cobb { Hannah, Patience, Joanna, Lydia, Sarah, Abigail, William, Elizabeth, Eleanor, John } Children of John Cobb, by 2 Wives
Aug^{t}	29	Bacon George Son to Nathan & Mary Bacon
Sep^{r}	5th	Drew James Junr (Adult Son of James Drew) received into Communion ye day
	D^{o}	Crombie Calvin Son to William & Zerviah Crombie
Octob^{r}	3^{d}	Symmes Elizabeth Daughter of Isaac Symms[2] his Wife now lying dead
	31	Tisdall Sally Daughter of Abraham & Experience Tisdale
Nov^{r}	21	Churchill Jesse Son to Jesse & Churchill
	28	Curtiss James Son to William & Hannah Curtiss

[1] Written over another name, perhaps "Eleazer."

[2] This name has been altered.

Decr 29 Jan^{r} 1	Sarah Robbins Susanna Pemberton Robbins	Twin Children of ye Revd Chandler & Mrs Jane Robbins both baptiz^{d} at home being sickly. Susanna P. is ye Eldest

1774

Feb^{r}	27th	Jackson Woodworth Son to Thomas Jackson Junr & Sarah his Wife
June	5th	Burbank Samuel Son to Ezra & Priscilla Burbank
June	12	Morton Abiel Son to Abiel & Rebecca Morton
July	24	Harlow Amaziah Son to Ebenezer & Rebecca Harlow Washburn James Son to John & Lydia Washburn Doten Mary Daughter of James & Eliza^{b} Doten
Aug^{t}	21	Trenholm John Son to William & Esther Trenholm Morton Seth Son to Seth & Mercy Morton
Oct^{r}	2^{d}	Hutchinson Margret Daughter of Elisha & Mary Hutchinson Churchill Samuel Son to Charles & Sarah Churchill
	23^{d}	Holmes Lois Daughter of Nehemiah & Fear Holmes
Nov^{r}	13th	Drew { William, Sarah, Priscilla, Lydia } Children of James & Mary Drew
Nov^{r}	20th	Watson Benj^{a} Marston Son to John & Lucia Watson
Dec^{r}	4th	Drew Mary Daughter of (ye above) James & Mary Drew Aged ab^{t} 17
Dec^{r}	18th	Turner Patience Colman Daughter of David & Deborah Turner
Dec^{r}	18th	Faunce { Eleazar, Peleg, Joseph, Barnaby, Hannah, Abigail } Children of Peleg & Mary Faunce

[163] 1775 & 1776, 7, 8 Baptisms

1775

March 26th	Rider { Samuel, George & Jenny } Children of Samuel & Jane Rider	
April	16th	Jackson Naomi Daughter of Sam^{ll} & Experience Jackson Morton Ephraim Son to Ichabod Morton & Wife
July	23	Griffith of Ephr^{m} Griffith & Wife — at S^{o} Meadows, new Meet^{g} h^{s}
July	30th	Atwood Joè Daughter of Joseph & Martha Atwood of Boston now resident here
Octob^{r}	8	Drew Margret James Daughter of Lemuel & Eliz^{a} Drew
Nov^{r}	19th	Cobb Daughter of John & Cobb

Dec^{r}	10th	Churchill Lemuel Son to Jesse & Churchill
	17th	Curtiss Stoddard Son to William & Hanah Curtiss

1776

Jan^{y}	21st	Russell George Son to John & Mercy Russell
Feb^{r}	18	Davis Wendell[1] Son to Thomas & Mercy Davis
April	21st	Battles { Elizabeth, Mary, Samuel & Sarah } Children of Samuel Battles & Wife
July	21	Ripley Hannah Robbins adult-Daught^{r} of W^{m} of Dunb^{e} now resident here
Augst	11th	Croswell Andrew Son to Andrew Croswell Junr & Wife
Sep^{r}	22^{d}	Drew Desire Daughter of Benj^{a} Drew & Wife — of ye other Chh
Dec^{r}	1st	Doten Thomas Son to James & Eliz^{a} Doten

1777

Feb^{r}	9th	Stephens Hannah Daughter of Eleasar & Elizabeth Stephens
Feb^{r}	23	Spooner James Son to Ephraim & Eliz^{a} Spooner
Mar.	16	Churchill Elkanah Son to Charles & Sarah Churchill
March	23^{d}	LeBaron Son to Isaac & Martha LeBaron
Mar.	30th	Philemon Robbins Son to Revd Chandler & Mrs Jane Robbins
April	6th	Burbank Nehemiah Son to Ezra & Priscila Burbank
June	8th	Harlow Caleb Son to Ebenezer & Rebecca Harlow
June	15th	{ Washburn Solomon Son to John & Rebecca Washburn Sampson Mercy Daughter of Simeon & Deborah Samson (of ye 3^{d} Chh)
Aug^{t}	24th	Drew George Son to Lemuel & Elizabeth Drew
Augst	31st	{ Cromby James Son to Deacon William & Zerviah Crombie Jackson Hannah Daughter of Saml & Experience Jackson Donham { William & Joseph } Sons to William Donham & Wife
Sep^{r}	14th	Rider Joshua Son to Samuel & Jenny Rider
Sep^{r}	21	Howland Lucia Crocker Daug^{r} of Daniel Howland & Wife
	28th	Morton Mary Daught^{r} of Ichabod & Morton
Oct^{r}	26th	Holmes Patience an Adult Orphan reciev^{d} to Communion at ye same time
Nov^{r}	23^{d}	Symmes Peggy Daughter of Isaac & Hannah Symmes

1778

Feb^{r}	15	Lothrop Polly Daughter of David & Bathsheba Lothrop
April	12	Croswell Andrew Son to Andrew Croswell & his Wife

[164] 1778, 79, 80, 81 Baptisms continued

April	26th	Samuel-Prince-Robbins Son to Mr Chandler & Mrs Jane Robbins
May	17th	Watson Lucia Daughter of John & Lucia Watson

[1] The fifth letter in this word has been altered.

May	31	Cobb Persis Daughter of John & Cobb
June	7	Doten Elizabeth Daughter of James & Elizabeth Doten
	21	LeBaron Martha Daughter of Isaac & Martha L Baron

1779

Jan^{ry}	31	Spooner Ebenezer Son to Ephraim & Eliz. Spooner
April	25	Battles John Son to Sam^{ll} & Battles Symmes Sally Daughter of Isaac & Hannah Symmes
Sept^{r}	5th	Samson Martha Washington Daugt^{r} of Simeon & Debor^{h} Samson
Sep^{r}	26	Drew William Son to Lemuel & Eliz^{a} Drew
Nov^{r}	21	Churchill Sarah Daughter of Charles & Sarah Churchill
Dec^{r}	12	Watson Daniel Son to Mr John & Mrs Lucia Watson
Dec^{r}	26	Churchill Joseph Son to Jesse Churchill & Wife

1780

Jan^{ry}	16	Lothrop {Harriot, Caleb} Children of Thomas & Lydia Lothrop Croswell Samuel Palmer Son to Andrew & Sarah Croswell
Feb^{r}	20	Crombie Mary Daught^{r} of Deac^{n} Wm Crombie & his Wife Dyar Mary Daught^{r} of Charles & Bethiah Dyar
April	16	Croswell {Abigail & Lucy} Children of Jos. & Lucy Croswell — by Mr Sangar
Apr^{l}	23^{d}	Doten Lucy Daughter of James & Eliz^{a} Doten LeBaron {Sarah, Mary, Lucy} Children of William & Sarah LeBaron Bartlett Esther Daughter of William & Mercy Bartlett Samuel y^{e} Grandson of Mercy Foster
May	28th	Morton Josiah Son of Seth & Mercy Morton Drew of Benjamin Drew & his Wife
July	2^{d}	Barnes {Hannah & Elkanah} Children of Lemuel & Sarah Barnes Bartlett {Rebecca, Rufus} Children of the Widow Rebecca Bartlett, W$^{m's}$ Widow
Aug^{t}	13	Hosea {William & Hannah} Grand Children of Deacon Bartlett & Wife
Sep^{r}	2^{d}	Deborah Robbins {a Twin Daught^{r} of Chandler & Jane Robbins bapt^{d} in priv^{t} being sick. The other, nam^{d} Susan Pemberton, not baptiz^{d}, I being absent w^{n} it died
Sep^{r}	10th	Whitman {John, Daniel & Mary} Children of Mary Whitman, widow of Danl dec^{d}
Sept^{r}	17	Bartlett Stephen Son to William & Mercy Bartlett Goodwin Elizabeth Daughter of Thomas & Desire Goodwin
Oct^{r}	22^{d}	Morton Henry Son to Ichabod Morton & Wife
Nov^{r}	11	Crosswell Joseph Son to Joseph & Lucy Croswell

Dec^{r}	17	Cobb Josiah Son to John Cobb & Wife Bartlett { Dorothy, John & Henry } Children of John & Dorothy Bartlett

1781

Feb^{r}	25	Goodwin { Hannah Jackson, Sally } Children of John & Fear Goodwin Symms Lazarus Son to Isaac & Hannah Symmes
March	11th	LeBaron Priscilla Daught^{r} of Willm & Sarah L Baron

[165] 1781 Baptisms

March	25	Wethrell { Anna May, Thomas, Elizabeth & William } Children of Thomas & Sarah Wethrell viz the 3 first by his former; ye last by this Wife
	D^{o}	Rider Ezekiel Son to Samuel & Jenny Rider
April	8th	Smith Susanna Wife of Nicolas Smith recieved to Communion
May	6th	LeBaron Francis Son to Isaac & Martha L Baron
May	13th	Bramhall Remember Wife to Joseph Bramhall & rec^{d} to Communion ye same time
May	20	Smith { Hannah, Maria, Nicolas } Children of Nicolas & Susanna Smith
May	27	Spooner Mary Wife of Thomas Spooner & rec^{d} to Communion
June	17	Bramhall { Mercy Warren, Elizabeth & Mary Bennet } Children of Joseph & Remember Bramhall
July	22^{d}	Goodwin Mercy Daughter of Thomas & Desire Goodwin
	29th	Darling Polly maiden recieved to Communion at ye same time
Aug^{t}	12th	Doten Mercy (Widow of E Doten dec^{d}) recieved to Communion at ye Time
D^{o}	26th	Cuffs { William, Hannah } Children of William & Hannah Coofs
Sep^{r}	2^{d}	Bartlett Mercy Wife of Willm Bartlett Junr when rec^{d} to Communion Wadsworth John Son to Peleg Wadsworth Esqr & Elizabeth his Wife Drew Sarah Daughter of Lemuel & Elizabeth Drew
Sep^{t}	30th	Goodwin Nancy Daughter of John & Fear Goodwin
Octob^{r}	14	Watson William Son to John & Lucia Watson
Nov^{r}	11	Richard Cooper & recieved to Communion Bramhall Zilpah Wife of George Bramhall & reciev^{d} to Comm^{n}
Dec^{r}	9th	Doten { Mercy & Jerusha } Children of Mercy Robbins Eben^{rs} Wife formerly Doten

	16th	Peter Gilman Robbins Son to Revd Chandler & Mrs Jane Robbins
	23d	Bartlett Jerusha Maidn Daughtr of Ichabod & Hannah Bartlett & recieved to Communion
	30th	Samson George Washington Son to Simeon & Deborah Samson
		1782
Janry	13th	Battles Experience Daughter of Saml Battles & Wife
Febr	24	Dyer Bethiah Daughter of Charles & Bethiah Dyar
March	17	Holmes Richard Adult Recieved to Communion at ye same time
		Churchill Abigail Daughter of Jesse & Abigail Churchill
Aprl	14	Doten Lois Daughter of James & Elizabeth Doten
June	2d	Churchill Ephraim Son to Charles & Sarah Churchill
June	30th	Bramhall Mary Bennett Daughter of Joseph & Remember Bramhall
July	7th	Cooper Lucia Samson Daughter of Richard & Hannah Cooper Robbins Ebenezar Son to Ebenezar & Mercy Robbins Bramhall { Polly, Zilpah, George, Silvanus & Sarah } Children of George & Zilpah Bramhall
July	14th	Atwood { Deborah, Sarah & John } Children of Deborah Widow of John Atwood Junr Decd
July	28	Crosswell David Son to Joseph & Lucy Crosswell
Augt	18	Sears Rebecca Wife of Thomas Sears & recd to Communion
Sept	1	Curtiss Hannah Daughter of William & Hannah Curtiss
	14th	Jackson John Atwood Son to Saml & Experience Jackson, baptd in privt being sick

[166] 1782 1783 Baptisms continued

Sept	15th	Pain Mehitable Daughter of Stephen Pain & Wife Tufts Elizabeth Daughter of Jonathan & Elizabeth Tufts
Octr	13th	Sears { Thomas, Bartlett & Daniel } Children of Thomas & Rebecca Sears
Novr	10th	Symmes Lucy Daughter of Isaac & Hannah Symmes
Novr	16th	George Robbins Son to Chandler & Jane Robbins (in private being sick)
Novr	24th	Holmes { Richard, William, Lydia & Polly } Children of Richard Holmes
Decr	8th	Holmes Elizabeth maidn Daugr of Jeremh Holmes & recd to Communion

1783

Jan^{y}	19	Crosswell Mary Daughter of Andrew Crosswell & Wife
Feb^{r}	9	Smith John Son to Nicolas & Susanna Smith
Mar.	2^{d}	Shurtleff Lucy (Widow of Abiel) & recieved to Communion Holmes Abigail maiden Daughter of Jeremiah & Wife & rec^{d} to Com^{n}
May	11th	Goodwin Lewis Son to Thos & Desire Goodwin
June	1st	Bartlett Stephen Son to William & Mercy Bartlett
	15th	Wadsworth Lucia Daughter of Peleg & Elizabeth Wadsworth
	22^{d}	Clark Consider Son to Thomas & Deborah Clark
July	20th	Cobb Persis Daughter of John Cobb & his Wife
Aug^{t}	3	Balston Anna Niece to Mary Spooner taken by her to be as her own Child Bramhall Martha Daughter of George & Zilpah Bramhall
	31st	Goodwin Elizabeth Daug^{r} of John & Fear Goodwin
Oct^{r}	5th	Watson William Son to John & Lucia Watson
Oct^{r}	12th	Paty { Hannah, Margrett, Thomas } Children of Margrett Paty
Nov^{r}	16th	Drew Joseph Son to Lemuel & Elizabeth Drew Holmes { Thomas, John, Ebenezer, Rebecca, Patience & Nathaniel } Children of Nathaniel & Cloe Holmes
Dec^{r}	7th	Withrell Isaac Son to Thomas & Sarah Withrell

1784

April	25	Winslow Isaac Son to Thomas & Hannah Winslow Rider Susanna Swift Daughter of Sam^{ll} & Jenny Ryder
May	23	Bartlett James Son to Sol^{o} & Abigail Bartlett
July	4th	Sears Rebecca Daughter of Thom^{s} & Rebecca Sears bapiz^{d} by Mr Everitt
Aug^{t}	1st	Robins { George Harlow & Elizabeth } Twin Children of Eben^{r} & Mercy Robbins Churchill David the Son of Jesse & Abigail Churchill
Oct^{r}	3	Doten Eleanor Daughter of James & Elizabeth Doten
	17	Curtiss Jacob Son to William & Hannah Curtiss (in meo Domo)
Nov^{r}	21	Dyar Peggy Daughter of Charles & Bethiah Dyar

1785

Jan^{y}	23	Cooper Nancy Daug^{r} of Richard & Hannah Cooper

[167] 1785 1786 Baptisms

Feb^{r}	20th [1]	Bramhall Joseph Son to Joseph & Rememb^{r} Bramhall
Mar.	13th	Luce Ruth Wife of Eph^{m} Luce & recieved to Communion
April	10th	Croswell William Allen Son to Andrew Croswell & Wife

[1] Altered from "10th."

April	24th	Cotton Lydia Daughter of Josiah Cotton Esqr & Lydia his Wife Luce { Hannah & Ephraim } Children of Ephraim & Ruth Luce
May	22d	LeBaron Elizabeth Daughter of Willm & Sarah L Baron Collins { Sarah, Bathsheba & Mary } Children of James & Mary Collins
June	19th	Cobb Rebecca Daughter of Rowland & Jerusha Cobb
July	17th	Cuffs Molly Williams Daughter of Willm & Hannah Cuffs
Octobr	16th	Symmes Joanna Daughtr of Isaac & Joanna Symms
		1786
Febr		Bartlett Amelia Daughter of Willm & Mercy Bartlett
March	26th	Atwood { Phebe, Wait, Susanna, Isaac } Children of Wait Atwood by his first Wife
April	16th	Watson Winslow Son to John & Lucia Watson
May	21st	LeBaron Mary Howland Daugr of Isaac & Martha LeBaron
June	4th	Howland Molly Sylvester Daughtr of Caleb & Howland
	11th	Thacher Betsy Hayward Daugr of Doct James & Susanna Thacher
July	9th	Churchill Simeon Son to Jesse & Abigail Churchill
		Goodwin John Son to Thomas & Desire Goodwin
Augt	6	Bramhall Lydia Daugr of George & Zilpah Bramhall Crosswell Rebecca Daugr of Joseph & Lucy Crosswell
Octr	1	Robins Levi Son to Ebenezer & Mercy Robins
	15	Ripley Abigail Daughter of Isaiah Ripley & Wife Bradford Abigail Daughter of Gideon Bradford Junr & Wife } both at Plimpton, North
Novr	5th	Symmes Nancy Holland Daugr of Isaac & Joanna Symmes
		1787
Jan	14th	Cobb Jerusha Daugr of Roland & Jerusha Cobb
	28	Taft Henry Son to Mr Eleazer Taft (Schoolmaster) & Wife
Mar.	11	Crosswell Sarah Daughter of Andrew Crosswell & Wife
April	29	Withrell Sarah Daughter of Thomas & Sarah Withrell
May	6th	Finney Susanna Daughter of Ephraim & Mary Finney
	20th	LeBaron William Son to William & Sarah L Baron
	27th	Collins Lois Daughtr of James Collings & Wife
June	3d	Cotton Thomas Smith Son to Mr Josiah Cotton & Wife
Augt	5	Howland Deborah Daugr of Caleb Howland & Wife
	27	Chandler Caleb Son to Elijah Chandler & Wife baptizd in privt being sick
Sepr	16	Bramhall Gracey Daugr of Joseph & Remember Bramhall Winslow James Son of Thomas & Hannah Winslow

Baptisms are continued in Page 178[1]

[1] P. [176] of the text, or p. 477 of these volumes.

[168] The following are the Names of thos
of this Chh when I was ordained which was Jan

+ signifies remov^d to oth^r Chhs or living in o

Alphabettically disposed

Males	
A	
	Experience Atw
	Mercy Abbot
	Mary Allen
B	
Thomas Bartlett	Abigail Bartlett
Joseph Bartlett Deac^n [2]	Sarah Bramhall
Ebenezer Bartlett	Sarah Barnes S
Lemuel Bartlett	Sarah Bartlett
Timothy Burbank	Lydia Barnes a
+ Seth Barns Junr	Rebeckah Bartl
Robart Bartlett	Sarah Bartlett
+ Silvanus Bartlett	Abigail Bartlett
Joshua Bramhall	Elizab^th Bartlet
Josiah Bradford	Rhoda Beal As
	+ Sarah Bradford
C	Dorcas Barnes
Mr John Cotton	+ Desire Barrow
Elkanah Churchill	Mary Bartlett
Eleas^r Churchill	Patience Burgis
Benjn Churchill	Hannah Bartlet
Jonathan Churchill	
Amasiah Churchill	
+ Josiah Carver	Mercy Churchil
Eben^r Cobb Junr	Sarah Churchill
Eben^r Churchill	Elizab^th Cobb S
	Hannah Church
D	+ Jerusha Carver
Samuel Dunham	Eunice Curtiss
Ebenes^r Dunham	
Nathaniel Dunham	
E	Mary Donham
	Elizabeth Donh
	Mary Dilano El

[1] Asterisks also precede many names, but as their m
they are omitted in printing.

[2] "Deac^n" precedes "Joseph."

[3] Here the words "Patience Clark Wid^w" are crossed

F

John Faunce
Thomas Foster Deacon [1]
+ Nathaniel Foster
Thomas Faunce

G

H

John Harlow
John Harlow Junr
Jabez Harlow

Hannah Dyar
Lucy Dyar
Mary Doten Isaac's
Sarah Dowe
Abigail Doten
Lydia Dilano [2]
Eliz. Doggett
+ Martha Dexter Novr 15 177 [2] Dismiss^{d} to Rochester
Phebe Doten Edw^{ds}

E

Margret Eames

38

N. B. Mark^{d} thus + removed from us, or liv^{g} in other Parishes. See at ye top.[3]

[169] The List continued from y^{e} foregoing Page

Males

J

Abraham Jackson
+ Josiah Johnson (31)

K

Isaac King
Samuel Kempton
John Kempton
Eleazar King

L

Lazarus LeBaron
James Lanman
Saml Lanman

M

Thomas Mayhew
Silas Morton
Nathan^{l} Morton
John May

N

O

Females

F

Abigail Faunce Jn$^{o's}$ Wife
Patience Faunce Maid^{m}
Mary Foster D$^{n's}$
+ Hannah Faunce Tho's^{s} [4] Plymton
Mercy Foster Thos Junr
Sarah Faunce Tho^{ss}
Hannah Faunce Eliez^{rs}
Flora Negro Jno Bartletts

G

Lydia Goddard wid.

H

Mercy Harlow Widow
Mary Harlow Jno Junr
Sarah Holmes Zeph
Patience Howland Wid.
Experience Harlow Jabez^{s}
Mercy Howard James
Hannah Howes Jer^{h}
Abigail Holmes Lem^{ls}
Eunice Howard Jn^{os}
Hannah Negro of Esqr Hovey
Patience Holmes Eb^{rs}

[1] "Deacon" precedes "Thomas."
[2] Written over another name.
[3] P. [168] of the text, or p. 468 of this volume.
[4] This name is obscure.

P

R

Thomas Rogers
Nehemiah Ripley

S

Jabez Shurtleff
Nath[l] Shurtleff
Thomas Spooner
+ Edward Stephens A Sep[t] Baptist
James Shurtleff
Thomas Spooner Jun[r]
Joshua Swift

T

John Torrey Deac[n] [2]
Will[m] Torrey
Nathan[l] Torrey

J

Hannah Jackson Tho[s]
+ Esther Jackson Lem[ls]
Patience Johnson Josi[h] [1]

K

Eliz[a] Kempton Jn[os]
Thankful King or Holmes

N. B. The rest are set down not in alph[l] Order

Abigail Thomas Jn[os] Wife
Mercy Stephens Edw[ds]
Abigail Ryder Jos[s] Wid[w]
Mary Ryder Jn[os] Widow
Priscilla Savery Th[ss]
Joanna Ward
Hannah Rickard
Joanna Shurtleff James's
Lydia Morton Wid[w]
Jane Swift Josh[as]
Rebecca Holmes
Hannah Winslow Esq[rs] Wife
Hannah Waterman John's
Thankful Rider
Abigail Samson Laz[rs] Wid
Desire Rogers Tho[s] Wife

[170] Members in full Comunion when I was ordain[d] The List Continued from y[e] former Page

Males

W

John Washburn
John Waterman
George Watson Esq[r]

Females

Mary LeBaron Laz[s] Wife
Joanna White Gid[ns]
Joanna Lanman James[s] Wife
Elizabeth Tinkham Wid
Widow Pearce
Deborah Spooner Th[s] Jun[rs]
Experience Rich Walter's Wife
Sarah Spooner Tho[as] Wife
Shurtleff Cap[t] Jabez's Wife
Donham Eben[rs]
Donham Nath[ls]
Rebecca Sherman
Sarah Ripley Neh[hs] Wife
Sarah Swift Widow
Hanna Potter Widow
Elizabeth Watson's Co[l] Geo[s] Wife
Abigail Washburn Jn[os] 96

[1] Here "Mary Johnson" is crossed out. [2] "Deacon" precedes "John."

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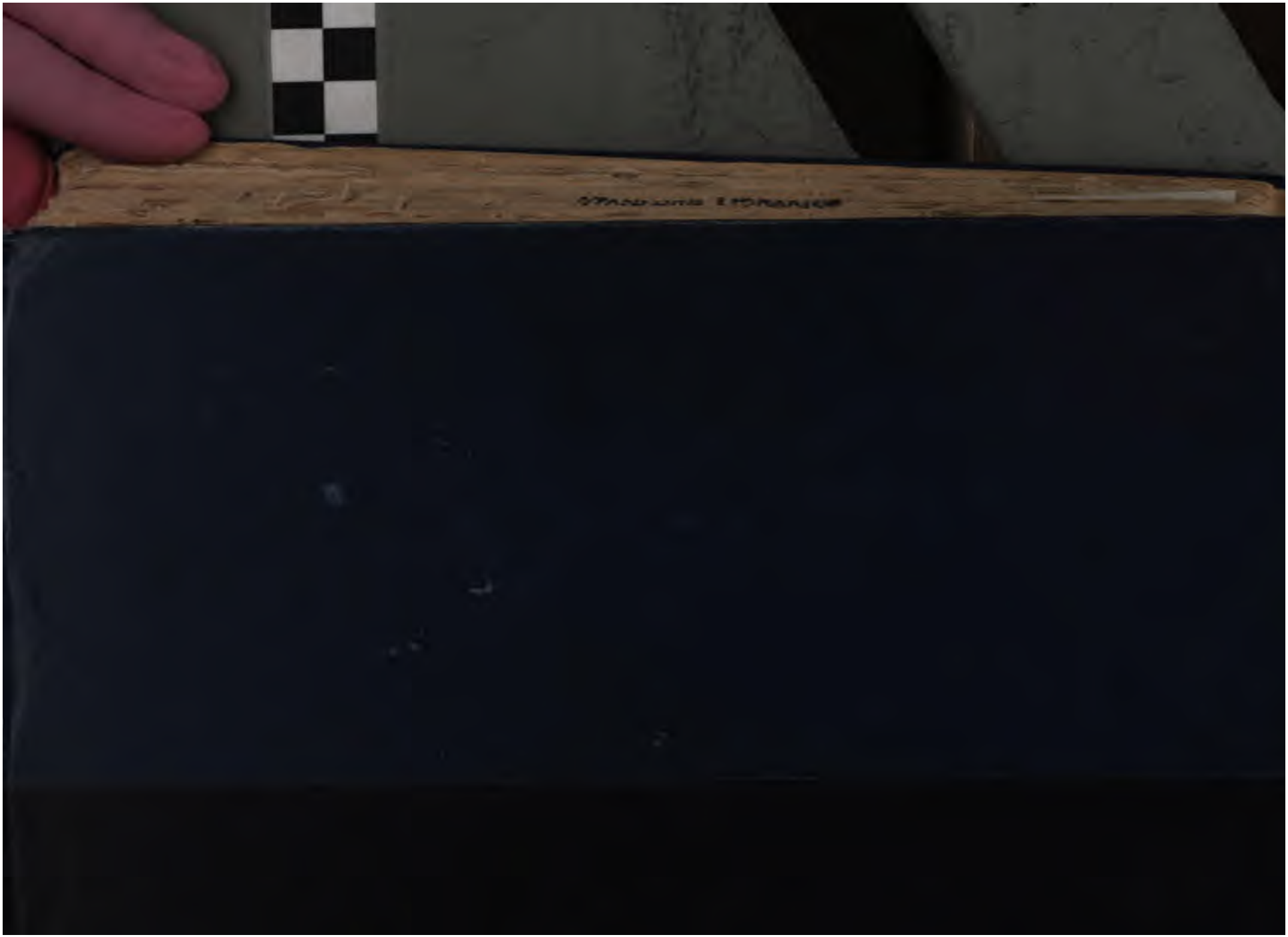
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